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REV. E. SCOTT, M.A., D.D., EDITOR
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No. 1

THE BEST NEW YEAR.

"Good"—and "Happy"—are all well, but why stop short of the best, when it is available. So we take the liberty of wishing the RECORD family from Harbor Grace to Prince Rupert **"The Best New Year."**

This is no idle wish but something that may be realized. More, it is something that should be realized. To fail of it is not misfortune, it is positive wrong. To stop short of it is sin.

One whose outlook in life is right, who is facing in the right direction, must be farther on the right way with every passing year, and each year must be better than all preceding. With one whose aim and effort is right, even though attainment may come far short of aspiration, the present is always best, and of the larger all, the best is always yet to be. If life has any true purpose, and a life is very poor and unworthy otherwise, then each succeeding year sees some progress towards the attainment of that purpose.

May it be the "Best New Year" in its clear realization that we are not our own, that we belong to God, that life only reaches its true ideal as we realize that we are His, and as that ideal holds sway in our lives.

May it be the "Best New Year" in its simple trust in God as an all wise and all loving Father, and in Jesus Christ as Saviour and Brother and Friend.

May it be the "Best New Year" in its realization of stewardship, that we are stewards of God, holding in trust from Him and for Him, life, time, property, business, everything; and may it be the Best New Year in fulfilment of that stewardship.

May it be the Best New Year, in the development of what is best in our lives, in the growth of unselfishness, in the control of appetites, passions and tempers, in the cultivation of faithfulness and truth.

If life be lived with aim and effort along

these lines then it will be The Best New Year in the happiness that it will bring, for true happiness depends not upon the outward but the inward, not upon what we have but upon what we are, not so much upon conscious attainment along any line, but upon honest, unselfish aim and effort after what is best.

But all roads lead to ones own special Rome, and the mention of the above heading leads to the hope that it will be The Best New Year for the RECORD.

That Conveners, Secretaries, Committees, etc., in charge of the different departments of church work, who know the work of their own departments as no other can know it, instead of issuing special bulletins or leaflets, with one-fourth to one-half the circulation and at large cost to the Funds,—when they wish to lay their work before the church will use the Assembly's Monthly Bulletin which was established for this very purpose, and reach the whole church free of all cost, and in this respect make for the RECORD The Best New Year.

That congregations in greater number will, as Assembly has repeatedly urged, place a copy in every family, and make it in this respect The Best New Year.

That where it is not thus placed in every family, members of the church will lessen the task of those who kindly distribute it, by handing in their subscriptions at once, and not only so but try to get their neighbors to subscribe, realizing that it is not only a duty to take, but to get others to take, the Assembly's Monthly Bulletin, which is published at cost, and that thus as to circulation this may be The Best New Year.

The words suggest one more thought regarding the RECORD, viz:—its own improvement. This rests, in some measure, as above stated, with those who know the various lines of church work: So far as

this office is concerned the effort will be that in quality this shall be The Best New Year.

In beginning another year we would like to give heartiest thanks for three things: First, for kind words of appreciation. From all quarters they have come and have been an encouragement and a stimulus to try and make the RECORD more worthy of them.

Secondly, for the help of the many who have kindly aided in its distribution. The Assembly furnishes the RECORD to congregations in parcels, at cost, and those who are working for their congregations by distributing it, should have that work made as light as possible by prompt handing in to them of subscriptions.

Thirdly, to the congregations who have for the New Year decided to place the RECORD in every family. This was the object of the Assembly in establishing its own Monthly Bulletin. It does not amount to much in the finances of a congregation. It will help to increase these finances. Those who now subscribe can pay their quarter to the funds and the only extra cost will be that of placing it in families not now taking it, which will be a good investment.

Kipling's Recessional was a calm survey of facts after the "tumult and the shouting" had died and the Empire was face to face with the realities that were left behind, and a prayer that those realities might be of a right kind.

That quiet stage has been reached in the Laymen's Missionary Movement. We are facing the realities. Are these realities equal to promise and expectation? In some cases and places they are, on the whole there is room for questioning.

Last year it was answered on behalf of the Movement, that there had not been time to produce the results that might have been expected. A study of the comparative statement of Receipts on the final pages of this issue will show that this year has not made any large advance.

The great lesson is that no matter what kind of special form any effort at progress may make, the real progress lies in the direction of the steady, constant application

by individuals of the Scripture way of rendering account of stewardship, weekly, as God hath prospered. Each steward of the Lord must realize this for himself and teach it, as he has opportunity, to others.

At the heading of the Receipts on the final pages of this issue, is a comparative statement of the amounts paid to date, with the corresponding payments last year. They are fitted to awaken serious thought. The imperative advance of the work of the Church and the promise and hope of the Laymen's Missionary Movement led to larger estimates and undertakings. But two months remain of the Financial year. Shall these estimates and undertakings be met? The facts are there for careful thought and earnest prayer and effort on the part of each one, and for careful self questioning as to faithfulness in our stewardship.

On pages seven and eight of this issue is a list of our substitutes in the foreign field. Study it carefully. Remember that these fields contain the fifteen millions of people that have been allotted to our own church, as our share of the heathen world. Remember that these fields are left to us, that with two or three exceptions, in the smaller missions, no other church is working near these millions and if we do not give them the Word of Life, they must in the meantime go without it. Remember that these missionaries give themselves, their lives, in climates and conditions more or less unhealthy, to do our work. Remember that the work they are doing is just as much our work as it is theirs, that we are equally responsible for it, that they are our substitutes. These things should make us do our share more liberally and cheerfully, and should lead to more faithful and constant prayer for them and their work.

Three Home Mission papers in this issue are of interest. There are the twin pictures of the present and a quarter of a century ago, by Rev. W. D. Reid and Mrs. Jaffary, and the general survey by Rev. J. A. Macfarlane, in the Young People's Department. These three are suggestive of the great Home Mission Work that lies to our hand.

THE MORMONS IN ALBERTA.

A Territory in the U. S. A., is under the direct control of the Federal—or National—Government. When that Territory becomes a State, it has, in most things, self control.

Some years ago Utah was received as a State on the express promise and condition that polygamy would cease. Whenever they attained the status of Statehood, they laughed at the promise and polygamy has gone on as before.

The Salt Lake Tribune of October 8th published a list of leading Mormons, who had recently married plural wives and were living in polygamy. In a still more recent issue of only a few weeks since, Dec. 5th, the same paper again publishes the list with additions, 220 names in all, of Mormon leaders, who are new polygamists, and it states that the list is daily being added to.

These people, a political rather than a religious organization, have obtained community rights in Alberta that are not given to others, and they are increasing rapidly there.

They are erecting a college at Raymond, Alberta, the building to cost \$45,000. They have been interviewing the Government with a view of getting Provincial aid, and report that they were received with great consideration.

Prof. Cummings, of Salt Lake City, Utah, Superintendent of the Mormon church schools in the U.S.A., has been in Alberta, and was one who interviewed the Alberta Government.

One who knows whereof he speaks writes to us of the new college in Raymond in these words:—

"This college was built by the Mormons at their own expense. As Raymond is the hub of the Canadian Mormon world, the college will be the propagating centre of Mormonism for Canada, and especially Alberta.

"Long before they started the college, they knew there was a scarcity of teachers in the West, and they saw their chance. They said 'we will flood the country with Mormon teachers.' They were too wise to ask government aid at that stage, but now that

the college is working, they visit Edmonton with a begging deputation.

"Whatever they ask they will get, because they vote as one man and the party that favors them gets the vote. They care no more for one party than another, so far as politics is concerned.

"The day is coming when Canada will have to reckon with the Mormons. In the matter of homesteading the government grants them privileges it does not grant to 'Gentiles.' Taken altogether, the policy of the government in encouraging Mormon immigration is a bad one, for Mormon is not so much a religion as it is a huge political machine."

AUGMENTATION, WESTERN SECTION.

Ideals and Facts.

REV. D. M. RAMSAY, D.D.

The immediate aim of the Augmentation Fund is to provide a reasonable maintenance for the ministers of our weaker charges. The whole church should feel a responsibility for the support of every man called by God to her service. The ministers of our stronger charges ought to bear upon their hearts the difficulties of their brethren who minister in the less populous communities.

The ultimate aim, however, is to secure efficient service for the church and her Lord. In order that a man may not be distracted from his ministerial duties, he must be assured, not indeed of affluence but of a moderate income. A minister's mind should be chiefly occupied, not with ways and means, but with the affairs of his charge, the church and the kingdom.

The stronger charges will certainly be affected by the condition of the weaker. The subtle leaven of spiritual languor or vigor will make its way, whatever the distance, from the weakest even to the strongest parts of the one body.

This Fund is, by some, less favored than the Home Mission Fund, yet it is but the advanced stage of the same work. The Home Mission Committee sends the church's representative into a new and weak settlement. His efforts and those of his fellow-workers impart strength and confidence to

the field. Some time before it can support a minister, it becomes wise to give it all the rights of a Presbyterian community, particularly that of choosing its own minister. The Augmentation Committee endeavors to discover this critical moment and thenceforth takes it in charge, aiding it from the Augmentation Fund. Thus this Fund, though the little brother of the Home Mission Fund, stands upon its shoulders.

Augmentation also appeals less strongly to some than does Foreign Missions, but Augmentation is, in fact, a handmaid of that greatest of modern enterprises. By Foreign Missions the army of the Lord carries its war into the enemy's country, and by Augmentation the base of supplies is strengthened, that the aggressive war may be maintained. The church dare not remain on the defensive, for the prince of this world has to be overthrown, neither can it allow its base to be weakened, lest its army of invasion become paralyzed.

The purpose of the General Assembly is to obtain for our ministers at least \$900 a year with a house. This is an advance of twenty per cent. on the minimum fixed in 1883, viz., \$750 and a manse, but meanwhile the cost of living has increased greatly. Statistics recently published by the Dominion Government indicate that the increase has been decidedly more than twenty per cent. Food, fuel and light alone now cost a family of five in Ontario not less than \$400, and no man can live on these only. Every man must also clothe his household, furnish his house, pay for medicine, keep an insurance on his life, and educate his children; and a minister must contribute liberally to church and charity, must have books, and in nearly all the fields that are aided by the Augmentation Fund, he must maintain a horse and rigs.

The augmented fields seldom lean unduly upon the Fund. They are visited annually by Presbyteries. The visitors are instructed to see by personal inspection that the subscription lists are up-to-date and that the individual subscriptions are liberal. They will hardly be willing to see money wasted, that has been given to the Fund by their own charges.

Further, in order that any congregation may receive aid from the Augmentation Fund, the Assembly requires that it shall raise for stipend from its own resources an average of five dollars yearly per communicant or ten dollars yearly per family. That is practically the average reached by the church as a whole, but most of the augmented fields exceed this amount.

Henceforth, too, every effort is to be made to introduce the weekly envelope in all augmented congregations. None of our churches have done what they could, but the weaker need hardly fear comparison with the stronger.

Some fields have not a bright prospect. They are situated amid a population that will not soon become Presbyterian or Protestant, but they have great need to be heartened for the struggle to live.

There is no investment that yields the church directly as large returns than the Augmentation Fund. From the congregations thus aided and kept in life the stronger churches receive many a faithful and valuable worker.

A still further and larger return is in the fact that many of the large congregations of the church were aided in their youth and helped to self-support through this Fund. It has been in operation under its present name since 1883. During these years about 500 fields in the Western Section of the church have advanced from the augmented status to self-support. Among these are not a few which contribute large amounts to the various enterprises of the church.

For the work of the present year it has been estimated that the Western section of the church will require \$55,000. The receipts of last year amounted to \$43,363. Hence this Fund should be increased this year by twenty-seven per cent. Is not the cause worthy of a far greater effort?

"The people of the world, and especially of the church, must be convinced of the paramount importance of religion. Christianity is either the supreme interest for time and eternity or it is nothing. The claims of God and His church are prior and paramount."—Woodrow.

Our Foreign Missions.

The latest from Rev. Dr. Annand tells of an attendance of eighty students at the New Hebrides Training Institution. Our church in maintaining this Institution, training teachers and preachers, is thus doing work not only in the islands where our own missionaries labor, but in the whole New Hebrides group.

Again we would remind those who may wish to help in the evangelization of the New Hebrides that in no way can they do this more effectively than in the work of our own church there, for which, as members of the church, they are responsible. If you have anything for the New Hebrides, our own church was the pioneer and has still a leading part, and the Fund that supports that part is in need.

As we go to press the following note is received from Dr. R. P. Mackay.

"The F. M. Executive met on the 20th inst. Several applications for appointment were before us. What are we to do? At this date our expenditure is \$18,500.00 greater than at the same date last year, yet the receipts are only about \$2,000 greater. The time of distribution of missionary funds draws near. We trust that congregations will remove all fear and by their liberality command us to send out all approved candidates who apply.

Reports from fields are even more encouraging than usual.

The work in Korea is a perpetual Pentecost. Souls are being added daily to the church. New stations are being opened in large numbers. Evangelistic fervor is unabated, and prayer is the breath of the church.

In Honan they have arranged an evangelistic campaign on a larger scale than ever before. By special prayer and conference the missionaries and native workers are preparing themselves for the advance on heathenism. They are going forward in the spirit of prayer into regions hitherto untouched. They ask earnestly the prayerful support of the Christians in Canada.

TIDINGS FROM KOREA.

The Report from Hamheung, our central station in Korea, says that district "as every other part of our field and of Korea, has been touched by the rapid progress of the Gospel, changing the aspect of our work, bringing new conditions and countless needs, with accompanying problems and responsibilities.

"The million souls movement has deeply stirred us. Names have come in by the score, desiring to become Christians, and we must turn from the financial burden of church debt to the greater one of shepherding souls.

"Mr. Young's circuit in the North has some large centres, and from everywhere comes the cry for more evangelists. All that we can get funds for, or that the churches can support, are out, but these are by far too few.

"Teaching and training women grows ever more absorbing and speedy results cheer the heart. Seven Bible women are employed throughout this one district, evangelizing in their simple fashion, and selling copies of the Scriptures.

"The Korean branch of the W. F. M. S. in Hamheung has kept a woman evangelist constantly at work in this wide district.

"We have a fine teaching staff and fifty as promising Christian young men as ever entered an academy, with many more who expect to come. Here is the material for the trained native ministry necessary for the development of our church in Korea, and for this training school we ask from the home church only the small amount needed to equip and maintain one good mission school.

"We need it. We must have it. Our local churches cannot support academies, but it is our policy that they shall care for our ten or twelve primary boys' schools, which they strive to do."

More of this good news from Korea will be given in a later issue.

NAMES AND ADDRESSES OF OUR MISSIONARIES IN THE FOREIGN FIELD.

Note (1).—Some of the following list are on furlough. Their friends will know their home address. We give simply their station. A few of the addresses are temporary, as new fields open and readjustments take place.

(2).—Please send to this office prompt notice of any omissions or misdirections or errors.

Our New Hebrides Mission.

Rev. J. W. Mackenzie, D.D., and wife.

Address, Efate.

Rev. H. A. Robertson, D.D., and wife,

Address, Erromanga.

Rev. Jos. Annand, D.D., and wife,

Address, Tangoa, Santo.

These names should be addressed in addition to the above:—

New Hebrides,
via Sydney,
Australia.

The rate of postage is two cents per oz.

Our Trinidad Mission. To 120,000 E. Indians.

Rev. John Morton, D.D., and wife,

Rev. H. H. Morton, B.D., and wife,

Address, Tunapuna.

Miss A. L. M. Blackaddar,

Address, Tacarigua.

Rev. S. A. Fraser and wife,

Rev. Dr. F. J. Coffin,

Rev. R. B. Layton and wife,

Rev. J. A. Scrimgeour and wife,

Address, San Fernando.

Rev. W. I. Green and wife,

Address, Couva.

Rev. W. J. Jamieson, Ph. D., and wife,

Miss A. Archibald,

Address, Princetown.

These names should be addressed in addition to the above:—

Trinidad,
B. W. I.

The rate of postage is two cents per oz.

Our British Guiana Mission.

Rev. J. B. Cropper,

Address, Better Hope.

Rev. R. G. Fisher and wife,

Address, Suddie,

These names should be addressed in addition to the above:—

British Guiana.

The rate of postage is two cents per oz.

Our Korean Mission, Japanese Empire To One Million of People.

Rev. W. R. Foote, M.A., B.D., and wife,

Rev. A. F. Robb, B.A., and wife, B.A.

Miss Jennie B. Robb,

Address, Wonsan (Gensan).

Rev. D. M. McRae and wife,

Rev. L. L. Young, B.A., and wife,

Miss K. McMillean, M.D.

Miss Louise H. McCully,

Miss E. A. McCully,

Address, Hamheung.

Rev. R. Grierson, B.A., M.D., and wife,

Rev. A. R. Ross, B.D.,

Miss M. M. Rogers,

Address Songchin (Joshin).

Rev. J. M. McLeod,

Thos. D. Mansfield, M.D., and wife.

Rev. A. H. Barker, B.A., and wife,

Address, Songchin (Joshin).

These names should be addressed in addition to the above:—

Korea.

The rate of postage is five cents per oz.

Note.—Messrs. McLeod, Barker, and Dr. Mansfield are the missionaries of the Western Section. Their present address is Songchin (Joshin).

Our Formosa Mission, Japanese Empire To One Million of People.

Rev. Wm. Gauld and wife,

Rev. J. Y. Ferguson, M.A., M.D., and wife,

Rev. Milton Jack, M.A., B.D., and wife,

Rev. Duncan McLeod, B.A., and wife,

Miss Jane Kinney, B.A.,

Miss Hannah Connell,

Miss Mabel G. Clazie,

Miss Lily Adair,

Address, Tamusi,

Formosa,

Japan.

The rate of postage is five cents per oz.

Our South China Mission To Over a Million People.

Rev. W. R. McKay, M.A., and wife,

J. A. McDonald, B.A., M.D., and wife.

Rev. T. A. Broadfoot, B.A., B.D., and wife,

Rev. Robert Duncanson, B.A., and wife,

Miss Agnes I. Dickson, B.A.,

Miss Jessie MacBean, M.D.,

Miss Rachel McLean,

Miss Harriet M. Latter, B.A.

Address, Kongmun,

via Hong Kong.

China.

The rate of postage is five cents per oz.

**Our Mission in Central India
To Three Millions of People.**

Rev. W. A. Wilson, M.A., D.D., and wife,
 Rev. R. A. King, M.A., B.D., and wife,
 Rev. J. A. Sharrard, M.A.,
 Rev. Robt. Schofield, B.A., and wife,
 Miss Janet White,
 Miss Harriet Thompson,
 Miss Jessie Duncan,
 Mrs. Menzies,
 Miss Marion Oliver, M.D.,
 Miss Elizabeth McMaster, M.D.,
 Miss Jessie Grier,
 Miss Lottie Madill,
 Miss Elizabeth Robertson, B.A.
 Address, Indore.

Rev. J. T. Taylor, B.A., and wife,
 Rev. A. P. Ledingham, M.A., and wife,
 Mr. K. G. Mackay, B.S.A., and wife,
 Miss Jessie Weir,
 Miss M. S. Herdman,
 Miss Florence E. Clearihue,
 Miss Janet E. Sinclair.
 Address, Mhow.

Rev. D. G. Cock, B.A., and wife,
 Rev. J. S. McKay, B.A., and wife,
 Rev. W. J. Cook, B.A.
 Miss Chone Oliver, M.D.
 Miss Margaret Mackellar, M.D.
 Miss Catherine Campbell,
 Miss E. Glendinning,
 Address, Neemuch.

Rev. J. Fraser Campbell, D.D., and wife,
 Rev. F. J. Anderson, B.A., and wife,
 Rev. J. R. Harcourt, B.A., and wife,
 J. M. Waters, M.D., and wife,
 Address, Rutlam.

Alex. Nugent, B.A., M.D., and wife,
 Rev. W. G. Russell, B.A.,
 Miss Bella Goodfellow,
 Address, Ujjain.

Rev. F. H. Russell, M.A., and wife,
 Rev. D. J. Davidson, B.A., and wife,
 Rev. D. F. Smith, B.A.,
 Miss Margaret O'Hara, M.D.,
 Miss M. McHarrie,
 Address, Dhar.

Rev. J. Buchanan, B.A., M.D., and wife, M.D.
 A. G. McPhedran, M.D. and wife,
 Address, Amkhut.

All these names in our India Mission
 should be addressed, in addition to the
 above:—

Central India.

The rate of postage is two cents per oz.

**Our Mission in Honan, North China
To Eight Millions of People.**

Rev. J. Goforth, and wife,
 Rev. Murdoch McKenzie, D.D., and wife,
 Rev. J. Griffith, B.A., and wife,
 Percy C. Leslie, M.D., M.R.C.S., and wife,
 W. J. Scott, B.A., M.D., C.M., and wife,
 Rev. J. H. Bruce, B.A., and wife
 Rev. Gillies Eadie, B.A., and wife,
 Rev. J. D. McRae, B.A., and wife,
 Mr. Hugh Mackenzie and wife,
 Miss M. I. McIntosh,
 Miss Jean I. Dow, M.D.,
 Miss Mina A. Pyke,
 Miss E. McLennan, B.A.,
 Address, Changtcheno.

Wm. McClure, B.A., M.D., C.M., and wife,
 Rev. W. H. Grant, B.A., and wife,
 Rev. R. A. Mitchell, B.A., and wife,
 Rev. A. W. Lochead, B.A., B.D., and wife,
 S. O. McMurtry, B.A., M.D., C.M., and wife,
 Rev. H. P. S. Luttrell, B.A., and wife,
 F. M. Auld, M.D., C.M., and wife,
 Mr. Mark H. Wheeler, B.A., and wife,
 Miss Isabella McIntosh,
 Miss Margaret Macdonald,
 Address, Weiwei.

Rev. Jos. A. Mowatt, B.A., and wife,
 Rev. James Menzies, M.D., C.M., and wife,
 Rev. Geo. M. Ross, B.A., and wife,
 Rev. J. A. Slimmon and wife,
 Rev. J. M. Menzies, B.A., B.Sc., and wife,
 Miss Edith McGill,
 Miss Annie O'Neill,
 Miss Margaret R. Gay,
 Address, Hwaiking.

Rev. Harold M. Clark, B.A.,
 Rev. Andrew Thompson, B.A., and wife,
 Address, Tao Kou.

All these names in our Honan Mission
 should be addressed, in addition to the
 above:—

North Honan,
 China.

via London, Siberia, Harbin, Pekin.

The rate of postage is five cents per oz.

Rev. D. MacGillivray, M.A., D.D.,
 Miss M. Verne McNeely, B.A.,
 Address, 143 N. Szecheun Road,
 Shanghai,
 China.

The rate of postage is two cents per oz.

Mrs. Ratcliffe and Miss Maria Sloane,
 teachers in school for missionaries' children
 at Weihwei.

LETTER FROM HONAN.**Miss Catherine McDonald.**

Wei-huei Fu, Honan.

October 28, 1910.

Dear Dr. Scott,—

Let me try to give you a glimpse of the country work in Wei-huei field as we are seeing it this Autumn.

About three weeks ago we commenced our season's work by visiting Hua-chia hsien, a county town in the southwest of the prefecture about three hours from Wei-huei, on the Taoching R.R. When we arrived there an evangelist and some church members met us, and took charge of our baggage, while we walked over the fields to the West suburb where the chapel is located. That same afternoon callers came, church members and enquirers who heard that we had arrived. The Chinese are more punctilious than we often are in the performance of social duties.

It was a busy season for country people; so great numbers were not expected. However, on the Sabbath, we had good services, with a congregation of twenty-five men and women besides children. Their singing was not above criticism at the morning service, so having the baby organ there, I invited the people to come after dinner to practice hymns.

They came in full force, old and young, women from the city and men from the farms, people who have very few opportunities for music. They did not make the "awful discord" Chinese are credited with, but seemed to enter into the spirit of the hymns, and to enjoy themselves, as we sang of the "Christian's Home in Glory," and of the "Saviour who Died" to win it for us. After a half hour of the singing, which we found was sufficient for teacher and taught, they separated for Bible classes, the women coming with me, and the evangelist taking the men.

During the days of the week that followed we had singing practice and morning prayers which five or six attended, a small number—but we do not despise the day of small things, for it is the day of the "individual attention," with results that should tell powerfully in the time to come. Others came in during the day for study and help, so the work was kept up.

We tried to stir up more interest, by visiting around among the homes, but that very slight interest or curiosity was aroused was shown as we passed along the streets.

Occasionally we heard "They preach the doctrine" or "Is she a doctor." I did wish that we had a doctor or nurse, who could be spared to come for a week's clinic and dispensary, to such centres as these outstations; that through their work they might induce the crowds to come and hear the Gospel, who otherwise will never come.

It is a grand thing to heal the bodies, and at the same time tell of the Great Physician.

That may be in future for Hua-chia, and other places, when more of the young people of our home churches shall respond to the call.

According to Imperial edicts issued in recent years, temple buildings in all parts of the empire are being utilized for school work. One of these temples is at a little distance from the chapel here.

In some of my walks I noticed a company of over fifty young men drilling. The evangelist came one day to tell me that he was going over to the government school to sell literature, said that he was acquainted with some of the instructors there.

I found that these young men are in from the city, and surrounding villages for study and drill, the latter subject taking an hour in the morning and in the afternoon of every day. The "Hsien Kuan" or District Magistrate contributes half, and the country people the other half of the funds for the upkeep of the institution.

The Chinese drill instructors seem to be very capable in getting the raw recruits or scholars into military order. The men marched well with the forward swing of the German army drill. The present object of this work is to have a guard for the little city? If every hsien and market town contribute their quota of educated, well-drilled soldiers, then before long China can speak with the enemies who may come to her gates.

The work of the week being ended, we left Hua-Chiahsien, a number of old women observed the time-honoured custom of escorting us to the confines of suburbs, so seeing us well on our way.

CHINA'S FIRST NATIONAL EXPOSITION.

LETTER FROM REV. DONALD MACGILLIVRAY, D.D.

Dear Dr. Scott,—

I have just spent six days by special invitation of the Nanking Exhibition Christian Headquarters Committee, helping the Christian work carried on at the Exhibition under their auspices.

The Exposition is the first National Exposition held in China, and is a great landmark of progress. Vast sums of money were spent in putting up buildings and gathering exhibits from all the provinces, and the display for a first attempt is very creditable.

Unfortunately, the attendance has been disappointingly small, partly owing to China's lack of communication, and partly owing to lack of appreciation of this new departure on the part of the rich of other provinces. There will be a heavy deficit, but that is not unknown even western countries.

The buildings are so well put up that the Chinese do not purpose tearing them down. They will probably use them for a vast Industrial School. The new Provincial Assembly building is close by, and a new city has grown up which the Chinese do not intend to see deserted.

It will thus be seen that the Christian Headquarters Building, erected by Chinese Christians, aided by foreign contributions, will become a permanency. I heard that a Tientsin Christian has pledged \$4,000 for the permanent upkeep of the building after the Exposition is over.

The attendance at the meetings in the building has been small owing to the smallness of attendance at the Exhibition itself, but I have no doubt about the value of this particular effort. Christians of all provinces have rallied to this centre of Christian work. The prominence of the building, a few yards outside the main gate of the Exposition is in itself a great advertisement of Christianity.

In the Headquarters, besides a preaching hall, there are reading rooms, information bureau, conversation rooms, book room, and

a special women's room at the back with a separate entrance. On the walls of the chapel proper are displayed photographs of the various Christian Universities and their work. One room is devoted to photographs illustrating hospital work. At the door packets of books, chiefly a special edition of the Gospel of Mark, are given away through the generosity of a friend in Los Angeles.

I spoke ten times, but the specially interesting part of my work was a lecture on "evolution" delivered in the public hall in the centre of the exhibition grounds. This hall was erected for the purpose of public functions, concerts and popular lectures, etc., by the exhibition authorities.

Hitherto the Christians had not had the use of it, but now for the first time they courteously granted us the use of it for one evening. So I had the privilege of being the first Christian to speak in it.

The subject was announced beforehand in the exhibition daily paper, being first submitted to the authorities, so that it was impossible to have a directly Christian topic, but I took up the theory of evolution as a divine process of creation and human progress and made several references to Jesus Christ. I spoke for one hour to an immense audience, chiefly of students, and especially during the first part of the lecture there was frequent applause.

The General Manager of the Exhibition, H. E. Chen, occupied the platform and appointed Mr. Chang Po-ling of Tientsin to the chair. Mr. Chang is perhaps the highest Chinese official who ever became a Christian. He was brought in a year ago through the Y.M.C.A. He is a splendid speaker and great things are hoped from him.

The Exhibition Band rendered several selections and the students of the Methodist College sang some pieces. The proceedings were concluded by the singing of the Chinese Christian National Anthem.

The daily papers next day reported that 3,000 were present, but I hardly think there were so many. They also gave a flattering account of the lecture, but said that the general trend of it was contrary

to evolution. By that, of course, they meant the materialistic evolution which is so popular with the Chinese students because it agrees so well with atheistic Confucianism. I have just prepared a booklet on the question, but unfortunately it was not off the press in time to allow of its being distributed at the close of the meeting.

Mr. Hu's work is highly spoken of and he preaches not only at the exhibition, but in the most crowded street chapels and churches of Nanking. You may imagine that he is much in demand.

I should have said that the Christian Literature Society, the Bible Societies, the Tract Societies, and the Y.M.C.A. have exhibits of books inside the grounds. Near the centre a building was especially put up to be rented to any who wished to sell their goods, as in a Bazaar, and through the kindness of Mr. Huang, Director of Buildings, himself an earnest Christian, the book Societies secured rooms in this building.

So you see that at the first National Exposition Christianity was well to the fore. I am sure that before 1900 it would have been very different. We would not have been allowed either inside or so close to the front gate outside. The Kingdom is coming.

"HONORABLE MENTION."

A well-known British officer, in a letter to the London "Times," says: "Do not let us forget that the most important and the most far-reaching work in China is not done by our official representatives, nor by our enterprising merchants, but by that great body of Christian men—and women, too—who are giving their lives to impart to the Chinese the accumulated knowledge of the West, and more important still, to infuse into them that new spiritual influence without which Western learning is of little avail. The missionary has received but lukewarm encouragement so far. Can we not, now, at any rate, when he is about to prove himself a success, give him that true warmth of sympathy and support which he sorely needs and richly deserves?"

FROM DR. W. J. SCOTT.

SOME EXTRACTS FROM PRIVATE LETTERS.

Changteho, Oct., 9, 1910.

The pastors are planning an evangelistic campaign all over the Honan Field this Autumn, to try to reach those parts not hitherto visited. The Chinese evangelists are getting interested in it too. Part of Mr. Innis' gift is to be utilized to cover the expenses, and as many of the native Christians as possible pressed into service for a longer or shorter period. They give their time, but are too poor to provide their own living when out on this mission so that is provided for them.

October 26, 1910.

Patients increasing in number these days, had one hundred yesterday. (men.) In the morning along with some other operations did four cataracts. At present there are nine cataracts lying side by side, all happy.

Last week had the pleasure of removing a large tumor which started growing sometime in the early childhood's years of Queen Victoria. The patient was a man of eighty-five years and he had carried the "lump" around with him for eighty years. One would think he would have become so attached to it that he would dislike to part with it. It was certainly attached to him good and firm, and required considerable coaxing to release its hold.

An interesting case yesterday of a man who, twenty years previously, had been badly burned about the face and neck, resulting in such terrible scarring and contractions that the skin of his face from the level of his nose and ears was attached to his chest from shoulder to shoulder, completely burying his lower face and chin, dragging his eye and mouth inside out, and permanently dislocating his lower jaw. He had been that way for twenty years and was a pitiful sight. However, we were able to excavate him from himself pretty satisfactorily, the resulting raw surface, the size of a meat platter, requiring to be skin grafted.

A case of stone in the bladder, in a child three years of age, came to-day which we will get after to-morrow. The youngest

last year was six years of age and he did very well.

I could continue in this strain, but it might not be as interesting to you as it is to me.

We are to "move on" again.—Sent for a year to superintend building operations at our new station in the North, Wuan, and do what medical work can be overtaken there.

LETTER FROM DR. FRED. M. AULD.

Dr. Auld is a native of "The Island" which of course means P. E. I. After graduating at McGill University, he was for two years on the medical staff of the Montreal General Hospital. When his term there expired he started, as per previous appointment, for our Honan mission, was married on the way, at Nelson, B.C., and with Dr. and Mrs. Percy C. Leslie, veterans returning from furlough, sailed from Vancouver early in October westward to the far East. Dr. Auld writes at sea on the Japanese liner "Sada Maru" under date Oct. 24, 1910:—

We are nearing Japan. We are really due in Yokohama to-day, but the voyage has been so stormy that we are two days overdue.

In Vancouver we had a lot of heavy rain the short time we were there, but the visit was made very pleasant with renewal of old friendships from college days and the forming of new ones.

"A farewell meeting was arranged by Principal Mackay, followed by a very pleasant social evening. Dr. Leslie addressed the meeting and a large audience shewed marked interest.

The voyage was very cold most of the way across as the steamer goes far North on this trip, but we had a fine view of the Aleutian Islands. They are very mountainous, rising eight thousand feet above sea level, and capped far down with snow. The group was clearly in sight all day as we sailed along only about ten miles distant, while their tops are visible one hundred and twenty miles at sea. It was a delightful view from the steamer, and made all the more so by the kindly loan of a glass from one of the ship's officers.

At present, however, we are suffering from the heat as we have come away south, and have farther south yet to go.

We have been improving the time by studying Chinese under Dr. Leslie's instruction, and find it very interesting.

On the voyage I had a birthday which did not come. My birthday is October 18th. As you know when the 180th meridian is crossed going westward, a day drops out of the calendar, so that the rotation of time may be correct. It so happened that we crossed this meridian about midnight of the 17th and stepped directly from the 17th to the 19th and I lost my birthday.

This boat had a hard experience in the Russo-Japanese war. She was used as a troopship and was on her way to Port Arthur with two thousand Japanese soldiers when she ran across a Russian floating torpedo, and eight hundred were killed or drowned. She did not sink but drifted helplessly until towed into port where she was repaired and made seaworthy again, and now runs as a trans-Pacific liner, carrying at times some soldiers of the cross, on a mission of healing and peace.

A NOTE FROM MISS ROGERS.

"Mrs. Grierson and I are on an itinerating trip about one hundred miles from our station at Song Chin," writes Miss Maud Rogers, from Korea, under date 19th October. "We expect to go as far as Chung Pyung Chang, about sixty miles northwest from here.

"Despite the fact of the winter fast coming on we found it necessary to make this trip, and are enjoying it immensely. God has been good in giving us delightful weather and we hope for a continuation until our return.

"The women appreciate the coming of the missionary very much, the more so because the road is very difficult, and in places dangerous. Many places for long distances, such as going over the passes, riding a horse was quite out of the question. One such pass had no less than ninety-nine turns, and many of them quite abrupt and steep."

**LETTER FROM REV. H. P. S.
LUTTRELL.**

Weihwei Fu, Honan.
October 11, 1910

To St. Giles' Church, Montreal.

In a few weeks more we will have been a year in Honan. The time has passed very quickly, our health has been all that could be desired, and we have enjoyed the life and work here.

Since we arrived we have put in many a hard hour at the language. There were times when we wondered if we were making any progress, but now we are having the satisfaction of finding the tones and sounds and the shape of the characters more familiar.

My knowledge of the language is still so limited that explanations of passages of Scripture must often be very inadequate, but the teacher is quick to catch my meaning and he sometimes puts it into such terms as others can understand.

Since the Divine Spirit can take even the feeblest speech, uttered in the name of Christ and make it to glorify God, I would ask you all to pray earnestly for a blessing on my first attempts at preaching the Gospel even to the two or three, while at the same time preparing myself for speaking to larger groups.

You would enjoy coming to our singing practice on Friday nights at half past seven in the church. There are from 100 to 130 usually present, including the boys and girls from the Primary and High schools, whose lusty voices effectually lead the congregation's singing, sometimes regardless of the organ. The little lads are especially hard to keep on the tune although they are always eager to sing as if on that depended their all.

Although they do not usually have much music in their voices, the Chinese love to sing hymns. Our hymn book is largely composed of translations of hymns in use at home, and very many of the old familiar tunes are used.

As you know, native music is very wonderful for its eccentricities and predominance of falsetto. In Christian singing, these are of course avoided, and that the Chinese are quite capable of being educat-

ed musically is evident from the progress they have made here and at the other stations of the mission since some training has been given them during recent years.

At Peitaiho during the past summer there was a native male quartette, from a college near Peking, and they sang very acceptably indeed. They have been trained in much the same way and for much the same purpose, as the Y. M. C. A. quartettes at home.

Last week an important special meeting of Presbytery was held here at Weihwei, and among other matters arrangements were made for the building of new compounds at the two recently opened stations at Taok'ou and Wuan. At the latter place, land has already been secured and operations will begin at once.

It is situated in the extreme north of the mission, in a mountainous country of great beauty, and the people are said to be better off than in other parts of the field. This autumn, a part of the compound wall and some Chinese buildings will be erected, and preparations made for putting up of three residences next season. There will also be erected there a memorial hospital, in memory of the late Mr. David Yuile. Dr. Scott was appointed to superintend the construction of the compound and to undertake at the same time such medical work as is possible under such circumstances.

In addition to these arrangements regarding Wuan, Presbytery also had to consider the new compound at Taok'ou. Land will be bought there this Autumn if possible and the building of the wall and two houses proceeded with next Summer. Mr. and Mrs. Thomson and Mr. and Mrs. Clarke are already appointed to Taok'ou and have been working there for several years, living in native houses. They also had the use of a foreign house which was the property of the railroad, but the company have lately resumed possession of that place. This Winter both families will probably have to crowd into one Chinese compound in the city.

Another matter of importance which claimed Presbytery's attention, was the

utilization of the gift from a friend of the mission in Ontario to be used as the Presbytery here thought best.

A portion of it will be used to meet the expenses of a united simultaneous evangelistic campaign throughout the mission beginning at once. This will be on a larger scale than was ever before attempted. All available working forces will be employed, not only the missionaries, the evangelists, and the regular itinerating Christians, but all other Christians who are competent, will be employed at a cost sufficient to cover their living expenses only for as long a time as they can spare from the farms and other occupations. Their time will be given without any payment.

They will be sent out in bands through the unevangelized parts of the field, and also special efforts will be made at all the big fairs throughout the mission during the Winter. Here and at the other stations during the next few weeks, all the Christians of the several districts will be rallied for a few days' conference and preparation.

This campaign was first suggested to our minds by the gift from Ontario, but neither money, nor men, nor incessant storming of the enemy's strongholds with preaching, will be of avail if the Lord be not with us. We are, however, seeking to provide the conditions under which the Divine Spirit loves to work, and are therefore looking for the showers of blessing that this land so much needs.

When this letter reaches you this movement will be well under way, and it will continue as a special effort through the winter, and we hope that its influence may be felt through eternity.

You, brethren of St. Giles' Church who have claimed a part in this work of establishing the Kingdom in Honan, I charge you especially at this time to continue instant in prayer that a great multitude may be brought to Christ this Winter, and also for those who are already Christians, and who, surrounded by heathen influences, if they are to maintain the life of faith, have to struggle as you and I have never had to in the Christian home-land. Let these our weaker brethren be had in daily remem-

brance before God, that triumphant grace may be continually given them.

And the missionaries themselves also need the prayers of God's people at home, that in their hearts the fires of Christly zeal for the glory of God in the salvation of men may be kept burning brightly, and that we may more and more enter into the Lord's own compassion for the multitudes who are as sheep without a shepherd.

MEDICAL WORK IN HAM HEUNG.

BY DR. KATE McMILLAN.

A larger and better building for a dispensary made our heart glad this year. The money for the repairs of this building was almost entirely given by interested friends, so instead of the little mud house where the wind played hide and seek with the straw roof to the great distress of the boy who kept our yard clean, we have a tiled roofed building, small to be sure but neat and quite pretty. It contains two small waiting rooms, a drug room and a room for treating patients.

To this building, come, not such a great number, for the work is new and not well known yet, but a great variety of diseases. Perhaps the skin and eye cases predominate. In the skin we have from the tiny boil to the ulcer of many years' standing which has destroyed nearly the whole limb and which is so foul that it is very hard indeed to dress; and as in the skin cases so in all diseases we have from the simplest to the most serious and urgent.

As the work has been very much interrupted by repairing the building, etc., we have kept no accurate statistics, but never before have the patients listened so well to the Gospel as they did this year. The impatient or indifferent listener was rare. The Biblewoman and evangelist followed up the work by visits to as many of the patients as they possibly could.

The work, however, in a new place has many discouragements, and if it was not so pitiful, many amusing things. Perhaps the most discouraging is that the Koreans think diseases caused by supernatural agents, hence the treatment must be magi-

cal and if the patient is not better in a few hours another medicine is used. In a case lasting ten days or so as many as fifteen or more different remedies and "doctors" may be tried.

They are always ready to prescribe for each other. Often while examining one patient another who has come in to listen, for no one is supposed to desire privacy in Korea, is giving her a sure cure.

Nor do they hesitate to tell you that your diagnosis of their case is not correct. One young man came to me in great distress because he could feel a beating in the left side of his chest. I made sure it was only the pulsating of the heart he was feeling and told him so. He looked at me with an air of superior wisdom as he said "no that is not so for it is on the other side."

One day one of our deacons came with a sick little boy. When I prescribed a bath he looked cheap and said the women of the household would not let him do that as they feared a bath would cause it to die of convulsions. He said he had had a little girl and he had given her a bath and she died of convulsions. How old was the baby when you washed her?" I asked. "Just after she was born." "And how old was she when she died?" "Just two years old."

Perhaps a word about the assistants and the needs of the work will not be out of place. The staff consists of the first assistant, an academy graduate who is looking forward to continuing his study when he has the means, two academy students, one who is working his way by giving part of his time, and the other working some hours morning and night. The latter helper is made possible by the gift of a friend at home.

Dorcas, who is supported by a friend of Korea, is dispensary matron and besides gives a good deal of her time to going out preaching, which work she loves to do. Besides we have a Biblewoman supported by the Bible Society. This woman has received much persecution for Christ's sake and is faithfully witnessing for Him.

For a few months we have also been able to have a man evangelist. The funds for his support are exhausted, but as he is

doing good work we hope and pray that his support may be provided in some way.

Our needs are urgent if we are to continue in the work and improve it as we should. As soon as possible we must have some Korean women to train thoroughly as nurses. We want one at once which will cost us about \$40 a year. Besides we need better equipment—a good amputating set, sterilizers, outfit for microscopic diagnoses, test case for the eyes, aspirator and a great many smaller instruments.

We also need immediately a small room where urgent cases and cases from a distance can be taken in and treated. Such cases had to be turned away this year and I am afraid they went back to their homes to say the Christian religion was not what it professed to be. A small building could probably be added for about \$500.

We are deeply grateful to the friends who contributed gifts this year, and are hoping for a continued interest. We are also anxious for a Canadian trained nurse, one who will also assist in evangelistic and school work. The first of our medical students will graduate in about a year and a half; we hope and pray that he may be useful in the work.

WHAT I HAVE LEARNED.

My personal experience has shown me that I have been a good deal to blame for such disagreeable happenings in business as have fallen to my lot. Of late years these grow fewer, as I have learned not to argue with the man in authority, or comment on his actions; not to complain unnecessarily; not to interfere with any fellow-workers of either sex, but to stick close to my own work, bearing in mind that thereby I earn my salary.

I have ascertained, too, that other people know fully as much—perhaps more—than I, and that no human being is infallible.

I have learned also that the soft answer, the kindly action, the tactful ignoring of unpleasant things, all act as lubricants on the creaking machinery of the daily business grind.—Ex.

NOTES FROM KOREA.

Rev. W. R. Foote, our missionary at Wonsan, Korea, writes under date 21st September, 1910:—

We have recently held our annual meeting. The statistical report was most encouraging. There were 535 baptisms this year. Among these there were a few children.

The total baptized adults number 1,691, and the adherents 9,379. The number of meeting places has doubled in the year and now stands at 282. I might say that since the meeting, when eighty churches were reported, two new ones have been opened in my own field.

I think we have a better idea of the extent of our territory and the number of workers required to man it than ever before.

The northern part of Mr. McLeod's field is called Kan Do and belongs to China. Three years ago this district was to some of us little more than a name, and we had never considered it as an important part of our mission field. It was a largely unoccupied tract of land, capable under cultivation of sustaining a large population.

After the Japanese rule in Korea became operative many natives moved in there until now some estimate the Korean population at 500,000, which doubtless is an over estimate. I believe the Japanese officials say 10,000 Koreans have gone in during the last ten months.

Last year sixteen churches, or rather places of worship were reported in Mr. McLeod's field and this year the number reached sixty-four. With this growth the Mission felt matters could not be left altogether to Mr. McLeod and the natives, so Mr. McRae, Mr. Young and I were appointed to spend what time possible looking after the cause. Mr. McLeod and I hope to begin a trip on the 10th proximo and spend some time in the northern section.

In Wonsan and vicinity we are meeting with splendid success. We have to build an extension to our church to seat those that attend. We hope some person, who would consider it a privilege to help us, may hear of this and aid us. We must continually march forward knowing that the captain of our salvation is leading us to continual victory.

MORE GOOD NEWS FROM KOREA.

By Miss MAUD ROGERS.

Song Chin, Oct. 19, 1910.

Dear RECORD,

We desire once more to record the loving kindness of our God in blessing the work of this northern field, great in territory but poorly manned.

The growth of groups from 20 to 62 last year and from 62 to 164 this year, shows God's out poured blessing and at the same time, the increased responsibility and work laid upon the few missionaries in charge.

During the past year, missionary visits were made to Vladivostok and Kando in the north, Kapsan and Samsu in the interior and Yi Won in the south, as well as to other places.

The itinerating trips are of two kinds—those made for visiting and holding examinations for baptism, etc., and those made for holding classes.

The visiting of the country people in their own villages and homes brings the missionary into close touch with them, and continually binds the other groups to the station centre.

The examination of candidates for baptism, etc., both enables the missionary to see the believers' weak points, and to know their good qualities. Incidentally he learns of persecution cheerfully borne, of earnest striving in prayer on behalf of heathen relatives.

The missionary may also see sights of interest, e.g., the walls of such an old city as Kyung Sung, which, it is said, took ten years in building, with the combined work of the men of three counties; the military preparations of the Japanese with their 2,500 soldiers stationed at Na Nam (near Kyung Sung); or he may spend a night with the Buddhist monks at their monastery and be early awakened by their large gongs, hear their mournful chanting, and by a gift of money become a subject of their prayers.

The holding of classes in the country for Bible study and singing means much in the spiritual up-building of believers. Memorizing of portions of Scripture, hearty

singing and interest in the Bible study are the usual feature of such classes.

Recently an old man of sixty-two years recited perfectly 200 verses of the Assembly's course, following the missionary round for four days to get an opportunity to tender his recitation.

Generosity, not only among Christians, but also among the heathen is seen among the country people. A few months ago, a missionary, not being able to reach his destination, stopped for the night at a small house. The room was not large enough to allow the setting up of the missionary's itinerating cot, and there was little food that his Korean fellow travellers could enjoy, yet this poor old heathen refused in the morning to accept any money for his hospitality, until forced to do so.

These trips have also their humorous experiences. Sometime ago, a Song Chin missionary, while examining a man for the catechumenate, learned that he still offered sacrifices to the dead, and rebuked him, but the man replied that the fifth commandment taught us to honor our parents, and that he felt he was reverencing his parents in worshipping their spirits.

A pleasing feature of the growth of the country work has been the erection of seventeen new churches this year. An incident of interest in connection with one of these is the following.

Some thirteen miles from Song Chin, there is a small fishing village where some of the people are believers, and though poor, they lately decided to build a church. One woman gave as her offering to the cause her silver ring, which was probably her wedding ring. It was touching to notice that when this woman with several others were being received as catechumens, at least two of them were standing in their bare feet, so poor were they.

The local evangelistic work consists mainly of regular Sunday services, Wednesday evening Prayer Meeting, Friday evening Sunday School teachers' class, etc.

When we look at our present fine church and good congregation and then think of our old cramped building and smaller

gatherings of only last Summer, our hearts are filled with joy.

New faces from time to time appear among our worshippers, and a good record of catechumens and baptized members received during the year bears witness to a work of Grace.

Two classes were held this year, one in February for Bible study and singing, attended by 300 men, and another, our Summer workers' class, for the study of the Bible and various subjects, such as Pilgrims' Progress, Church History, Geography, Arithmetic, etc. The interest was very good.

While the February class was in session the Evangelization Society of the native churches met and increased the number of their evangelists from two to four, then, owing to the willingness of major Yi, one of our finest workers, to accept practically no salary, a fifth evangelist was appointed.

Preaching on Sunday afternoons has been done in Song Chin and the neighbouring places by our local Christians.

The zeal also of our colporteurs and evangelists is very marked. A number of these men are working in the territory eventually to become the field of the Western Board, who are already engaging one evangelist in Kando.

With regard to this territory we would mention briefly a few facts of interest. When the Western Board sent out Mr. McLeod, the groups numbered sixteen, now there are forty-six. The extent of territory includes eight counties in Korea proper and all Kando, with a population of 500,000. Since Mr. McLeod's arrival the members of Song Chin station have held classes, etc., in all extending over forty-three days.

As fruits of the work of our evangelists may be cited the following incidents:—

One Christian in Hoi Ryung, after living with a concubine for twenty years, separated, after giving her a house and money, and took back again his rightful wife, whom he had cast off twenty years before.

Another man, who had made tablets of wood to worship the spirits of his ancestors, on becoming a believer put these away,

As we think of the evangelistic results of the past year we can only say,

"Behold what God hath wrought."

Far Western Home Missions

Two Pictures, 1886 and 1910

PIONEER DAYS IN B.C.

BY MRS. J. A. JAFFARY, EDMONTON.

(Rev. J. A. and Mrs. Jaffary were among the earliest of the pioneer missionaries of our church in the interior of British Columbia. The following paper was prepared by Mrs. Jaffary for a Woman's Missionary Society at the scene of her early labors in the Spallumcheen Valley, hence the many local references; but at the request of the RECORD, it is here given to a wider circle, and the local touches will but add interest to the vivid picture of pioneer life, so recent in time, so far removed in progress. Ed.).

The mention of July 1886 will bring many events to many minds, but to those then living in British Columbia it will always be "the month the railway came through;" while to us it must mean the beginning of Western life, and in looking back we marvel at the rapid changes that have taken place in these short twenty-four years.

To the March meeting of the Home Mission Committee in Toronto that year had come a request from a number of the Spallumcheen settlers that a minister be sent them. Rev. John Chisholm had gone into the Nicola Valley two years before, made a trip or two into the Okanagan and Spallumcheen Valleys, and through the Presbytery of Victoria—then the only one in British Columbia—supported the petition.

Mr. Jaffary, a Home Missionary at the Soo, was asked to go to this far away new field, and having confided to the fatherly Convener (Dr. Cochrane), the fact that he had specially interesting private plans laid for that date, received the assurance that the Home Mission Committee would gladly provide a double ticket, and the appointment was accepted.

As the C. P. R. could not guarantee a through passage at the time we wished to leave Toronto (June 20th), our tickets led us over the Northern Pacific to Tacoma, thence by boat to Victoria, where we were warmly welcomed by Rev. Donald Fraser and wife, of First Presbyterian Church, whose kindness and friendship will always be counted among our choicest memories.

From him we received our marching orders. Directions from the Home Mission Committee had been delightfully vague—"We know nothing but that a man is wanted, Mr. Fraser will tell you the rest," and he did. So did a few of his church members who had made never-to-be-forgotten business trips up the famous Yale Waggon Road into the Upper Country.

For us it would be easy travelling compared with their experiences for had we not met the passengers of the first through train in Victoria? The C. P. R. was an assured fact and the splendid Waggon Road with all its beauty, hardships and dangers was doomed.

Here, too, Mr. Jaffary received a most kindly letter from Mr. Fortune, pioneer settler and elder of Spallumcheen, advising him as to his outfit, what to have and what to bring, advice that gave us many added comforts and saved the dollars.

Crossing to New Westminster for the following Sabbath, Mr. Jaffary preached to the congregation of St. Andrew's, left without a pastor by the death of his fellow student, Rev. J. S. Mackay, a few weeks earlier.

More delightful friendships were formed here with Rev. Robt. Jamieson of pioneer fame and his hospitable family, not forgetting a noted cherry tree laden with richest fruit which adorned the garden of the "old manse." The freedom of that tree was more to be appreciated than the honors of the city and we gratefully accepted it.

Our next journey was by stage to Port Moody, then the terminus of the C. P. R., and we realized as never before what a road through a coast forest meant. Vancouver was a logging camp; no thought of the splendid city that to-day can sell her choice corners at three or four thousand dollars per front foot.

Kamloops, little more than a construction camp, was our destination; there we and our luggage were unceremoniously dumped on the prairie at the chill hour of two o'clock in the morning. The reception committee was not there nor any other sign of life, not even a station, so picking up the smaller luggage we made our way to the street in the distance, perhaps a quarter of a mile, where the brilliantly lighted saloons clearly revealed the life within.

On explaining our need a half intoxicated character agreed to carry our grips and guide us to the river bank where "Mara's boat"—on which we hoped to reach Spallumcheen—was tied up.

Before going many yards, however, we found it necessary to both carry the luggage and steady the man. Then he became friendly—"My name is Bill, wot's yours?"

"Jack" my husband replied, not to be outdone in familiarity.

"I'm a son of England, I'm a son of temperance, I'm a son of a gun" was the next surprising statement.

"Jack" had no such ancestry to boast of and conversation languished.

The Captain met us with the comforting word that Mr. Fortune had told him "to look out for the parson,"—a rare sight those days—and the assurance was doubly welcome just then for our man refused to accept payment in any other coinage than two bits, twenty-five cents. To our four bits the captain added some advice not in the contract and we went to our tiny cabin not sorry to part with our escort.

Crossing the beautiful Shushwap Lakes next day our main occupation seemed to be putting in to shore to take on fire wood with which to feed the engines.

On this lake we were to see, a few years later, one of the most perfect sunsets. Oh the beauty of it! We watched the flaming

colors as they touched the still waters and spread away to the dark hills beyond, bathing them in a glory that gradually faded into soft mist. A never-to-be-forgotten sight, but it had to wait its time! Now, the shores were clouded in heavy smoke from the enormous bush fires whose red light we could see in the distance as the night came on.

Tying up at the Narrows, we met "The Colonel" who greeted us only as "The Colonel" could, and gave us a few of his best yarns as an introduction to the country, "the finest on earth."

Of this we had our doubts an hour or two later when mosquitoes of every size and shade settled in clouds over the deck. We expected explanation; none coming, we retired to shelter. Now, it would be termed "unusual" but then no words were wasted.

Starting at daylight we reached Lambly's Landing (Enderby) before breakfast. "The Landing" we came to call it when we more fully realized its importance as the connecting link with the outer world. It consisted of the river bank, Mr. Lambly's house, a skeleton hotel, and a small half built store.

The freight put off was interesting, several casks of liquor for the hotel, and a flat box of butter for the store—we surmised. The former was quickly cared for by waiting hands. The latter remained on the bank in the July sun as long as we were there to see.

Nor did our baggage join it. Again the captain interfered—"Mr. Fortune gave orders you were to be taken to his place"—so on we went round more bends in the winding river till the house came in sight and several loud whistles announced an arrival. A few minutes later Mr. Fortune stood on the hillside above us waving his white canvas helmet and giving three cheers for the missionary. His whole-souled handclasp and "God bless you" were worth the journey, and when added to by Mrs. Fortune's kindly greetings on reaching the house, we felt we were at home, and home it was during our years in the valley and since.

Their partner, Mr. Harland, another true friend, soon joined us and over the teacups we heard of "the early" days. We saw our gentle hostess as the one white woman for so many months and years, and then the joy and comfort (?) when a neighbour arrived and settled only eighteen miles from the valley.

We learned too of the changes taking place in community life. The old cattle ranges were being fenced and land sowed to grains, while homesteaders were building their little cabins in the shelter of woods or hills where once the deer and wolf had full possession.

Following the homes had come a few school houses, for the B. C. Department of Education was wise in seeing its opportunities and generous in its grants. The building might be rough but the teaching was good and the tiny log or frame school house in the centre of the settlement brought great possibilities to the minds of the sturdy settlers. Given a day school, why not a Sabbath service for children, parents and friends to join in, and a Home Missionary to care for the church's work in these scattered valleys. Now we saw how much the realization of all their hopes and plans meant to these our good friends and many others we were yet to know.

We heard of Priest's Valley (Vernon) as a strategic point, the school houses of Pleasant Valley (Graham's), Round Prairie (Schuberts), in process of erection as possible centres, also the Landing and Lansdowne, near Armstrong. Two or three families and a few bachelors would form an audience and fill the school seats, scholars still, but of older years and higher subjects.

Nor must the outlying places be forgotten. The Mission (Kelowna) way down Okanagan Lake has a few Protestant settlers and there the missionary must go; Grand Prairie, half way to Kamloops in the opposite direction, must be cared for and, happy thought, no fear of overlapping or going into the territory of another.

So the campaign was planned and by degrees the outfit was secured. The luxurious method of driving was one of the new features of the valley. Indeed, a vehicle

of any description except a freight wagon was worthy a second look. Only those "well fixed" possessed a buggy and as the missionary could by no means qualify he invested in horse and saddle and with Mr. Fortune as guide rode off to be introduced and to locate his congregations.

A grave problem had arisen due to the arrival of an "encumbrance." No manse had been thought of. None was in sight, and no funds. With two or three exceptions not a home had even one room to spare; these were only added as the family outgrew the original cabin.

Finally a suggestion was made; a neat little house known in Chinook phraseology as "Leduc Stop" on an abandoned homestead, was habitable though most inconveniently situated. The owner would replace any missing doors, etc., and rent us the whole quarter section, house, stable, poultry sheds and corral for \$4.00 a month. Three weeks later we took possession.

The simple furnishings, bought in Victoria and brought up by freight—(Onderdonk's charges)—were placed; Toronto boxes unpacked, college and home pictures hung and manse life had begun. We could boast of a living room—which was also study and dining room—a bedroom and kitchen, with attic for storeroom—great riches in those days.

Prices were staggering to the eastern house-keeper, tea a dollar per pound, coal oil a dollar per gallon, brown sugar twenty-five cents per pound, white sugar thirty-five cents, canned fruits fifty and seventy-five cents per tin, dried fruits equally high. Butter was not often available and then only at a dollar per pound, but out of respect for "the cloth" we were allowed it at seventy-five cents.

Fortunately these prices were soon lowered by the adjustment of freight traffic on the C. P. R., else the maximum salary would have sunk out of sight.

Yet we lived well. From the Indians we bought berries, venison, fish and wild fowl. The ranches furnished meats and vegetables of the very best, while the little mill in the depths of Deep Creek gave us good

flour and ground our cereals. No "shredded doormats or malted shavings" then.

If at times, were forced to live the simple life beyond choice, nobody grumbled. Our greatest lack was the absence of fruit, apples, etc. These were grown successfully in small quantity down the lake, as we had seen, but we were told in all seriousness that it could never be a success in the Spallumcheen because of climatic conditions, and a few stunted apple trees in the garden seemed to prove the statement. "How are the mighty fallen." Now fruit has made the valley famous.

So the work was begun, gradually shaping itself into fortnightly services at several points, with a monthly trip to the places beyond. At first no buildings were available but the houses of the people. Indeed at The Landing we had not even that privilege often. The dining room of the hotel was frequently used, and in fine weather the verandah of Mr. Lambly's house.

At Pleasant Valley a little granary, eight by twelve, did duty for several services, as it also did for school work till the proper building was completed.

In the long days three services were always held, but in winter this was impossible. Lunches were usually carried to be eaten on the trail, thus saving a little time for easier riding before the day was over. In sharp weather we not infrequently tested Dr. Robertson's query of later years as to "whether the man could thaw the lunch or it would freeze the man."

No Sunday Schools were attempted till the last year. Instead was a hymn or two and a few minutes talk to the children present, with the distribution of papers and text cards received from the children of the home (Ontario) Sunday Schools and which were eagerly looked for by the little ones regardless of date.

The Sabbath services however, were but a small part of the work. Visiting (few "calls" in those days) in the little homes during the week, listening to the stories of loneliness or effort, perhaps of failure to understand the new ways, or surprised the venture had succeeded so well, (in all these

experiences, sympathetic and encouraging words were needed) the few verses of Scripture and words of prayer before leaving, helping to bind us together in the new relationship. May be, and indeed it often was, in a bachelor's cabin, where in spite of hard work, harder fare, and lonely life, the owner was making good, ever seeing brighter days in the future. No need for encouragement here, good wishes and congratulations are more to the point, and on we ride, for the missionary's wife too had mustered an outfit while her husband learned the trails.

These were truly the days of small things. On looking over our notes we find that the little hall, (church it could scarcely be called although it was that and much more) built at the Landing in December '86, was eighteen by twenty-four feet, total cost \$240.00. Of course much of the labor was contributed, else we could not have had it free of debt. Victoria carpenters at work on the long looked for mill, made the seats and table after regular hours. Stove, chair and lamps were donated and no city church was ever so warmly appreciated as that little hall. Almost everyone in the valley gave something towards it, nor were we once reminded that they had already agreed to pay half the minister's salary (the Home Mission Committee the balance) and that times were hard.

Just here we must say for the credit of the valley, that promise never failed during our term of service. If not in cash it was in kind, equally necessary, and it is one of our happiest recollections that it was given willingly, not only what was promised but many times more.

By the new year our work was fairly established and at each point we had a comfortable place for service even though it was but a school house. The influence of the railway began to make itself felt in the life of the community. Regular mails, better prices for produce and lower cost in store goods, while comforts before impossible were doubly appreciated. Perhaps one of these was a little organ sent us by my father.

At the same time we were able to secure a home in the village, Lansdowne, which

saved many miles on every trip and brought the manse within the reach of the people, for here was store, post office, blacksmith, doctor, carpenter and hotel.

We left "Leduc Stop" with real regrets which were soon lost sight of in the compensations that followed. Our home was church and manse combined. We could use the organ in the services and at many other times. The fame thereof spread and musical interests were aroused. The services became more interesting at that point and when there was no preaching singing was the order for all Sunday evenings.

It was something to look forward to during the week and "the boys," for it was entirely a male choir, never failed. They were of all ages, denominations and countries, and the hymnals were equally varied at the beginning, each one bringing what he owned. Hour after hour we sang hymns common to all churches and creeds. And how they were sung! Several of the men were trained choristers and had fine voices. All were reverent if nothing more. We often think of them and those happy Sunday evenings. They were such a kindly group, mostly young men, all bachelors, and so grateful for the little we could do, never understanding how much they helped us.

But I must hasten, Priest's Valley (Vernon) was the important place because of its position, age and authority, for there lived Mr. Dewdney, Magistrate, Government and Land Agent, Gold Commissioner and many other titles. Besides the Government offices were two stores, hotel, school and two or three houses.

Here too, we found our dear friends, Mr. and Mrs. Price Ellison. We cannot imagine what the work and services would have been without their hearty sympathy and co-operation. Mrs. Ellison was our honored precentor, while Mr. Ellison filled any position the occasion demanded, from putting on fires to taking up the collection.

Their home was always open for us, their warm welcome and generous hospitality never failing to encourage and rest us after the long trip. What delightful

visits we had together and drives over the hills when "off duty," the little ones safely held in or tucked in at our feet. It was our Vernon home and no mistake. Before discovering it, my husband had stayed over night at the hotel and when leaving in the morning offered payment which was stoutly refused by the proprietor who said—"No sir, I never charge either a minister or brother hotel keeper."

No time to tell of the first wedding, which occupied the missionary two days and a night in travelling, his fee to be paid in game that we are still waiting for; nor yet of the second, for which the ceremony had to be repeated a few days later because of a forged date in the license, and for which the minister received no other payment than a lecture from the magistrate for his lack of due inspection of the license. I am glad to say we had several normal ones later.

We recall our first communion service after being in the valley a year and a half, when twelve out of the twenty-one present in the log school house at Schuberts partook of the sacred emblems. We were not all Presbyterians but we were believers and for some it was many long years since they had enjoyed a like privilege.

We cannot think of the services without the familiar names and faces coming to mind. Pleasant Valley—Donald Graham and family, Croziers and McDonald; Round Prairie—Schuberts, Mathesons, Steeles, Pattons and Lynns; The Mission—Mrs. Postill and family; The Landing—Fortune and Harland, McLeods and Camerons; Lansdowne—Hamills, Pringles, Woods and Cabot;—all these and many others whose unfailing kindness "according to their several abilities" is with us yet.

We can never repay them but we know they have their reward. It has all changed since then; both people and places have passed away. His work abides and grows. Now nine men labour where one began. We are grateful for the privilege of helping. Where we failed others have made good. Some day we shall rejoice together.

IN LACOMBE PRESBYTERY, ALTA.

BY REV. W. D. REID, B.D., SUPDT.

Dear Dr Scott.—

In closing my last letter, I promised that my itinerary should be "continued." I told you of visitations in the presbyteries of McLeod, High River and Calgary. This time let it be of "Central Alberta."

In the early part of July, I found myself in the Lacombe Presbytery. Travelling east from Lacombe, on the new C.P.R. line, the first place visited was Castor. This thriving little town, which had no existence two years ago, now boasts a population of 1,000 inhabitants.

Many a town in this western country like Jonah's gourd "springs up in a night," but we are glad to say that few of them share the fate of that unfortunate plant. They usually come to stay.

Our cause in this place is not yet a year old, and yet we have a good manse and a fine new church to be opened next Sunday. This will make the sixteenth new Presbyterian church opened in Alberta since last May, which is probably a record for one province.

After preaching twice in a hall to a fine company of people it was my privilege to organize a church, name it, take in certificates, and give the cause as good an impetus as possible. In Castor the work has made excellent progress and we are likely to have a good congregation under the ministration of Rev. A. D. Archibald.

Coming West on the line, for Castor is still the eastern terminus of the new C.P.R., the next place where an afternoon and evening call was made was the thriving town of Stettler. The minister was away from home, but learning that the members of the Board of Management resided in town, the Superintendent "chased them up" until he managed to get almost a full meeting of them in the evening. They are a fine lot of men, and anxious to help forward the cause in every way. It was decided to go up to the augmented status in the Autumn. This has been done, and the devoted pastor, Mr. Robertson, has been called and happily settled.

In Erskine, the next station, I was told that "The Christian Church" had broken up our cause. This church has its good points, but it seems to us to dilute "The pure milk of the word" with "much water."

At Alix, the next town westward where we have a cause, the dripping Superintendent arrived in a downpour of rain. Here the congregation, for we have no church, was served by a bright young man from Princeton. The students from this true blue Presbyterian College, who came to Alberta last summer, did splendid work. They are what the people in the west call "mixers 'hail fellow, well met with everybody," which is the type of man that takes in the West.

After visiting some of the people, the Board of Management was got together in the evening and plans were discussed for a new church, which we hope will soon be under way. We have been particularly unfortunate in regard to supply for this promising point for the winter. Two men after "dickering" for a month each over it have both refused to come. However, a third, a Montreal man, is now on his way to it and it is to be hoped he will give good service.

Tees is a town in embryo, and is the next Presbyterian point on the line "westward" Here we have a Hungarian ministering to the people. His good wife is a German. Both are laboring faithfully.

While going around the village I saw a reverend looking aged gentleman sitting in the shade of a house, as if waiting for his team. On speaking to him, he asked "when are you coming to visit our Mission?" Asked where it was he said "About eight miles south of here." He at once got the reply "to-morrow morning at eleven o'clock I will be at the Nebraska schoolhouse for service."

The old gentleman is a retired minister from Montana, born in Huntingdon county, Quebec, and a graduate of the Presbyterian College, Montreal.

The question was how to get there. The livery teams were all out of town. One lady volunteered to loan her pony for the Sunday ride to the Schoolhouse, but when spoken to about it the next morning she rather vaguely said "she did not know where

the pony was, and even if it were home she was not sure that the harness would fit it." Perhaps when she saw the dimensions of the Super, she decided it might not be healthy for the pony.

There was nothing for it but to walk, so with the thermometer about 90° in the shade, the trail was tramped both ways without damage to any one.

The Nebraska Schoolhouse is a part of the "Ellis field." There was a fine company of people, nearly all Americans. After service the Sunday School held its session under the superintendency of a gentleman born in Chicago. It was patriotic Sunday. A good address was given by the Chicagoan on patriotism, then a few words by your humble servant, and the meeting closed by all singing heartily "God save the King." Not a bit of danger of Americans "Americanizing the West."

Walking back to Tees, I preached there in the evening. There is a nice cosy little Presbyterian church in Tees, the only one in town. The other appointment, Chigwell, has also a comfortable church.

On arriving at Lacombe, and discovering that we had a field west of the main line, about twenty-five miles, and that our missionary there, an earnest Scotsman, was holding special services every night I set out to reach him in time to take the evening service and meet the people. Hiring a pony at Morningside and driving about twenty-five miles out towards the foothills, I found a nice little company worshipping in a schoolhouse. This field is known as "The Chesterwold field," and is rather a difficult one owing to the distances to be covered by the missionary every Sunday. But it is well worth while, as there are a number of earnest, faithful people who sincerely appreciate the Gospel.

Coming back to the main line of railway the next itinerary was on the Wetaskiwin branch of the C.P.R. Here my first stop was at Killam. It looks quite peaceful though possessing a fearsome name. It is a nice town, with a neat little Presbyterian Church. In company with the energetic clerk of the Lacombe Presbytery, Rev. W. M. Hamilton, we visited several of the leading Presbyterians in town. The church has

since decided to go up to the augmented list, and will soon be able to call a minister of its own.

Bawlf was the next place visited, and I found the people rather discouraged. The missionary lived some sixteen miles back in the country, so I hired a team and drove to Coal Valley, the other point of the field. The missionary had also had an inspiration that morning to drive out to Bawlf, and the result was that missionary and superintendant met within a mile of town, said "good morning" to each other and when each got to his destination found that he had met the fellow he was looking for, on the way. Each started back immediately and meeting, they got acquainted.

Lougheed and Sedgwick are two towns on the C.P.R. both included in one field. A Princeton man labored at these points last summer. He gave the Superintendent a warm welcome, and had a meeting of his Board of Management, where plans were discussed for a new church, the people seemed quite enthusiastic and if there were any continuity of pastorate doubtless the church would soon be an accomplished fact. However, with a man staying only about four months, and then a vacancy of about two months, it is difficult to make much progress in church building.

From Lougheed the Princeton laddie and the Super drove about twenty miles to a place called Bell's Hill, where there is a Presbyterian field, and in charge was a young man from Toronto, who all last Summer walked about twenty-five miles every Sunday and preached twice.

Near this place is a Scotch community from Glasgow. Some of the people live in sod shacks, rather queer looking habitations outside, but wonderfully comfortable inside.

From there we drove on another ten miles, to the Merna field, to the shack of two young Ontario men, one farming, the other our missionary. Away back nearly thirty miles from the railway in a comparatively new settlement at a cross roads, is a beautiful little Presbyterian church, with organ, choir gallery, pews, etc.

On this drive one was struck with the beautiful profusion of prairie roses colored all the way from the lily-white to the brilliant red. A nice little 22 calibre rifle was carried and many a gopher's mischief was ended. These little animals are a pest to the farmers, destroying acres and acres of grain.

Taking the train eastward the Superintendent found himself in a little town called Hardisty.....the Commercial men call it "Hard-to-stay," because of the numerous afflictions that befall the traveller while there.

These afflictions are called by various names such as "Pilgrims of the night." "The pestilence that walketh in darkness," etc., etc.

Here we were glad to meet the genial chief of the culinary department of the Presbyterian College, Montreal. He, too, seemed pleased to meet a friend, and in the one room, with separate cots, we put in the night as best we could. "Nuf ced."

Passengers are dumped into this town from both east and west, and the sight is quite common of women and children going along the streets pleading with some person to take them in, so utterly inadequate is the hotel accommodation.

Taking the train to Amisk the next morning we discovered that the student, a young man from Knox College, Toronto, lived about fifteen miles back from the railway. So hiring a horse we drove back to see him and meet the people. The name of the horse was not given me, but I called him "Nineveh," he was such a magnificent ruin. However, we got there all right, and found a well-to-do community, and a young man doing capital work. Later on the people erected a new church, and the field is very promising.

Provost, no one seems to know whether the name is Scotch or French, is a thriving town, and in it are a lot of people of the right sort. Here the Superintendent had the privilege of opening a commodious new church. The cause is a very flourishing one, and under the energetic ministrations of Rev. J. MacKay looks as if the congregation would soon be self supporting.

Farther down the line, near the Saskat-

chewan border, is the embryonic town of Hayter, where the Provost missionary gives service on Sunday afternoon, in the Episcopal church. The Methodists and Presbyterians frequently hold services in each others churches, but this is the only case known to me, where we have the use of the Episcopal Church, although all over Alberta the two churches are on the very best of terms.

Hayter was visited on the Saturday, and on Sunday afternoon we had a thirty mile drive to Silver lake. Here a young Scotch homesteader had been holding services in a private house on his own responsibility. A splendid congregation of nearly fifty people greeted us, and listened with wrapt attention throughout the whole service. A Board of management was elected at the close of the service, and a most promising cause inaugurated, the homesteader taking charge, under the auspices of the Church.

Here we met a young widow, who with several little children had driven quite a distance to the service. Her husband had been a faithful missionary and had come to a tragic end some time before, while on the trail, and she was heroically holding the homestead and supporting her little family as best she could.

There are many, many sad tragedies away on these lonely prairies, of which the world never hears anything. There is many a deed of real heroism that is never recorded anywhere....except in God's book.

This completed my perigrinations in the Lacombe Presbytery, every field with one exception having been visited.

THE HELPFUL CLOUD.

A black cloud makes a traveler mend his pace and mind his home; whereas a fair day and a pleasant way waste his time, and that stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn in my pilgrimage, I should soon forget my Father's house, and my heritage.—Dr. Lucas.

Life and Work.

THE STORY OF JEPHTHAH, THE CALL TO HIGHER THINGS. A CALL OF THE NEW YEAR.

BY REV. A. J. MOWATT, D.D.

"And they said unto Jephthah—Come and be our chief, that we may fight with the children of Ammon."—Judges 11, 6.

Here is a log. It is about as rough and hard a piece of unhewn timber as ever left the mountain side. But despise it not. That log has a call to higher things. The manufacturer of rare furniture comes along. He eyes the rough, burly log lying useless and neglected in the timber yard, and says to himself—"That is just the log I have been looking for!" So he has it transferred to his factory.

It is hard to do anything with, cross-grained and gnarled. But he likes it all the better for that. So in his own way he converts it. It has to be converted, if it is going to be for higher things. He superintends its conversion himself. After a multitude of processes, the log comes out of his factory an elaborate piece of furniture that money can hardly buy, and that ultimately finds its way to the palace of royalty, where, in state, it is justly admired and honored.

Where the Call to Higher Things Finds Jephthah.

And now you see the point of my parable. The call to higher things finds him where the furniture manufacturer finds the log, in the rough, and very rough at that. It finds him living the wild wayward life. It finds him where he needs a lot of conversion before he can be of use in the high places of service. It finds him heading a gang of outlaws, living by plunder. He has qualities, however, that fit him for leadership, if only he can be saved from his free-booter life and won over to better things.

His story is in brief this: Gilead was his father, and the land of Gilead his home. There was a taint on his birth, and it darkened things for him. When a boy at home, among his boy brothers and the boys of the neighborhood, the birth-taint was not thought of, perhaps not known beyond a narrow circle. The boy Jephthah led the boys in mimic warfare and it was noticed that whatever side Jephthah was on always won. And no doubt he was the leader in many a boyish escapade.

But the day came when he and his brothers were grown up. So they combined against him, and drove him from his father's house. The high-spirited Jephthah resented their harsh treatment, and he hoped some day to have his revenge for the insult heaped upon him. The next you see of him he is in the land of Tob, a border country, and he is at the head of a lawless band.

"Then Jephthah fled from his brethren, and dwelt in the land of Tob; and there were gathered vain fellows to Jephthah, and they went out with him."

His story is the story of many another. The vain fellows are not all yonder in the old land of Tob. Some of them are here at our church doors, and many a young man of promise falls under their dangerous influence and is led astray. The big brothers of the church lift up their heads and call him an outcast and so he becomes an outlaw. Oh it is all so sad! And so it comes to pass, the Jephthahs, who should be in the church's service, church leaders, champions of truth and righteousness, heroes of faith, are over on the other side, the enemies of all that is good. And what makes it all the sadder the church is sometimes largely to blame for it. But it is not yet too late.

How the Call to Higher Things Reaches Jephthah.

That has its interest to us. The call to higher things does not always come in the same way. It reaches one man one way; it reaches another man another way, and yet practically it is one and the same call of God.

The writer of Hebrews puts Jephthah and Gideon in the same group of faith heroes, and yet Gideon's call to the higher things was more directly supernatural than Jephthah's; an angel appeared to him; whereas, in the case of Jephthah, his call to higher things came by the way of his brothers, the men who had treated him so unnaturally, disinheriting him and driving him into outlawry.

It would seem, however, that the call appealed to him all the more strongly on that very account. He felt it was God's call to him through them. He could not but see that the hand of God was in the way things had turned round when they on their part had come to see that he was the one man among them for the emergency that had arisen. And so he had his revenge, the right kind of revenge, the revenge of rewarding their evil with his good.

Trouble has come to the old homestead, trouble in the shape of the Ammonite invasion. What is Gilead to do? They need a leader. So they think of Jephthah, the boy leader of years ago, and the elders of Gilead repair to him in his mountain fastness. They lay their call and claim upon him. He treats them with becoming respect. He knows it is their distress that has led them to him and he tells them so to their face. He reminds them of their hate and abuse, and wants to know if they are now ready to restore him to his place and privileges among them. And they are. Their call is in these terms, and it is the call to higher things, the call of God to Jephthah:

"Come and be our chief, that we may fight the children of Ammon."

What will Jephthah do about his call? He may do one of two things—accept, or reject. Both are serious steps to take. His mind is made up. He is tired of his scape-

grace life. Perhaps he had been trying, the best he knew how, to lift it up and make it respectable. But he had come to see that it was a bad cause he had been at the head of and it is hopeless to lift up a bad cause. So he breaks with his vain companions, and goes with the elders of Gilead to the better things, the higher things. He does it on this condition:

"If ye bring me home again, to fight with the children of Ammon, and the Lord deliver them before me, shall I be your head?"

The elders of Gilead cheerfully acceded to his just demand and he accepts their call and goes with them. You cannot but admire the prompt and hearty way he decides.

Now the old Ammonite invasion is here as well as yonder. It is in the shape of worldliness in the church and Jephthah is still needed to head and lead the campaign against it. How then are we to call him from his vain companionship and enlist his interest and enterprise in the higher things of the Kingdom? We are to do as they did yonder. There is no other better way. We are to go to him where he is, with our call. Personal effort is the way to reach him.

Have you heard of the catch-my-pai' movement? It is just to the point. The Rev. Robert J. Patterson, a young Presbyterian minister of Armagh, Ireland, is at the head of it and in a few months the movement has swept over Ireland and has already invaded Scotland and the great city of London. The movement began in Armagh in July of last year on this wise:—

"Mr. Patterson was passing along the main street of Armagh, when John Elliott, one of a crowd of men standing near a lamp-post, turned to him and said—'There are some men round the lamp-post, your reverence; you ought to get them to sign the pledge.' 'All right, John,' said Patterson, 'come along and see what we can do.' Addressing the men, he said—'Now look here, old chappies, here's one of yourselves who thinks you ought to sign the pdege.' The result of that lamp-post conference was a promise on the part of the whole six to come to Mr. Patterson on the following Friday to sign the pledge in his manse."

It was a simple beginning, almost accidental, but already the membership totals 130,000, and it sweeps onward every day, shewing the necessity for such a movement. It is, as I understand it, a purely temperance campaign, and the idea is one winning another, or in the homely nomenclature of the founder—"The catch-my-pal crusade."

Now is there any reason why we cannot have something like that among ourselves? Here is the call to higher and better things, the call that called Jephthah from his vain life, with its vain companionships, and lifted him up to true manhood and leadership among God's people. Is there not in that simple call just what is wanted to reach and help men and win them? Are there not multitudes of young men out there in those streets to-night, around the lamp-posts, at the doors of saloons and other questionable resorts, who are ready to be lost? And if we knew them better, would we not find that not a few of those young men are already sick of the life they are leading, and sick enough too of their associates in sin and crime, and so would gladly hail the call to higher things?

Patterson found it so yonder. He found two things—men ready to be won, and others ready to win them. And we will find what he found—men ready to be won, and others to do it.

Well now, suppose a few of the young men of this church should put their heads together, and accepting the call to higher things for themselves and believing it to be just the call to make both themselves and others, go to others with it, saying: "See here, boys, is there not something better to live for than this sort of life you are living?"

Of course it requires tact to go about it, but there is a way of going about it that will yield the grandest spiritual results. It will be a surprise to you with what readiness and heartiness men will accept your call. Men are being lost because they do not know that they can be anything, that they are wanted in the higher things. They need information as well as invitation and encouragement.

What the Call to Higher Things Does for Jephthah.

It makes a new man of him. The outlaw of Job becomes a loyal citizen and valiant chieftain of Gilead, leading God's people to victory against the hordes of Ammon. The Spirit of the Lord takes possession of him, and like one inspired he rises to the great occasion. He proves to be the right man in the right place, wise in counsel, throwing himself with all his impetuosity into the crusade against Ammon, and so is the instrument in God's hand of saving the critical situation. The stuff was in him, but it needed conversion and consecration if there was to be any good for him, or through him for others. It was thus the call that made him.

And the call yonder is the call here to-night. It is the call of the good news. It calls us as well as him. It calls us as it called him to the higher things. It calls us to the battle with every sort of evil.

Young man, I plead with you, as the elders of Gilead pleaded with Jephthah, to accept the call to higher things. "Come, and be our chief, that we may fight with the children of Ammon."

The children of Ammon are here. There is the Ammon of drink. What an enemy of all that is good is the Ammon of drink! Come, then, and be a helper in the fight with drink.

There is the Ammon of gambling, and what a cruel destroyer it is, and how many are being ruined with that vice!

There is the Ammon of the unclean life. Oh the Ammon that it is in this city, and the young of both sexes are falling victims to it!

Rise in thy strength young man and accepting the call to higher things for thyself go with it to others. The battle is on. The trumpet call obey. Rescue the perishing. Is there any one you can help, any soul can win? Make one more effort to save him. We have in Jesus a better captain than Gilead had in Jephthah. Let us this New Year go in His name and fight and fight in His holy cause and under His leadership and there will be the joy of victory.

THE RIGHT KIND OF PREACHING.

IAN McLAREN.

One is amazed that an ambassador of Christ, especially if he be an able man, should turn from the gospel to descant upon poets and novelists, upon makers of philosophy or leaders of the democracy, upon the problems of politics or the laws of commerce.

One pities the preacher who has so despaired of the Bible that he depends for a message upon the last distinguished name in the obituary, or the last flaming sensation of the week, or is emptyhanded if Saturday comes without a death or a scandal. Browning, it is true, always remains a last resort, and Mazzini has for certain a mysterious fascination which never fails, but there can not be an earthquake every week or a first-rate social crime.

When one notices that a school of preachers of to-day include within their commission, science, literature, the drama and politics, to say nothing of stranger subjects, and that the only themes which are ostracised are the necessities, the aspirations, the trials and the hopes of the human soul in her religious mood, then he is tempted to be critical.

What is this man thinking of who will preach on anything, however tedious or unpleasant, but will have nothing to do with the evangel? Who ordained him to teach English literature or natural science? Does he really suppose that he can deal with those subjects better than their experts?

Will not this man be twice discredited, because he has traveled to another province than his own, and because he is a stranger in it? Must he not be twice condemned because he received a message and refused to deliver it, because men wistfully expected that message at his hands and did not obtain it?

There are many lecture rooms where one can study Wordsworth and Darwin; many meetings where one can hear about education and sensation; but there is only one Christian pulpit where men can be warned against their sins, and comforted in their sorrows, where peace can be proclaimed by the cross of Christ, and the cast-down soul confirmed in the hope of everlasting life.

It is a good thing that Christ's minister should be in a measure a man of letters to appreciate the construction of the Bible, and a student of philosophy, to grasp the principles of religion; it is a good thing that he be in touch with life, to know how to apply the medicine to its wounds, and that he be a public-spirited citizen to sanctify the Commonwealth by the spirit of Christ. But his first concern and his imperative charge is the eternal welfare of the human soul.

WHY DO MEN GO TO CHURCH?

A question often asked is, "Why do men not go to Church." Thinking that a change in question might be healthy, a well known sent out letters to a number of men asking why they go to church.

Of fifteen young men, all church-goers, to whom letters were sent, fourteen replied.

Seven express a desire to exert a good influence over others.

Ten believe that church attendance is a duty, and eleven speak of church attendance as a privilege.

Only four speak of the sermon, and one touches a key-note when he says: "I never go without a blessing." It matters not who the preacher is, whether he be an eloquent or scholarly orator or not. If he be a Christian at heart, he will bring us the blessing that we need."

One man answers, "Because it seems to me that the Church bears the same relation to right living that the flag does to patriotism—it upholds an ideal."

A lawyer writes. "Briefly, I go to church to worship God and because I know that I can live a higher, a broader, and a better life as the result. I am in action a busy man, my religion is rational rather than emotional. But I know that 'ideals' are the lever which moves the world, that behind every ideal lies a religious inspiration, and that church going is the practical support of all religion."

Another has three reasons: "1. Because of what it stands for. With all of its human imperfections the church stands for the best elements of life and the highest conception of God. 2. Because of its offspring. Nearly all the institutions engaged in the uplifting of humanity are the product of the Christian Church. And most of the people who give their time, talents and money to the support of these institutions are members of, or results of, the life and work of the Church. 3. Because of its enemies. If a man is to be judged by his enemies, why not the Church? The foes of the home, marriage, and righteousness are also foes of the church."

A farmer's wife says very frankly: "I am the wife of a farmer living in a thinly settled section of the country. I go to church services held in a log shack, to hear sincere, if not always brilliant, sermons; to sing; to wear my best clothes, and see other people."

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that make saints and heroes of old strong and full of trust is as near us as it was to them.—H. W. Foote.

THE GOVERNMENT OF OUR THOUGHTS.

BY REV. F. B. MEYER.

Almost everything in the regimen of life depends on our thoughts, as a forest lies in the acorn. The Scripture itself lays stress upon this, as when the wise man says: "Keep thy heart with all diligence, for out of it are the issues of life;" and again, "As a man thinketh in his heart so is he." So the apostle says: "Think on these things." (Phil. 4: 8.)

Thoughts lay down the tram lines upon which presently the power of action proceeds. Thoughts set up the wires along which the message flashes. If a man cherishes bad thoughts almost unwittingly he deteriorates; he cannot help it. There is profound philosophy in Romans 1, where the apostle says that because men refused to retain God in their minds and cherished vile lusts, they became abandoned to passions which defiled them.

Character takes on the complexion and hue of our inward thinking. If a man is ever cherishing noble thoughts he cannot help becoming noble; if he is generous in his thought he will be so in his act; if he is loving and tender in his thought he will be loving and tender in his behavior. Thoughts are the looms in the wonderful machinery of the inner life, which are running day and night and weaving the garments in which the soul shall be arrayed.

There is a remarkable touch in John Bunyan in his description of Ignorance, as he walks beside the elder pilgrims. He says: "My heart is as good as any man's heart," and adds, "As to my thoughts, I take no notice of them."

Probably there are scores of people who take no notice of their thoughts. They leave the castle gate of their soul perfectly open and unguarded, for any intruder that may wish to enter, either from heaven or hell; and so it befalls that the thoughts of the world, of vanity, of purity, the inspiration of demons, all of which are arrayed in the garb of respectable citizens, pour into the great gateway of the soul, filling the courtyard with their tumultuous uproar. Without discrimination on their part they allow themselves to be occupied and possessed with thoughts of which they would have every reason to be ashamed if they could be flashed upon some screen; but they teem in and out and do just as they will.

This is the reason why you sometimes find your heart filled with passion; it is because Guy Fawkes has entered in disguise

with his fellow-conspirators, and under their long flowing robes have introduced explosives. This is why our hearts become filled with hatred, malice and all uncharitableness, with murmuring and unworthy thoughts—you have not watched the great courtyard gateway.

When there was the dynamite scare in London, each policeman carefully examined every one who had business in the House of Commons, lest a bomb might be introduced.

What an advantage it would be if we could have a scrutator standing at the door of our hearts to examine every thought as it enters; nay, if we could have here the angel Ithuriel, of whom Milton speaks, and the touch of whose spear showed that the devil lurked in the toad which squatted by Eve's ear, whispering its secret! How often in what seems a respectable thought entering the courtyard gate we should discover a traitor who had come from the pit of hell to set our heart on fire with sin.

Probably, also we need more than to know what is wrong, to complete our deliverance. We need also power unto salvation—some mighty influence that can roll back the gates of the soul and keep it closed against the intruding traitor.

The apostle gives six standards of thoughts. (Phil. 4: 8.)

Whatsoever things are true. Beware of false standards. Refuse to be dominated by insincerity, duplicity, or want of transparency. Act truly, speak truly, and live truly, and when you are sure that you have given a false representation, call it back.

Whatsoever things are honourable. The word in the Greek is grave, reverent, respect compelling—everything which makes itself respected. Exclude from your mind whatsoever is dishonorable, and admit only what is worthy of a child of God.

Whatsoever things are just. Be absolutely just to other people in your dealing, giving them their dues. If they are above you, report them accurately, if on your level, deal with them as you would wish them to deal with you; if beneath you, be careful of their interests.

Whatsoever things are pure. There should be a fight in every young man's life to arrest the impure, however bedizened and bedecked, and to admit into his heart only what is pure as the lily, as God's ether, as the light.

Whatsoever things are lovely. Only admit into your soul what is consistent with 1 Cor. 13.

Whatsoever things are of good report. Imitate the elders who obtained a good report; or Mary of whom Jesus said, "She hath

done what she could;" or the man with the ten talents to whom the Lord said, "Well done! good and faithful servant."

Let these six sisters stand at the gateway of your soul and challenge every thought as it offers itself, admitting only what approves itself as true, honorable, just, pure, lovely and of good report; until you meet Christ in heaven give up the entire control of your nature to their serene, strong and wholesome restraint, that all that is inconsistent with them may be abashed, and everything that is consistent may be admitted to infill and dwell within the soul.

Perhaps it is better to say, let Jesus Christ stand at the gateway and test your thoughts, because he cannot only test but roll back the tide of evil thought as easily as he can make Niagara leap upward if he choose. It is mere stoicism to say: "Watch your thoughts;" it is Christian philosophy to say, "Let Christ keep your thoughts, testing them, rolling back the evil and filling your soul with his glorious presence."

BORN TO PREACH.

With the most sacred reverence I write the fact that my dedication to the work of preaching the Word was pre-natal. There are things which motherhood, as perfectly exemplified in the Virgin Mother, keeps in its heart for a long time.

Such a fact as I now indicate is one of them.

Mother never told it to the baby or the boy, but waited. It was a holy secret, but it had to do with the fashioning of the being in mystic ways, only comprehended of him whose eyes did see mine imperfect substance, and in whose book all my members were written, which day by day were fashioned when as yet there was none of them. It was, moreover, the inspiration of ceaseless intercession, and of solicitous watchfulness through many years.

And then, my father was a preacher. My earliest years were spent in the atmosphere both of preaching and of appreciation of preaching. I never remember my father seeking recreation in any other form than that of listening to preaching. He would walk many miles to hear preachers, and take me with him; and to this day the spell of the services and the power of the preachers I heard with him, are memories so vivid that I seem to be living through it all again.

In those days I never imagined that I could be anything other than a preacher. For the first eight years of my life I had only one companion, and that a sister; and long before I discarded the garments which differentiated me from her to outward appearance, I preached to her, and to her dolls, arranged in orderly form before me. My

sermons consisted of the Bible stories which I had first heard from my mother.—Rev. G. Campbell Morgan, D. D.

TRAINING MY BOYS.

Neither of the other boys had such fights with their tempers as was waged by the youngest, says Jane Calhoun, in "Harper's Bazar." At first I had punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heart-broken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmie hardened under physical chastisement.

After I was persuaded of this, I changed my tactics completely. In his calm moments I talked with him of his fault, pointing out to him to what terrible results it might lead, encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him, I quietly went out of the room, shut the door and left him to battle it out by himself. All improvement I commended warmly, and after a failure I tried to build him up for success next time.

By the time he was ten years old his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded and that he could allow it no liberties.—Ex.

WHAT TO TALK.

Talk happiness. The world is sad enough,
Without your woes. No path is wholly
rough;

Look for places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off with-
out

Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall
come;

No one will grieve because your lips are
dumb.

Talk health. The dreary, never-changing
tale

Of mortal maladies is worn and stale,
You cannot charm, or interest, or please,
By harping on that minor chord, disease,
Say you are well, or all is well with you,
And God shall hear your words and make
them true.

—Ella Wheeler Wilcox.

A STATEMENT OF SOCIAL FAITH.

**Adopted by the General Assembly of
the Presbyterian Church, U. S. A.**

"We affirm that Christianity has largely created the present demand for social and economic justice, and for a larger realization of human rights and duties. But for the presence of Christian ideals in the world, the consciousness of such problems would not exist. It is because of the leavening work of the Gospel of Jesus Christ that men discern the moral issues involved in economic relations. Our social problems, then, exist by reason of the operation of the fundamental principles of Christianity, and the Christian Church is therefore under an unmistakable obligation to contribute to their solution.

We believe that Jesus Christ is the final authority over all human life, in its social as well as in its individual aspects. We believe that righteousness can be realized in the complex conditions of modern life only through the application to all human affairs of the principles of the Kingdom of God, as taught by Jesus Christ.

We believe that the Church is under imperative obligation to show how these Christian principles apply to human affairs. We believe that this teaching ought to be given by the Church definitely in relation to present practical conditions. Therefore, we hold that the time has come when the Presbyterian Church in the United States of America must speak its mind concerning particular problems now threatening society. We hold that our Church ought to declare:—

1.—For the acknowledgment of the obligations of wealth.

The Church declares that the getting of wealth must be in obedience of Christian ideals, and that all wealth must be held or administered as a trust from God for the good of fellow-men, from whatever source acquitted. The Church emphasizes the danger, ever imminent to the individual and to society as well, of getting material welfare above righteous life. The Church protects against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

2.—For the application of Christian principles to the conduct of industrial organizations, whether of Capital or Labor.

3.—For the more equitable distribution of wealth.

We hold that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience.

4.—For the abatement of poverty.

We realize that much poverty is due to vice, idleness or imprudence; but on the other hand, we hold that much is due to

preventable disease, uncompensated accidents, lack of proper education, and other conditions for which society is responsible, and which society ought to seek to remove. We believe that Christianity requires that adequate provision be made to relieve from want those who, through no fault of their own, but by reason of old age or incapacity, now suffer the brunt of losses incurred in the service of society as a whole.

5.—For the abolition of child-labor—that is, the protection of children from exploitation in industry and trade, and from work that is dwarfing, degrading or morally unwholesome.

6.—For such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community, and future generations.

7.—For adequate protection of working people from dangerous machinery and objectionable conditions of labor, and from occupational disease.

8. For some provision by which the burden imposed by injuries and deaths, from industrial accidents, shall not be permitted to rest upon the injured person or his family.

9.—For the release of every worker from work one day in seven.

The Church holds that in a Christian society these things should prevail:

(a). One day of rest for every six days of work secured to every worker;

(b) This one day of rest made to be, wherever possible, the Lord's Day;

(c) The pay of every worker for six days work made sufficient for the needs of seven days of living.

10.—For such ordering of the hours and requirements of labor as to make them compatible with healthy physical, mental and moral life.

11.—For the employment of the methods of conciliation and arbitration in industrial disputes.

12.—For the removal of unsanitary dwellings and the relief or prevention of congestion of population, so that there may be the proper physical basis for Christian family life.

13.—For the application of Christian methods in the care of dependent and incapable persons, by the adequate equipment and humane and scientific administration of public institutions concerned therewith.

14.—For the development of a Christian spirit in the attitude of society toward offenders against the law.

The Church holds that a Christian society must seek the reformation of offenders, and that it must endeavor to prevent the commission of crimes by furnishing a wholesome environment, and by such education as will develop moral sense and industrial efficiency in the young."

THE CITY CHURCH.

A HOME MISSION TALK.

The city church is of three kinds: The rich and fashionable church in the fashionable district; the ordinary, middle-class church in parts of the town not regarded as social centers; and the old downtown church, which once belonged to first one, then the other of the two first-mentioned classes.

It is usually said that the downtown church must not be abandoned, and cannot be maintained, except it be endowed. But there is much diversity of opinion concerning the wisdom of endowing churches of this character; no matter how old the church, or how much downtown it may have become, there are always people enough to fill it, if there is a magnet within.

The danger is that some preacher without the least particle of drawing power may, from circumstances have been made pastor there, to stay year after year, living upon the salary yielded by the endowment, feeling that an income is sure, and not being moved by an ambition to succeed in spite of unfortunate circumstances. The downtown church is, therefore, very largely sparsely attended in the morning, and is left almost unattended at night.

Every presbytery is troubled over the question what to do with the downtown church. To abandon it seems wrong; to maintain it is difficult. What shall be done? Shall it be thrown back upon the Board of Home Missions? Shall a Presbyterian Home Mission Committee undertake to care for it and finance it?

The middle-class church in the city is doing fairly well. It holds its people firmly. They have money enough to meet the demands of congregational expenses, and to do something for the beneficences of the church. They have not money enough for the members to own automobiles or air ships, to play golf every Sunday, and so the audiences morning and evening in these middle-class churches are fair.

Of course, there are rainy-day Christians here as there are elsewhere, but there are not so many. It has always been the middle-class man who has counted for most in this world, whether in the thick of the fight for daily bread or whether in the maintenance of religious life in the community.

The first class of which we spoke, the rich, fashionable, high-toned churches, whose members go to church on Sunday morning in their richly-equipped carriages, or in their automobiles, who enter church richly dressed, and give of what they have lavishly, liberally, for the support of the

institutions of the church, this church also presents a problem which troubles, sorely troubles the heart of the consecrated Christian minister.

He can say nothing new to these people; they know it all. He must make no comparisons between them and the poor, to the advantage of the poor, or they cry, "The preacher is guilty of blackmail." He must find no fault with them for what they do. They can gamble at bridge, they can be every night at the theatre or the opera, they can go when they please to balls or revels, public or private, and be out at evening receptions which begin in the hours near midnight and end in the hours near morning, they can spend money without stint upon diamonds and gems of every class, and appear in garb that wakes the envy of every man, and more than the envy of every woman, who cannot afford what they afford.

These three sets of churches constitute the city church. They make the problem of the city church to-day, and yet it must be said that without the city church, without the rich city church, the great religious movements of the world would be compelled for the most part to stop. What shall be done? The need of the hour in the city church is a reconsecration of all members to the service of Jesus Christ. Nothing will solve the problem but divine grace.—The Philadelphia "Westminster."

A DECAYING CHURCH.

A suggestive story is told of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur.

Behind the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows.

Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship.

Directly above the "offering plate," suspended from a nail in the wall, there hung a very simple, painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot, through which contributions ought to have gone, he painted a huge cobweb.

This was an artist's idea of what would lead to spiritual decay and be an evidence of it. And he was right. And what is true for a congregation is true for a denomination. Try, as a society, to help forward the missions of your own church.—American Messenger.

Young People's Societies.

TOPIC FOR JANUARY.

CANADA'S HOME MISSION PROBLEM.

BY REV. J. A. MACFARLANE, B.D.

Its WHAT and Its HOW.

I. What is it?

1. *It is a Problem of great Distances and vast Spaces.*

It is a far cry from the bleak coasts of Labrador—where the Grenfell Missions minister to the needs of men—or from the sunny seaports of Nova Scotia on the east, to where the salmon fisheries of British Columbia look out upon the broad Pacific on the west. It is a shorter distance, but a worse journey, from the southern wheat lands of Alberta to the northern mining camps of the Yukon, or from Quebec's fertile Eastern Townships to the contemplated seaports of the great Canadian Sea in the northland. Within these limits lies Canada's Home Mission Problem, and its bigness may best be understood from some figures.

In square miles of area England has 51,000; the British Isles 121,000; France 204,000; Germany 211,000.

The combined Maritime Provinces are equal in area to England, but Ontario has 360,000 square miles, or considerably more than France and the British Isles. British Columbia has 395,000 or nearly that of France and Germany together. Quebec Province has 740,000, or as large a territory as England, Ireland, Scotland, France, Germany and Spain rolled into one.

Ontario is as big as seven England's, British Columbia as large as eight, the Province of Quebec as large as fifteen Englands. I have not before me exact figures for the giant provinces of Alberta and Saskatchewan; but they simply add weight to the mileage aspect of the Missionary Problem.

2. *It is a Problem of New Highways.*

One reads with intense interest that journey of Superintendent Wilson over that

1,700 miles of touring in British Columbia, or those great itineraries of Superintendent Reid in Alberta, as described in the December RECORD.

Everywhere within the vast unsettled regions of Canada the lumbermen, the miners, the settlers are pushing in. High ways, not yesterday upon the map, are to-day stretching themselves out over mountains and prairies into the Great Beyond. Even in the "vast and sullen solitudes" the iron rails are being spiked down in the northlands of Quebec and Ontario, and out across the welcoming prairie provinces, through the mountain barriers and deep canyons of British Columbia till they stay their course on the shores of the Pacific.

And where the railroad runs, the church must run; and where the lumberman or the miner or the settler goes, the missionary must go. The superintendents are not only overseers of what is established, but they are prospectors for the church, finding out the New Highways over which the streams of commerce and humanity will flow to-morrow.

3. *It is a Problem of the Ebb and Flow of Human Beings.*

In the old lands population is comparatively stationary. Where families are located to-day the preacher will find them a quarter of a century hence, unless they die or emigrate.

Here all is changed. Our peoples ebb and flow. Every alert city pastor must re-cast the address list of his people annually. Widen the area of vision from a single congregation to a section of country, and you have increased the evidences of ebb and flow. Enlarge your sphere of vision to the whole Dominion, and you are confronted by a task of a most perplexing nature.

From Ontario and Quebec are issuing those living streams that are gladdening the waste places of the West, and their outgoing and incoming must be watched and followed and tended. Slowly the wave that

is engulfing the English speaking Protestantism of Quebec spreads itself over the Province, and washes far up on to the shores of eastern Ontario. This is the field that the church has handed out to the present writer to superintend, and it is not one to cheer a man's spirit.

And all along the southern borders of our great wheat-growing provinces, the tides of life flow in from the farming lands of the Western States.

So too from Europe and Asia by Atlantic and Pacific seaboard they come. The ocean is ploughed by the ships that bring them, and the earth trembles with the trains that carry them, as the restless sea of humanity, with its flotsam and jetsam, pours its tides into all the valleys of this great, widespread, fertile and last opened land of the nations.

To guide this ebb and flow into wise and holy and even respectable channels, is a problem which the Nations and the Church, the business man and the preacher, must alike seek to solve.

4. It is a Problem of Nationalities and Languages.

Our country is more extensive than Europe, and it has every nationality and language of Europe to be ministered to. All that is involved in mission work in Britain and France and Germany and Russia, in Italy and Austria and Roumania and Scandinavia, as well as the foreign mission problem of China and India and the Orient generally, are thrown into the Home Mission Problem of Canada.

And let not the business world think that it can fold its arms in indifference while the church breaks its heart to meet the call of the hour.

Every free institution of our country is threatened by the character of the incomers.

Nihilistic refugees from Russian autocracy must be taught that government is fatherhood, not oppression. Anti-clericals from the Roman Catholic lands of Europe must be taught that the religion of Jesus Christ is a heavenly and life-giving inspiration and uplift, not a priestly and conscienceless despotism. Chinese from the Celestial Empire, Japanese from the Sun-

rise Kingdom, Hindoos from the land of the Brahman, Mormons from the briny lakes of America, Arabs from the valley of Mt. Lebanon, Jews from the anarchy-cursed provinces of the Baltic, and Indians from Bombay and Singapore—all these and many others are thrown into God's melting pot in Canada, and the church must provide the alembic which is to cleanse and purify them, and make them fit for government and "meet for the Master's use."

5. It is a Problem of Clean Life and Pure Faith.

This follows from the last two. Before these streams of European and Asiatic immigration poured in upon us their Black-Hand Societies from the Vatican-trained land of Italy, their Nihilism from Holy Russia with her image-worshipping Greek Church, and their gambling and opium dens from the juggling Orient, we had some half a dozen murders a year. Now the criminal news columns can, on occasion furnish that many items weekly.

Civil Governments can legislate and regulate, courts of justice can control and punish, penitentiaries can fetter, and gallows execute, but naught except the Religion of Jesus Christ can purify the character and mould the sentiments of men into fit material out of which a mighty nation and a free people may be built. Godliness—after all is said and done—is the only absolutely trustworthy and imperishable ingredient in character-making and nation-building.

6. It is a Problem of Dollars and Cents.

The Dominion Government costs the country about one hundred millions of dollars per annum. Government is a necessity. But the government of men in the mass is only easily possible when every man has been taught the righteous government of himself, and it is the church's business to do this. In proportion as the church is financially supported, the cost of government will be lessened.

Government finances are forced levies; the church's finances are voluntary contributions. A man or nation is praise-worthy not for giving what he or it is compelled to

give, but for giving what ought to be given but which one is free not to give.

Would it be a financial advantage to the nation, yielding large dividends on the investment, if the Presbyterian Church had half a million dollars per annum for her Home Mission work? It is the writer's profound conviction that if Dr. MacLaren and we his associates, had such a fund at our disposal, the resultant blessing to this country would be beyond compute. A quarter of a million is asked for. Will it be given?

An eloquent Irish Catholic who has looked into national problems, recently pointed out in the old country that wherever the Presbyterian Church had gone, there education and progress, scholarship and character, intellectual greatness and business capacity had resulted.

When the Presbyterian business men, men who have been made fit by the character building and brain-building principles of our church, have entered into a new partnership with the church, as the Layman's Missionary Movement contemplates, one of the factors for the solution of our Home Mission Problem will have been provided. Where will the other factors be found?

My article is too long to allow of my intended reply. But I may condense by saying ministers and missionaries, Young People's Societies, capable lay speakers, and women's organizations must contribute the other factors. How, I may not at present suggest.

NEW YEAR NOTICES.

FOR YOUNG PEOPLE'S SOCIETIES.

By REV. W. R. McINTOSH, CONVENER.

(1). Our new publications for 1911 are now ready and can be procured from "Presbyterian Publications," 60 Bond St., Toronto, which is now headquarters for all Y. P. supplies.

Our Topic Card, No. 1, is the "Uniform C. E. Topic Card" with changes and additions to suit our Canadian Presbyterian young people.

Our Topic Card No. 2, is the "Presbyterian Guild Topic Card" and includes Biblical,

Literary, Historical, Missionary and Citizenship studies.

Our Manual contains a great variety of information on Young People's Organizations and programmes; in short, "all about Young People's Societies" in connection with our Church.

Besides we furnish pledge cards, constitutions, daily readings, Y. P. buttons, etc.

(2). Every society should have at least one copy of our new Missionary Text-book, "Canadian Problems," published to provide help for the monthly missionary topics for 1911. This book, written by experts and finely illustrated, ought to be of great value to W. H. M. S. workers, ministers, and all who have to write or speak on the problems confronting the church in Canada.

(3). The Committee has made arrangements with all our church papers—The Record, The Presbyterian, The Dominion Presbyterian, The East and West, The Witness, The Westland—to provide articles in their columns on the C. E. and Guild topics, week by week, so far as their space permits.

(4). In co-operation with the other great educational departments of our church, "Institutes of Christian Service" for one, two or three days, at one or more centres, are to be held this winter in several Presbyteries, and one or more "Summer Schools" are being arranged for, to last a week or ten days.

(5). "Young People's Day" will be celebrated as usual on the first Sabbath of February. A fine service on "Christian Loyalty" prepared by Rev. A. S. Kerr, B.A., St. Andrew's, Belleville, is printed for the occasion.

The offering of Young People's Day is the Committee's only source of revenue and should be taken in all our congregations to forward the cause, whether a society exists or not. The Committee needs and asks for \$1,000 this year, and feels confident that a great church, which provides \$12,000 for S. S. work on Children's Day, will give at least \$1,000 for work among young people on Young People's Day.

(6). Presbytery Conveners will receive in a few days the blank forms and schedules for the reports of 1910. It is hoped that all concerned will use diligence to secure full information regarding this important department of church work. All Young People's Societies, of whatever name, connected with any of our congregations, are expected to report for this annual enrollment.

All enquiries respecting Young People's work will be promptly and cheerfully replied to.

General correspondence should be sent to the Convener, Rev. W. R. McIntosh, Elora, Ont.

Orders for publications and supplies should go to R. Douglas Fraser, 60 Bond St., Toronto.

FOR ME, TO THEE.

Under an Eastern sky,
Amid a rabble cry,
A man went forth to die
For me.

Thus wert thou made all mine;
Lord, make me wholly thine,
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do; O lead
My soul, e'en though it bleed,
To thee.

"NEBER! NEBER! BREDREN."

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches, like a barren desert with no livin' waters, no waters of 'freshment, runnin' in 'em, 'cause dey refuse to do de Lord's will.

"But Bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Whoever heard of a church dat died 'cause it did what de Lord said? Neber! neber! Bredren, ef anybody would tell me of such a church in all dis wide universe, I'd make a pilgrimage to dat church I would climb up its ivy-mantled walls, and to de top of de steeple, and lay dis great black hand on de topmost stone of dat temple, and say, 'Bressed are de dead dat die in de Lord.'"—Selected.

CIGARETTES AND CRIME.

REV. J. G. SHEARER, D.D.

For the RECORD.

The Hon. George Torrance, superintendent of the Illinois State Reformatory, says:

"Out of fifteen hundred boys under my care, ninety-two per cent. were cigarette smokers when convicted, and eighty-five per cent. so addicted to their use as to be 'classed as 'cigarette fiends.'"

"At the Edinburgh Reformatory, of eighty boys, there was not one who had not been a smoker or chewer, and most of them had been both. In the reformatory at Blakely, near Manchester, out of thirty boys who were admitted soon after the opening, twelve had been smokers, eight chewers, and ten confessed they had stolen tobacco, or money with which to buy it."

"A Glasgow physician stated recently that scarcely two per cent. of cases of undergrown boys had not been habitual cigarette smokers, and the late chief inspector of recruiting in Manchester said that perhaps a third of the rejections from the army in Lancashire might be attributed to smoker's heart."

These testimonies of able and trustworthy officials make clear the intimate connection between the poison of nicotine on the one hand and physical disability and crime on the other and ought to be convincing, not only to youths who are tempted to smoke, but also to parents, teachers, ministers and other friends and protectors of youth, leading them to repeat again and again such warnings; and also to insist upon the rigid and uniform enforcement of the Dominion law, which makes it a crime, with heavy penalties,

(a) For any youth under sixteen to buy, smoke or have in possession tobacco or cigarettes and—

(b) For any one to sell or furnish such to any youth of these years.

And which makes it the business of any constable to enforce the law and gives magistrates power to compel any youth to divulge where the tobacco or cigarettes found in his possession were obtained.

The Children's Record.

SOME IMPORTANT PEOPLE.

A New Year Message.

To The Boys and Girls.

Dear men and women of to-morrow,—

What is the most important class of people in the world to-day? Answers, a tornado of them, thick as snowballs at recess, come hurtling through the Winter air. Listen to them:—

“Kings, emperors, presidents, for they are the heads of empires and nations.”

“Statesmen and legislators, for they make the laws and without laws there is no security for life or property.”

“Soldiers, for they protect their country and without such protection no people could be assured of continued freedom and safety.”

“Money kings, for they control everything; even governments and rulers cannot carry on their great public enterprises of peace or war without borrowing.”

“Physicians, for they heal the world's sicknesses and guard its health.”

“Teachers, for without them there would be universal ignorance.”

“Miners, for without them we would have neither coal nor gold.”

“Farmers, for without them there would be no bread for anyone.”

Wrong, comrades all. Boys and girls are the most important class of people in the world to-day and the most necessary, for if there were no boys and girls, in a few years there would be no teachers or farmers or miners or doctors or soldiers or statesmen or financiers or presidents or kings.

To this most important class of people in the world, the RECORD makes its bow, and tenders the best New Year's wish which it knows, that they may feel their importance and live up to it.

But there is a something which is called self importance, and which is as bad as the real self importance is good. The bad kind, like weeds, grows naturally, while the good kind, like wheat, grows where it is cultivated. So you will need to be on your guard as to the self importance which grows in your garden, whether the wheat kind or the tare kind.

When a boy treats another boy with discourtesy, simply because that other does not have so much money to spend as himself, or such fine clothes to wear, he is said to “feel his importance.” Not at all, he shews that he feels the importance of these other things, and shews how small he himself is, shews that he is smaller than these things are when he allows them to control his conduct. If he “felt his importance” he would not allow such things to guide and rule his life.

When one girl treats another with disrespect, merely because that other cannot dress quite so finely, or perhaps has to work for a living, she is said to “feel her importance.” Not at all, she “feels the importance” of fine dress, and shows how small in character she is, when a thing of that kind can guide and control her life and conduct.

But just here a good word must be said for young people. There is not so much of this false self importance among them as among older people, and they do not show much of it until they learn it from older people, just as new farms do not have many weeds until they are seeded from older farms. Men and women often grow smaller in character as they grow bigger in body, and treat rudely, or do not know at all, the companions and playmates of school days, merely because there is a little difference in purse and house and dress.

Of course it is only the men and women who are small in character who do this. The big-hearted, noble characters, no matter how much of life's good things they may

have, are too big to allow these things to control their lives. They are bigger than their circumstances. It is only the small souled people, who are smaller than their circumstances, who are thus controlled by these circumstances.

But let us turn to something better, to true self importance. The boys and girls who realize their own importance will treat themselves as persons of such importance should be treated.

They will realize that they are the men and women of to-morrow, and that worthy men and women are only possible when growing out of a worthy boyhood and girlhood.

Such boys and girls will realize the importance of their bodies, and will not put those bodies to any low or base use. They will not stunt their bodies by puffing at cigarettes, or injure them by excess in eating or drinking, or by ill practices of any kind, but will treat them as such an important thing should be treated, keeping them clean and straight and strong, that these bodies may fill well and worthily their seventy years of running time.

Boys and girls always show their self importance, how important they think themselves, by the care they take of their bodies.

The same is true of the mind. The young folks who feel their importance will realize that their minds are given for high and noble and worthy use, and they will not weaken these minds by filling or weakening them with trashy reading or with impure or unclean or low or hateful thoughts.

Don't forget, young people, that your manhood and womanhood will be what you are making it now. The men and women of to-morrow will be what the young people of to-day are making them.

Remember too that, you are immortal. You are shaping now not merely the man and woman of to-morrow, but the being that will live and think a thousand years hence, a million years hence, for ever.

And you will not have an opportunity to come back to your youth again, and do over

again the shaping of that character that will live for ever.

Not only will you not be able to come back again to youth, but you will never have another time in your endless existence that is so important in the shaping of what you are to be, as the years and days which you are having now, in your youth.

One last word. The fitting of such important folk as you are, for such a splendid destiny, is a work too great for yourselves, with all the help that you can get from your parents and teachers and ministers. The only one who can fit such important people for such destiny is Jesus Christ. Give yourselves completely into His keeping. Ask Him to take you, just as you are, and make you just what He would like you to be. **DO IT NOW**, and this new year will be all that your best friends can wish you.

THE CZAR AND SUNDAY.

During one of the visits to Great Britain of Emperor Nicholas of Russia, he expressed anxiety to introduce some new industries into his own country. He endeavored to acquaint himself with many of the industrial concerns in our mother country.

One Sunday morning the Czar sent a prince to the house of Mr. James Nasmyth, inventor of the steam hammer, and proprietor of the large iron works at Paticroft, informing him that the Czar would visit the works that afternoon.

Mr. Nasmyth was much surprised at the appearance of an officer at his house in a carriage, whose chasseur announced in a loud voice, Prince K—. The Prince then informed Mr. Nasmyth, in good English, that the Czar intended to honor the Paticroft works with a visit that afternoon.

"Indeed," said the owner, "I regret His Majesty will not see much as it is Sunday."

"But it would be easy," replied the officer, "to start the works for a few hours, and," he added, "that Mr. Nasmyth might be assured of the Czar's favor."

"Sir," said Mr. Nasmyth, "the favor of God is more to me than the favor of your master; and, if I were inclined to start the works for him my men would not."

"Would you do it for Queen Victoria on Sunday?" asked the astonished officer of the Czar. "Her Gracious Majesty," replied Mr. Nasmyth, "would never suggest such a thing."

The Czar did not visit the works.—Ex.

"GOLDEN LILIES."

The Cruelty of Footbinding.

FROM THE ILLUSTRATED MISSIONARY NEWS.
(By its Editor.)

When I was in China, few movements of which I heard and saw something interested me more than the movement in favour of unbinding the feet. It was being led by Mrs. Archibald Little, and a most successful meeting had been held in Shanghai shortly before my arrival in that city.

A spectacular demonstration had taken place in the Town Hall, and most effective it proved. The platform was filled with women with "golden lilies," as these tiny feet are called. Their inability to move easily and swiftly was demonstrated when someone raised the cry of "Fire!" In their effort to get off the platform they stumbled and fell, and presented a pitiful spectacle of helplessness.

Then a crowd of children with unbound feet took the platform. They skipped and danced and played, and then at the same cry of "Fire!" ran swiftly from the scene of the supposed danger.

Then the crowd of Chinese women clapped their hands with joy. The advantage of the unbound foot had been demonstrated, and the Anti-Footbinding movement had received a great impetus.

The binding of a child's feet is not begun until she has learned to walk and do certain things for herself, as it would be difficult, if not impossible, to teach her afterwards.

The rich bind their children's feet from the sixth or seventh year; but the poor do not begin until they are twelve, or even older.

Parents who have been forced by poverty to sell a daughter as a slave when she was a child, will bring her back afterwards if they can; and then, no matter how old she is, they bind up her feet and marry her as a lady.

But the pain of binding a full-grown foot is said to be most intense. Strong white bandages two inches wide are manufactured for the purpose. Those worn the first year are two yards long, and about five feet is the length worn afterwards.

The following is the method adopted: "The end of the strip is laid on the inside of the foot at the instep, then carried over the top of the toes and under the foot, drawing the four toes with it down upon the sole; thence it is passed over the foot and around the heel; and by this stretch the toes and the heels are drawn together, leaving a bulge on the instep and a deep indentation in the sole, under the instep.

This course is gone over in successive

layers of bandage, until the strip of cloth is all used, and the final end is sewn tight down.

To please a Chinawoman, the "indentation" must measure about an inch and a half from the part of the foot which rests on the ground up to the instep.

The toes are then completely drawn over the sole, and the foot is so squeezed upwards, that in walking, only the ball of the great toe touches the ground.

Large quantities of powdered alum are used when the feet are first bound, and always afterwards, to prevent ulceration and lessen the offensive odour.

The bandage is taken off only once a month. At the end of the first month the foot is put in hot water, and after it has been allowed to soak some time, the bandage is carefully unwound; "the dead cuticle," of which there is much, being abraded during the process of unwinding.

When the foot is entirely unbound, it is not unusual to find ulcers and other abominations. Frequently too, we are told a large piece of flesh sloughs off the sole, and it sometimes happens that one or two toes drop off.

When this happens, the patient considers herself amply repaid for the additional suffering by having smaller and more delicate feet than her neighbours! Indeed the desire to have small feet is so intense that girls will slily tighten their own bandages in spite of the pain!

Each time the bandage is taken off "the foot is kneaded," to make the joints flexible, and is then bound up again as quickly as possible with a fresh bandage; and the foot is drawn more tightly together each time.

During the first year the pain is so intense that the sufferer can do nothing. When she goes out, she has to be carried. Indoors, she moves about by kneeling on two stools. At night, she lies on her back across her bed, "allowing the edge of the board bedstead to come under the knee and press on the cords in such a way as to benumb the lower limbs."

For about two years the foot aches continually, the pain being "most severe in the ankle-bone, joints, and instep. The aching is varied or accompanied by another pain like the pricking of sharp needles piercing the flesh.

If the binding is kept up rigorously, in two years "the foot is dead and ceases to ache." But by this time the whole leg from the knee downwards has become shrunken; "being little more than skin and bone." The Chinese lady may then boast of her "golden lilies," and decorate them with tiny embroidered slippers, half an inch wide and three inches long in the sole.

Some women fasten the slipper "to a band of blue cloth, which passes around the heel and is attached to a gaily painted wooden heel, on which the whole weight of the body falls in walking; the toe being elevated an inch or more above the ground.

A very narrow "pantalet" of cotton or silk covers half of the wooden heel and all the instep, so that little more than an inch of the pointed shoe is visible."

When once formed, a "golden lily" can never resume its original shape; and when uncovered, it is so unsightly that women object to taking off their bandages even before members of their own family.

You may often see long strings of small-footed women walking with their hands on each other's shoulders down the narrow streets of Canton. Many of them were blind, and the Chinese themselves declare that foot-binding causes blindness.

But their obstinate adherence to this painful and barbarous custom, in spite of the many objections, which they themselves acknowledge to be just, is marvellous. Whatever is "old fashion" is good, they say; and were it not for the persevering efforts of the English and American missionaries, which are now beginning to take effect, they would probably continue to make, and to rejoice in their "golden lilies" for ever.

HOW THE SAILORS WERE KEPT.

Some time ago, at a meeting held in a large seaport town, two sailors, when spoken to about salvation said: "It ain't no use. If we gave up drinking and swearing to-night, we should be as bad as ever to-morrow."

The leader of the meeting took his watch from his pocket and said, "Do you think the maker of this watch should wind it up again?"

"Of course he could, sir," was the answer.

"Well, God is your Maker, and don't you think He could wind you up and keep you going?"

"I never thought of that, sir,"

"Come to Him, then, and prove His power. He can put you in working order and keep you going on board ship as well as on land."

They both sought salvation.

Some eight or nine months later when they returned from a voyage and were asked how they got on, they replied, "All right, thank God! We made up our minds that every morning we would kneel down and ask Him to wind us up for the day, and every night we would thank Him for having done it! and He did."

Never think that your temptations will be too strong, or that it is no good for you to try. Remember that "the eternal God is thy refuge, and underneath are the everlasting arms."—Sel.

THE STORY OF A GERMAN BIBLE.

BY CAPTAIN CHAPMAN, ENGINEER.

In the year 1848 I was stationed with my regiment at Hyderabad, in India. One of my most intimate friends was an officer of Engineers, whose consistent Christian life preached a more telling sermon than his lips. At the time of which I am speaking he was ordered to England, and before leaving he made over the whole of his religious library to me, giving me permission to keep, give away, or lend the books as I thought well.

Although left thus in possession, I realised that I was only a steward, and I endeavoured to make a good use of my stewardship, and such was my success that my friend's library rapidly decreased, and in time became so "beautifully less" that it was represented by one book—a German Bible. For this book there had been no demand, and as it happened to be a particularly well-bound volume, it presented a somewhat imposing appearance in a subaltern's bookcase.

During the fifteen years that elapsed between 1848 and 1863 I was twice ordered to England, and my quarters in India were changed again and again.

Repeatedly I had sold off pretty well all my possessions and had set up house afresh, but never had I found a purchaser for the German Bible, or one to whom the book could be given; and it became a standing joke with us that wherever our Indian home might happen to be, and whatever changes of furniture or arrangement might mark the new settlement, the German Bible was sure to be well to the front.

In the year 1863 I was executive engineer of the Nagpore division, my headquarters being at Kamptee, and my bungalow not far distant from the European Soldiers' Hospital.

It was the habit of my wife and myself to spend a portion of each Sunday afternoon in the hospital. Sometimes the sick men were asleep when we went in, and we were careful not to wake them. Sometimes they pretended to be asleep, which we understood to be a polite way of intimating their wish not to be disturbed. Sometimes they were very wide awake, and glad that we should sit by them, read to them, talk and pray with them; and we were not slow to avail ourselves of such opportunities.

One Sunday afternoon my wife was going from bed to bed on one side of the ward, while I took the other side, and seeing a man tossing and restless, she went up to him and spoke a kind word.

He answered her in German. She could

just muster enough German to reply that she was unable to converse with him in his own language, and he made her understand that he could not follow her in English; so she contented herself with taking down his name and regimental number, which were posted at the head of his bed, and passed on.

As we left the hospital together she said to me, "‘Every bullet has its billet;’ there is work for the German Bible to do after all;" and on reaching home she wrote her own name and his name in the fly-leaf of the Bible which had been so carefully guarded by an overruling Providence for so many years, and sent it over to the hospital by a native servant.

Shortly after this she was called from service on earth to the yet higher and more glorious service "in the presence of the King."

Another ten years have slipped away, and I find myself long since retired from the army, seated by the fireside in my English home in company with Captain —, who once commanded the company in the regiment in which the German soldier had enlisted. Talking over old times, he suddenly said to me:—

"Do you remember that German Bible that your dear wife gave to the German soldier in hospital at Kamptee?"

"Of course I do," said I. "What was the end of it?"

"You shall hear," said my friend. "That soldier was the black sheep of the regiment. He was a tremendously hard drinker. At the very time the Bible was given to him he was so ill—the result of drink—that the doctor had little hope of his recovery.

But, contrary to all expectation, he did recover; indeed, he recovered in more senses than one. He literally came out of hospital a new man. Physically he was marvellously restored, and spiritually he had been born again. The Word of God, applied by the Spirit of God, and wholly without man's intervention, had done its work; and, doubtless, peace of mind and tranquillity of soul had contributed materially to restoration of body.

His conversion took in his case an extremely practical form. He had gone into hospital involved in debt. He now began systematically to pay off his debts. He had lived a grossly bad life. His outward conduct was now unblemished, and there was reason to believe that the outward conduct was but the index of the mainspring of the inward and spiritual life.

He was to be found night after night in the mission hall, or 'prayer-house,' as we used to call the bungalow appropriated to evangelistic services in those days. Instead of separating himself from his comrades, as

he had done, and not troubling himself to acquire a knowledge of English, he now con-sorted with those who had made a friend of Jesus. In fact, the whole man was changed. He had become a smart soldier, trustworthy and efficient.

"In time all his debts were paid, and he now began to place his savings in the savings bank.

"From time to time contributions were made among the Christian men in the regiment for various departments of the Lord's work, and it was observed, though little was said about it, that the German soldier never contributed anything. This was apparently the one unsatisfactory feature in his Christian character, the little fly which caused the otherwise sweet ointment to stink.

After a while he had amassed a fair amount, and, coming to me one day, he asked if his savings would suffice to buy his discharge. I told him he could buy his discharge at once if he chose. Some weeks elapsed, when he came to me again, saying:

"‘Sir, I am going to take my discharge. I have been saving up my money all this time that I might be a free man to proclaim the glorious Gospel of Jesus Christ to the natives of India, whom I had grievously wronged by my unholy life. I wrote to a mission in another part of India. I told the missionaries what a sinner I had been; I assured them that the Lord had met me with His own Word when I was sick, nigh unto death in hospital; and I asked them to make inquiries about me, and, if the replies were satisfactory, to allow even me to join them in their blessed work—and, sir, I have been accepted.’"

Thus ended what to me was the recital of a tale of thrilling interest. It assured me of the honour which God puts upon His own Word. It confirmed my faith in the fact that He is graciously ready to acknowledge with His blessing any little labour of love undertaken for His sake, and it rejoiced my heart to remember that the little circle of blessing which was caused by the dropping of the good seed of eternal life into the heart of the sick soldier has gone on extending and extending, and will go on, until eternity shall declare the fulness of the blessing resulting therefrom.

Fourteen years have passed away since that fireside talk. My friend, too, has passed away. It is hardly likely that the German soldier is still at work in India, but "the Word of the Lord endureth for ever."

A Yorkshire man started to tell Ruskin how he enjoyed his books. Ruskin interrupted him with, "I don't care how you enjoyed them; did they do you any good?"

A TRUE LOVE STORY.

REV. S. D. TOWNE.

Some years ago a young man, who had a wife and some young children, was caught in the stream of temptation and was being lured from the way of righteousness, having begun a pace which would soon mean the ruin of a promising life and the destruction of a happy home.

The young preacher in this community saw all this, and yearned to save the man. He knew it was a delicate task, and one that must be accomplished with wisdom. To upbraid him, or even to warn him, might only quicken his pace in the wrong direction, so instead he exercised the wisdom which God gives to any wise soul-winner. He learned that he was a wood-carver, so he interested himself in wood-carving. He went to see him, inquired about wood-carving, showed a special interest, and asked the young man if he could not instruct him in the art.

It got the young man's interest, and many hours did the young minister put in with him learning to do wood-carving. Soon the young man was invited to the minister's house to tea, and he and the minister became fast friends. He soon took a deep interest in church work, and again became active. In short, he was saved by the love and wisdom and tact of the young minister, and the cloud which rested over a happy home was dissipated and sunshine and blessing have followed.

But the young minister, having begun his work in wood-carving for a special purpose, found his interest in it growing, and he continued it after he had left the place, spending his odd moments in perfecting himself in the art, and as a result he has made a very beautiful chest which has on it a large variety of wood engraving, including the coat of arms of his ancestral family. When this chest was completed, the question arose what to do with it.

It so happens that this minister has had a very happy domestic life. His wife and he were playmates together and were early lovers, this love continuing through their school and college days, so that many letters had passed between them. These had all been kept by both husband and wife, so when the chest was completed it was suggested that these letters, which had been treasured through the years, be stored in the chest, and they were placed there, with some other keepsakes.

If you were to visit to-day the parsonage of one of the prominent New England churches, you would find in the parlor this chest, with its contents—a beautiful piece of furniture.

As the story was told to me and I thought

of the splendid love which prompted the minister to save a soul and save a home. I thought it was one of the most beautiful love stories I had ever heard.—Zion's Herald.

THE HERO TOOK BUTTERMILK.

Fred Thomson, the college student, who in a contest in Chicago this summer captured the "all-around" athletic championship of the whole country, is in himself a whole sermon on cleanness for young men, though he is the farthest possible from being "preachy" about it. He is just simply, straightforwardly clean, wholesome and full of the joy of living.

Young Thomson, who is only 20, has not suffered the slightest turning of the head on account of his victory. The evening of the day that he won the championship he was the guest of honor at a dinner in the Chicago Athletic Club. When the wine list was brought to table, the other diners waited for the young athlete to give his order, and he promptly said, "Buttermilk, please."

It is an open secret that some, at least, of his tablemates were entertaining a thirst for something stronger, but the proprieties held sway and there was nothing ordered that evening more intoxicating than the guest of honor had chosen.

In his college young Thomson is a leader in the religious life of the school—the son of a minister, whose life makes old proverbs about preachers' boys look ridiculous. As president of the college Young Men's Christian Association, the youthful champion holds the admiring loyalty of his fellow students by his unaffected religion as thoroughly as he holds it on the field of sport by his athletic prowess.—Selected.

SIMPLE BLESSINGS.

A night's sleep, what a miracle of mercy it is; and a new day and the waking up with health to face it; aye, even a pleasant meal with one's household, is not that worth a thanksgiving? Or, an interesting book, an hour with an old friend, a Sunday's quiet resting, or some new light of interest or meaning in one's favorite line of study—it is such things as these, far more than great special blessings, which make up the sum of the happy life; and it is such things if one would but think of them more, and not be always taking them as a matter of course, which would fill our days with thanksgivings.—Brooke Herford.

Good habits become as strongly fixed as evil ones, of which we hear vastly more.—Hatfield.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the Record it is because they are not received.

**The General Assembly meets in
Ottawa, First Wednesday of June, 1911.**

Synod of the Maritime Provinces. Charlottetown, 1st Tues., of Oct., 1911.

1. Sydney, Sydney, 28 Feb., 10 a.m.
2. Inverness, Whycocomagh, 6 Mar., 7 p.m.
3. Pictou, New Glasgow, 10 Jan., 1.30 p.m.
4. Wallace, Tatamagouche, 7 Feb., 7 p.m.
5. Truro.
6. Halifax.
7. Lunenburg, Bridgewater, Mar.
8. St. John, St. John, 21 Mar., 10 a.m.
9. Miramichi, Newcastle, 14 Mar., 11 a.m.
10. P.E.I., Charlottetown, 7 Mar., 10 a.m.

Synod of Montreal and Ottawa. Perth, 2nd Tuesday of May, 1911.

11. Quebec, Richmond, 24 Jan., 4 p.m.
12. Montreal, Montreal, 2 Tues. Jan., 10 a.m.
13. Glengarry, Cornwall, 7 Mar., 1.30 p.m.
14. Ottawa, Ottawa, 3 Jan., 10 a.m.
15. Lanark, Carleton Pl., 21 Feb., 10.30 a.m.
16. Brockville, Iroquois.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of May, 1911.

17. Kingston, Kingston, 7 Mar., 10 a.m.
18. Peterboro, Port Hope, 13 Mar., 2 p.m.
19. Lindsay, Lindsay, 7 Mar., 10 a.m.
20. Whitby, Dunbarton, 18 Jan., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 9 Jan., 8 p.m.
23. Barrie.
24. North Bay.
25. Temiskaming, New Liskeard, Mar.
26. Algoma, Thessalon, 1st Tues., Mar., 8 p.m.
27. Owen Sound, Owen Sd., 7 Mar., 10 a.m.
28. Saugeen, Mt. Forest.
29. Guelph, Guelph, 17 Jan., 10.30 a.m.

Synod of Hamilton and London. Woodstock, Last Monday of Apr., 1911.

30. Hamilton, Hamilton, 3 Jan., 9.30 a.m.
31. Paris.
32. London, London, 6 Mar., 8 p.m.
33. Chatham, Chatham, 2 Mar., 10 a.m.
34. Sarnia.
35. Stratford, Stratford, 28 Feb., 10 a.m.
36. Huron, Clinton, 17 Jan., 11 a.m.
37. Maitland, Wingham, 7 Mar., 10.30 a.m.
38. Bruce, Paisley, 7 Mar., 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1911.

39. Superior, Ft. Wm. West, 28 Feb., 10 a.m.
40. Winnipeg, Man., Coll., bi-mon.
41. Rock Lake, Belmont, 1 Tues. Feb., 4 p.m.
42. Glenboro, Treherne, 3rd week Feb.
43. Portage, P.-la-Prairie, last Tues. Feb.
44. Dauphin, Dauphin, 21 Feb., 10 a.m.
45. Minnedosa, Newdale, 14 Feb., 2 p.m.
46. Brandon, Brandon, 3 Mon. Feb., 7.30 p.m.

Synod of Saskatchewan. Yorkton, 1st Tuesday Nov., 1911.

47. Yorkton, Yorkton, Feb.
48. Arcola, Stoughton, 14 Feb., 8 p.m.
49. Alameda, Carnduff, 14 Feb., 1 p.m.
50. Qu'Appelle, Grenfell, 23 Feb., 10 a.m.
51. Abernethy, Balcarres, 2nd Tues. Feb.
52. Regina.
53. Saskatoon, Saskatoon, 22 Feb., 7.30 p.m.
54. Prince Albert, Prince Albert.
55. Battleford, N. Battlfrd, 7 Feb., 10.30 a.m.

Synod of Alberta. Calgary, Last Monday of April, 1911.

56. Vermillion.
57. Edmonton.
58. Lacombe, Wetaskiwin, Mar. 2 p.m.
59. Red Deer, Red Deer, 2nd week Feb. '11.
60. Calgary, Calgary, 14 Mar., 9.30 a.m.
61. High River.
62. Macleod.

Synod of British Columbia. Revelstoke, First Tuesday of May, 1911.

63. Kootenay, Kaslo, Feb.
64. Kamloops, Kamloops, Feb.
65. Westminster, Vancouver, 10 Jan., 10 a.m.
66. Victoria, Victoria, 3rd Tues. Feb., 2 p.m.

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from,

Inverness, Que., to Mr. J. M. Miller of White Lake.

Leeds Village, Que., to Mr. J. J. L. Gourlay, of Egerton, Alta.

Scotsburn, N.S., to Mr. A. D. Stirling. Accepted.

Hanley, Sask., to Mr. R. H. Fotheringham of Pettapiece, etc. Accepted.

Corbetton and Riverview, Ont., to Mr. G. W. Rose, of Alton.

Vernon, Ont., to Mr. J. A. McConnell, of Roslin, etc.

Pine River, Ont., to Mr. C. M. Rutherford.

North Mornington, Ont., to Mr. Jno. Little, of Holstein.

London Junction, Ont., to Mr. John Hosie of Salem.

Varna and Blake, Ont., to Mr. M. Johnston of English Settlement.

Inductions Into,

Killam, Alta., 27 Dec. Mr. Wm. Hamilton. Burns Church, Milverton, Ont., Dec. 6, Mr. T. J. Robinson.

Camilla and Mono Centre, Ont., 30 Nov., Mr. A. J. Fowle.

Elk Lake, Ont., 26 Oct. Mr. Chas. D. Farquharson.

Whitewood, Sask., 8 Nov., Mr. R. H. Gilmour.

Uptergrove and Longford, Ont., 30 Dec., Mr. Jno. Mackenzie.

Belmore and McIntosh, Ont., 17 Nov., Mr. J. S. McMillan.

Milestone, Sask., 19 Oct., Mr. J. I. Manthorne.

Prescott, Ont., 15 Dec., Mr. K. W. Barton. Mr. W. I. Green, designated as missionary to Trinidad, 10 Nov., at Brookfield, P. E. I.

Avonlea, Union Point, etc., Winnipeg Pres., 24 Nov., Mr. G. A. Dykes.

Gays River and Milford, N.S., 20 Dec., Mr. A. V. Morash.

Scotsburn, N.S., Dec. 8, Mr. A. D. Stirling.

St. And., Stratford, Ont., 10 Jan., Mr. W. L. H. Rowand.

Balfour St. and Onandaga, Paris Pres., 20 Dec., Mr. J. M. Whitelaw.

Mono Mills, Ont., 6 Dec., Mr. J. A. Black.

Resignations of,

St. And., Vancouver, B.C., Mr. R. J. Wilson.

Fort Qu'Appelle, Sask., Mr. A. Laing, Mr. R. McMillan, Balcarres, Sask.

Knox, Neepawa, Man., Mr. R. F. Hall.

Zion, Wellesly, Ont., Mr. A. G. McLachlin.

OBITUARY.

Robert Murray, L.L.D., for fifty-five years editor of the "Presbyterian Witness," Halifax, passed to his rest, on Monday, 12th December, ult., after a brief illness, from pneumonia, having nearly reached his fourscore years. A native of Earltown, N.S., he studied for the ministry, taking his theological course in the then Free Church College, in Halifax, and receiving license to preach. But his work lay to hand in a wider sphere than the congregation. The Presbyterian Witness had been established eight years previously and some work which he had done for it led to an offer and acceptance of its editorship when his college course was finished.

For fifty-five years,—a length of service as editor in full charge, probably unequalled anywhere in history, save, perhaps, in one country journal in Scotland, he has sent forth his weekly message, a paper that as a family newspaper, giving the more important news of the world, yet dominated throughout by the religious element, may be fairly said to have had in quality, few equals and no superiors. The Witness was little among the thousands of Judah, so far as bulk was concerned, but for quality as a family and church newspaper, it ranked among the first.

MRS. CLARK, wife of Rev. Harold M. Clark, our missionary in Honan, died early in December, in Weihwei, Honan, of black small-pox, after a few days illness. She was a sister of Rev. A. E. Armstrong, our F. M. Secretary, and was for several years in the Foreign Mission Offices, Toronto. She was married but four months and had been only about four weeks in Honan.

One called home after long, long service, another at life's beginning.

Church Funds, West, 1910.

	Received during Nov.	Rec. Mar. 1 to Nov. 30.
Home Missions....	\$3,938.35	\$30,658.20
Augmentation	460.38	3,173.49
Foreign Missions..	2,974.41	30,879.53
Widows & Orphans	130.56	1,235.95
Aged Ministers....	160.90	1,490.83
Assembly Fund. ...	436.91	2,357.37
French Evangelizati	194.41	2,697.20
Pt-aux-Trembles...	698.80	2,523.02
Social, Moral Reform	152.40	2,431.77
Knox College.....	45.53	666.41
Queen's College....	52.20	319.97
Montreal College...	35.55	242.01
Manitoba College...	151.85	603.58
Westminster Hall...	4.50	153.25
Alberta College	25.00	30.00

For Same Months, 1909.

	Received during Nov. 1909	Rec'd Mar 1 to Nov 30, '09
Home Missions.....	\$3,678.73	\$29,580.81
Augmentation.....	562.05	3,033.39
Foreign Missions....	3,143.95	27,734.81
Widows & Orphans..	290.65	1,179.30
Aged Ministers	393.83	1,270.89
Assembly Fund.....	76.68	2,097.56
French Evangelizati	410.03	2,453.83
Pt-aux-Trembles....	341.73	2,073.87
Temp., Moral Reform	122.30	1,186.50
Knox College.....	91.71	481.86
Queen's College....	32.30	207.09
Montreal College....	37.25	133.15
Manitoba College....	174.80	415.35
Westminster Hall..	24.00	46.46

RECEIVED IN NOVEMBER 1910.

at the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario

Sowerby.....	\$ 1 30	Rv. M. A. Lindsay....	8
Livingstone Creek....	1	Rv. Dr. Wm. Moore. .	8
Little Rapids	1 70	Rv. J. B. McLeod....	8
Whitechurch	39 78	Rv. Peter Nicol	8
Rv. A. U. Campbell....	8	Rv. H. J. Pritchard... 8	
Rv. Dr. Parsons	12	Rv. A. A. Scott	8
Claude	100	Rv. Alex. Stewart, D.D.	8
McCrimmon s.s.....	7 80	Rv. D. Stewart	10
Waterloo s.s.....	7 50	Rv. T. G. Thomson ...	8
Eden Mills	18	Rv. S. Young	8
Walton, Duff's	13	Rv. Dr. John McNair..	8
" " s.s.	5 50	Rv. R. T. Cockburn... 8	
Bury's Green	14 94	Rv. Henry Sinclair....	8
Tor. St. Giles' s.s....	12 50	Tor. Dovercourt....	150
St. And. Brooke	4 02	Townline s.s.	4 80
Cedarville	25 81	Ham. Wmstr. s.s....	6 07
Mrs. R. Martin	6	Rv. Dr. McTavish....	8
Pickering	30	Rv. Rob. Harkness....	12
Pickering s.s.....	8	Hagersville s.s....	8 25
Rockway s.s.....	8	Ota. Stewart.....	200
Sarah Johnson	100	Rv. J. W. Penman....	8
Rv. T. A. Bell	8	Ailsa Craig	16 68
Rv. Orr Bennett....	18 90	" J. M." Gananoque..	5
Rv. W. J. B. Oth....	8	Hawkesbury	3 95
Rv. E. M. Dickey	8	Bolton, Cayen	85 2
Rv. Dr. Farquharson	8	Rv. J. R. Conn.	8
Rv. Jas. Hastie	8	Rv. Thos. Davidson... 8	
Rv. W. M. Kay	15 45	Rv. F. W. Mahaffy... 8	
Rv. G. C. Little	15 14	Rv. A. H. Macfarlane..	8
Rv. W. C. McLeod....	8	Rv. F. A. McLennan..	8
Rv. J. W. Stephen... 15 54		Shannonville s.s....	1 22
Mr. John S. Lucas. .	10	Dunbarton s.s.....	7
Rv. M. B. Davidson... 15 50		Courtright	4 50
Rv. S. H. Moyer....	12 51	Misses Deachman and	
Rv. W. G. Hanna....	8	McLellan.....	9
Tor. Wm str. s.s.....	9 41	Magnetawan	5 1
Craighurst s.s.....	6 75	Kenilow, St. And....	300
Miss Gray	2	Rv. J. H. Turnbull ...	15 54
Avonmore	122 96	Rv. W. A. Melroy....	16 40
Kirkhill	90	Rv. Dr. John Ross ...	8
Seaforth, 1st	67 75	Crinan, Argyle s.s....	12
E. Zorra, Burn's....	7 26	Rv. J. A. Cranston... 8	
W. Zorra, 8th Con. .	2	Rv. Crawford, Tata... 15 97	
E. Zorra, Burn's s.s...	2 14	Rv. H. H. Macpherson	8
Newmarkets s.s. .	8 71	Rv. W. A. Mackay....	31 60
Loring s.s.	4 25	Rv. Alex. Leslie....	8
Rv. W. D. Bell	8	Rv. D. Johnston.....	12
Rv. S. H. Eastman... 20 70		London, 1st	1,000
		Riverview, Kx. s.s....	3 25

Molesworth s.s.....	7	Woodville	130
Stratford, Knox.....	400	Cargill, St. And....	43
Wyoming s.s.....	5 25	Tor. St. Jas' s.s....	3 00
Queensville s.s.....	6 25	Tramere s.s.....	1 90
Leckston	85	Dundas, Knox.....	85
Rv. James Barber....	8	Barrie	35
Rv. I. N. Beckstedt... 8		Mrs. John Adair....	1
Rv. D. I. Ellison	8	Fernbank, Un. s.s....	18
Rv. Bev. Ketchen....	8	Ham. St. Paul's....	500
Rv. Logie Macdonnell	8	Mr. And. Moffatt....	
Rv. Dr. A. McLean... 8		Mt. Pleasant.....	50
Rv. A. J. McMullen... 8		Mainsville	19 25
Rv. A. C. Stewart....	8	Rv. Hugh Cameron... 20	
Rv. Dr. Torrance	14	Rv. Jas. H. Woodside..	8
" M.E.P." Alliston... 25		Zary Lynn	5
Soo Ste. Marie, St. A.	265 62	Dr. D. Gibb Wishart .	25
Lindsay, St. And....	100	Lonsdale	11
Bracefield, Un.	14	Milberta.....	5 93
Rv. Hugh McLean... 10		Darling s.s.....	7 75
Rv. W. T. Prittie	8	Rv. S. W. Fisher	8
Rv. John A. McDonald	8	Filbury, Fletcher....	80
" Friend "	6	Rv. J. R. Craigie	8
Bais-de-dore s.s.....	4 30	Ballinafad	17 33
Glenalan, Kx.....	38	Rv. D. Strachan....	8
Tweed, St. And.....	69 95	White Lake s.s....	10
Tor St. And.....	10	English Sett.....	52
Penetanguishenes s.s.	7	Ham. Erskine.....	500
Harriston, Guthrie..	29 90	Walkerton, Kx.....	224 46
Vernon, St. A. s.s....	12 25	Guelph, Chat. s.s....	10
Wilbur, Lavant.....	15	Levendales s.s....	5 85
Auburn, Kx.....	79	Beachburg.....	129 91
Aaron Holm.....	25	Melbourne, Guth....	25
Rv. A. B. Mitchener..	15 14	Milton, Knox s.s....	11
Rv. Alex. Wilson.....	10	Nairn, St. And. s.s...	11 75
Lakevale s.s.....	4 25	Nichol, Zion s.s....	1 48
Ennetville s.s.....	13	Miss N. McIntosh & cl.	9
Rv. John Davidson... 8		Rv. A. B. Dobson....	8
Rv. Dr. McMullen... 8		McIndyre s.s.....	4 49
Filbury, 1st s.s.....	9 20	Unionville s.s.....	1
Rv. A. W. Shepherd... 8		Rv. J. H. Thomson... 8	
Millbank s.s.....	10 10	Peeswater, Knox....	100
Newton s.s.....	3 30	" M.M.A.," Brussels.	10
St. Cath. Knox.....	250	Delaware, St. And. s.s.	2 10
Tor. Rhodes s.s.....	8 01	Summidade Cor. Zion.	12
Bright	4 93	Tolmie Corner s.s....	40
E. Oxford, St. Matt. s.s.	12	Shelburne, Kx.....	13 41
Stirling, St. And....	12 25	Stratford, St. And....	100
Chatham, 1st.....	89 5	Mitchell, Kx. s.s....	10 16
Dorchester	13 10	Avonbank, Yps....	25
Cramlin	100	Tor. Knox	70
Rv. F. M. Larkin....	17 43	Rv. W. A. J. Martin..	103 55
Priceville	12	Rv. H. Currie	8
Rv. J. A. Matheson... 8		Rv. T. J. Thompson... 15 90	
Rv. Wm. McDaniel... 8		Sowerby, Knox s.s....	8
Rv. T. E. Shearer....	8	Peterboro', St. A....	331
Fairbairn	20 85	Kilbride, s.s.....	10
Tor. Victoria s.s....	7	Midlevel, St. P. s.s...	5 45
Pine River s.s.....	25	Merrickville, Kx. s.	6
Dundas, Kx. s.s....	27	Jaspers s.s.....	4 20

Lancaster, Kx. s.s.	11	Tor. Emmanuel.	59 93	Guelph, St. And.	200	Pilot Mound.	122 15
Mrs. Agnes Braden.	100	Gordonville.	16	Burk's Falls, St. A.	50	Rv. David Flemming.	8
Edmondville.	85	Winchstr. St. Pa.	56 05	"E.D.A.," Acton.	50	Rv. J. D. Fleming.	12
Richmond Hill s.s.	4	Vankleek Hill, Kx. s.s.	50	Mt. Zion s.s.	5	Rv. Dr. John Hog.	12
Rv. P. W. Anderson.	8	Ingersoll, St. Pa.	4 0	Bethesda s.s.	4	Rv. A. McTavish.	10
Rv. H. Gracey.	8	Winchester.	10	Runnymede s.s.	6 23	Rv. W. W. McLaren.	21 30
Rv. T. H. Rogers.	8	Rv. Dr. Wm. Patrsn.	8	Tor Old St. And.	1 0	Grassmere.	5
Rv. Jas. Ross, D.D.	8	Oro, Essen.	26 10	Priceville.	50	Pendennis s.s.	8
Kenyon.	161	Tor. Bonar.	100	Temple Hill s.s.	6 47	Clandeboyess s.s.	4
Woodstock, Kx.	102	Tenby Bay.	80	Culoden. Knox.	26	Rv. Alex. McFarlane.	8
Skipness.	14 52	ockburn Island.	2	Cobourg, St. A. s.s.	70 57	Plumas, Ogilvie.	47
do. s.s.	5 82	Mr. Fred Mowat.	10	Lindsay, St. And.	100	Basewood s.s.	18 20
Rv. D. M. Buchanan.	8 40	Newbury.	8	Wattford.	10 40	Wpg. St. Giles.	100
Dickie Setmt. s.s.	39	Rosedale s.s.	3 60	Warwick, Knox.	28 60	Blaris s.s.	6 35
Innerkip.	28 50	Waterdown, Kx. s.s.	7 46	Dundas, Kx.	88 61	Rv. Peter Strang.	12
"H. L. M."	5	Brucefield, Un.	18	Dwight ss.	2	Burnside s.s.	10 95
Han. Central.	142 25	Port Dover, Kx.	26			Kingsley s.s.	2
Blenheim, No. 8 s.s.	10	Ayr, Kx. s.s.	100			Inkerman s.s.	5 50
Gordonvl. yps.	8 19	Scarboro', Kx. Ch.	3 0			Union Point s.s.	2 40
Port Dover ss.	3 15	Wingham, St. And.	204 28			Deloraine.	210
Nassagaweya.	26	Mrs. J. H. Dewar.	5			Brandon, Zion s.s.	11
W. T. Noble.	3	Kirkhill.	73			Isabellas s.s.	5 50
Clifford, Un. s.s.	2 15	Westport s.s.	7 12			Birdtail.	6
Brampton.	500	Fergus, Mel.	100			Kildonan s.s.	9 61
Parkdale s.s.	32 42	Glencoe.	500			Kildonan E. s.s.	9 61
Brucefield, Un.	25	Daywood, Johnson ss.	1 09			Oak Lake.	41 10
Rv. D. N. Mordn.	71 9	Stewartville s.s.	3 75			Rv. D. D. Millar.	8
Nairn, St. And.	45 70	Ham. St. Jas. s.s.	10			Roland, Myrtle.	680
Est. Miss F. E. Gray.	100	R. G. Hunter.	2			Preston s.s.	11
Grand Bend.	7	London Jct., St. Geo.	7 78			Nesbitt.	14 65
Rv. John Crawford.	113 81	St. Cath. Knox.	215			Rv. J. S. Watson.	15 14
Claremont.	83 15	N. Lunenburg s.s.	7			Floral s.s.	15
Maple Val. St. A. s.s.	10	Collingwood bc.	25			Springfield s.s.	3 25
Motherwell.	34 85	Guelph, Knox.	600			Suthwyn.	13 05
Hillsdale, St. And.	35	Whitechurch.	30 17			Macdonald.	83 35
Belgrave, Kx.	100	Uxbridge, Chal. s.s.	13 60			Miami.	82
Rv. D. L. Campbell.	8	Yonge Mills s.s.	2 25			Foxwarren.	5 95
Rv. W. K. Shearer.	8	Paisley, Knox.	12			Clanwilliam.	36
Rv. D. A. Thomson.	8	Kintore s.s.	5 45			Wpg. Wminstr.	500
Dungannon.	67	Rv. John Lindsay.	8			Carroll.	27 70
Quaker Hill, St. A.	48	Rv. T. L. Turnbull.	10			Rv. D. M. Solandt.	16 30
St. Davids, 1st s.s.	7	Beaverton, Knox.	50			Gilbert Plains s.s.	10 15
Grimsby s.s.	7 25	Rylstone s.s.	6 35			Vista s.s.	1 75
Sarnia, St. A. s.s.	77 50	Minden.	4			Wpg. Augustine.	300
Smith Hills s.s.	10	Twelve Mile Lake.	2 25			Bertha.	12 50
Walpole s.s.	3 13	Everett s.s.	2 39			Dr. F. O. Gilbert.	5 95
Campbellford s.s.	19	Ashburn.	26			Charles Rowles.	10
Nichol, Zion.	3 75	Lagan s.s.	4			Frazier Bros.	10
Rv. J. B. Hamilton.	8 49	Streetvl. St. And.	17 15			Verona s.s.	5
Rv. Rob. Martin.	8	Duntroon s.s.	1 75			Birdtail, Sioux.	88
Hornby.	13	Spring Hill s.s.	50			Rv. G. Edmison.	8
Tor. Wmstr.	2,516	N. Easthope, St. A.	51 25			Rv. Prof. Baird.	8
Ayr, Kx.	61 05	E. Wawanash, Cal.	42 90			Mr. R. R. Scott.	25
Thamesford, St. A.	144 11	Clinton, Willis.	46 80			Rv. J. B. McLaren.	8
Pontsmouth s.s.	2	Rv. J. A. Stewart.	11 13			Umatilla.	12 65
Rv. A. Hendersn.	8 25	Glenvale.	7			Giroux s.s.	5
Ashton s.s.	4 25	Newbridge.	29 35				
Rv. G. S. Scott.	8	Keewatin, St. A. s.s.	13				
Rv. Neil Shaw.	8	Sydenham, Knox.	52 69				
"A Friend"	15	Woodford s.s.	4 45				
Rv. A. W. Craw.	8	"M. J. F.," Maxvl.	3				
Rv. T. A. Watson.	15 97	Lynedoch s.s.	5				
Weston s.s.	6 40	Hensall, Carmel.	50				
Tor. Bloor St.	10	do. do. s.s.	9 74				
Vernonville.	10	Hampden.	19 75				
Leith s.s.	4 50	Rv. W. G. Jordan.	10				
Kingston, Chal.	108 15	Tor. St. Enoch's.	25				
"A Friend"	250	Woodstock, Kx.	143				
Rv. A. McKenzie.	20 60	Hallville.	10				
Rv. N. D. McKinnon.	10	Rv. P. Taylor.	10 82				
Rv. Donald Tait.	8	Turin.	4 16				
Rv. John Smith.	30	Lake Road.	29 75				
Columbus.	22	Woodlands s.s.	12 10				
Burnstown s.s.	25	Oro, Esson Ch.	42 32				
Seymour West s.s.	5 60	Mrs. J. A. Waddell.	9				
Rv. Neil Campbell.	8	Caintown.	166 50				
Mt. Pleasant.	3 23	Burford.	21				
Margaret McKinlay.	10	Rv. S. A. Carriere.	14 35				
Waldemar s.s.	3 50	Rv. Robt. Fowlie.	8				
McGillivray.	50	Rv. R. C. H. Sinclair.	8				
Cotswold s.s.	4 25	Alma.	6 30				
Rylstone.	17 30	Westminster, 1st.	375				
Rv. J. Johnston.	8	Rv. Dr. McCrae.	14 65				
Amos.	101	Frank Cockshutt.	80				
Arthur, St. And.	30 25	Brent, Noxon, Co.	17 50				
Amherst lsd.	4 50	Rv. Alex. McMillan.	8				
Cresswell.	11 40	Riverview s.s.	65				
Winthrop, Caven s.s.	9 40	Langside.	11 63				
Jasper.	10	Green Bush s.s.	16				
Merrickville.	10	Tor. St. J. Sq.	11				
"la. aid.	7	Clinton, Willis.	18				
Woodstock, Kx.	52	Seaforth, 1st.	80 65				
Rv. W. Moffatt.	8	"A Friend"	10				

Guelph, St. And.	200	Pilot Mound.	122 15
Burk's Falls, St. A.	50	Rv. David Flemming.	8
"E.D.A.," Acton.	50	Rv. J. D. Fleming.	12
Mt. Zion s.s.	5	Rv. Dr. John Hog.	12
Bethesda s.s.	4	Rv. A. McTavish.	10
Runnymede s.s.	6 23	Rv. W. W. McLaren.	21 30
Tor Old St. And.	1 0	Grassmere.	5
Priceville.	50	Pendennis s.s.	8
Temple Hill s.s.	6 47	Clandeboyess s.s.	4
Culoden. Knox.	26	Rv. Alex. McFarlane.	8
Cobourg, St. A. s.s.	70 57	Plumas, Ogilvie.	47
Lindsay, St. And.	100	Basewood s.s.	18 20
Wattford.	10 40	Wpg. St. Giles.	100
Warwick, Knox.	28 60	Blaris s.s.	6 35
Dundas, Kx.	88 61	Rv. Peter Strang.	12
Dwight ss.	2	Burnside s.s.	10 95

Quebec	
Dundee Centre s.s.	15 50
Reid's Ch. s.s.	1 45
Riverfield, Howick.	78
Rv. G. C. Heine.	8
Rv. W. J. Hewitt.	12 25
Rv. E. F. Seylaz.	8
Rv. P. A. Walker.	14 73
Rv. C. Haughton.	15 14
Rv. J. E. Menancon.	8
Rv. A. G. McKinnon.	13 60
W.M.S., pr. Miss Har- vie.	2,000
Buckingham, St. A.	100
Rv. H. Carmichael.	31 48
Grand Mere.	25
Rv. T. A. Mitchell.	8
Rv. E. G. Walker.	10
Chelsea.	8
Cantley.	3
Kirk's Ferry.	3
Rv. J. R. McLeod.	8
Lachute.	100
Westmount, Mel. s.s.	11 10
Ormstown, St. Pa.	515 76
Ormstown Vill. s.s.	15 77
Allan's Cors. s.s.	3 50
Rv. Thos. Bennett.	20
Rv. J. M. Macalister.	8
Beauharnois.	84
Rv. J. D. Anderson.	8
Hemmingfrd, Rubsn.	20
Rv. W. J. Clark.	14 65
Rv. M. McLeod.	8
St. Lambert.	38 54
E. Templeton.	24
Mont. Stanley.	250
Valcartier s.s.	2 50
Stoneham s.s.	1 80
Mont. West.	34 25
Rv. W. P. Walker.	8
Ste. Therese s.s.	1 60
Thurso s.s.	5 75
Pte-aux-Trembl. scl.	15
Rv. Dr. Scott.	7 45
James Rodger.	260
Rv. A. Paterson, M.D.	8
Harrington Harbr.	9 04
Lachine, St. And.	142 55
Winslow.	3
Rv. H. C. Sutherland.	8
Norton Creek s.s.	6 50
Mont. St. Giles.	1,000
Rv. A. G. Rondeau.	8
Mont. Taylor s.s.	20 47
Athelstan.	97 06
Mr. H. Contant.	50
Rv. J. McLaren.	8
Joliette s.s.	3 50
Rv. P. A. Walker.	53
Portneuf.	10 35
Inverness ce.	25
Mont. Wmstr. ce.	5
Dundee Centre.	44 70
Marlow, Kennebc. Rd.	8
St. Geo. Kennebec Rd.	14 50
Gore.	13
Lower Windsor s.s.	2
Grand Metis.	10

Saskatchewan	
Girvin.	\$10
Rose Hill.	6 50
Craik.	5
Buffalo Lake.	28 30
E. R. McPhee.	20
S. Alameda.	9 25
Dalesboro s.s.	6 35
Morse, Union s.s.	2
Vonda s.s.	15
Rv. A. Henderson.	8
Rv. S. MacLean.	8
Rv. D. J. Scott.	10
Bienfait.	4
Fletwode s.s.	2 20
Rv. J. Leishman.	8
Arcola, St. And. s.s.	19 35
Balcarres, St. And.	20
Wilcox.	75
Carievale, Un. s.s.	7 90
Janet Miller.	10
A. H. MacLean.	6 50
Rv. W. M. Fleming.	8
Rv. Robt. McMillan.	12
Rocky Lake.	3 25
Stoney Beach.	2 35
W. J. Binning.	100
Rv. A. D. Menzies.	10
Rv. C. B. Ross.	8
Summerside s.s.	3 45
Hope, Glen Ewen.	15
Rv. F. A. Clare.	8
Rv. A. A. Laing.	8
Rv. R. H. Gilmour.	8
Theodore.	3 45

Manitoba	
Silver Creek's s.s.	\$12 65
Hartney.	50
Glendale s.s.	2 65

Church Funds, East, 1910.

THE RECEIPTS EAST, 1909, FOR SAME MONTHS, WERE AS FOLLOWS

	Received during Nov.	Rec'd Mar. 1 to Nov. 30
Foreign Missions..	\$3,240.92	\$36,880.04
Home Missions....	338.80	3,969.36
Augmentation.....	156.00	1,892.91
College.....	730.60	7,409.30
A. & I. Ministers..	22.25	1,672.55
French Evangeliztn	10.00	589.06
Pt-aux-Trembles...	4.00	143.50
For Northwest....	150.04	2,318.59
Children's Day Col.	282.11	1,323.37
Assembly Fund....	9.55	106.20
Bursary Fund.....	59.00	854.42
Library.....	.....	108.73
Widows' & Orphans'	13.20	69.87
Temp., Moral Reform	12.00	228.18
Unallocated	584.80	4,391.45
Total.....	\$5,613.27	\$61,962.53

	Received Nov., 1909	Rec'd Mar. 1 to Nov. 30 '09.
Foreign Missions .	\$3,477.32	\$38,547.57
Home Missions...	748.91	4,802.43
Augmentation....	562.60	2,480.52
College	562.94	8,395.51
A. and I. Ministers	108.90	1,900.27
French Evangeliztn	137.00	714.46
Pt-aux-Trembles..	26.50	151.50
For North West...	60.00	2,062.56
Children's Day Col.	265.30	1,430.09
Assembly Fund....	25.00	126.10
Bursary	22.00	853.10
Library .....	.67	265.21
Widows' & Orphans	26.50	64.50
Tem., Moral Reform	34.00	214.05
Unallocated.....	1,522.75	3,633.52
Total.....	\$7,580.39	\$65,651.39

RECEIVED DURING NOVEMBER

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.,
and divided among the Funds
as directed by the donors.

Reported.....	\$56,349	26	St. John, St. Dav. s.s....	11	72
Gulf Shore s.s.	1	65	Pleasant Bay	3	50
Caledonia s.s.....	3	10	Presby Lun. Yarmth..	6	
Windsor	87	40	Bensham s.s.	6	
Mid Musq.	52	50	Cavendish etc. s.s....	6	
Goshen s.s.	3		Mill Brook, Bartbg...	10	
Lawrencetown....	40	27	Hx, Grove.....	50	
Hx, Park s.s.	50		Churchville Lad. Soc.	20	
"S.S."	5		Margaree	30	
St. John, St. And ..	185	31	Ship Hbr Lake s.s....	3	
Baddeck s.s.	10	0	Springside	142	34
Riversdale.....	52	25	Blue Mountain.....	72	
Wabana	18	85	West River s.s.	4	
Riv. John, Salem s.s.	2	07	Yarmouth, St. Jno....	47	32
Riverside s.s.	2	56	Forest Hill s.s.	6	
Hopewell, Union....	106	80	Mayfield	1	
Rv. J. D. McKinnon..	8		Students Board.....	355	
Lower Stewiacke....	200		Hantsport		
Mid. Lahave s.s....	3	50	New Mills	50	35
Up. Londonderry s.s.	10	60	Up. Mt. Thom s.s....	2	
Murray Harbor S. s.s.	4	50	Richmond Bay E....	3	25
Orangedale s.s.....	5	50	Grand Falls	15	
Gills' Cove s.s.	2	50	N. Glasgow, Un.la soc.	50	
New Annan s.s.	11	10	Tower Hill & Baillie...	8	
Musqbt Harbor s.s....	5		Truro First	100	
Pictou, St. And....	30		"C. A. C."	50	
Albro Howard.....	5		"A. F. C."	50	
Grace S. Ross.....	1090		Sackville, Dorchstr...	7	
Restigouche.....	74		Anonymous	25	
New Glasgow Un	236	05	French River s.s....	6	75
Little Ridgetn s.s....	2	25	Clyde Hunter Riv. ...	61	15

Shediac	20	Newtown c.e.....	21
Acadia	53	Harmony c.e.....	10
Truro Berachah m.b....	125	Kentville.....	80
On-low	207 15	Dr. Kennedy.....	25
Lorneville	3 50	Grand River s.s.....	4 50
Clyde River s.s.....	4	Falls s.s.....	2 70
Quoddy, Moser Riv....	18 40	St. Esprit s.s.	2 40
A. Stirling McKay....	50	Mulgrave s.s.	5
Rogr Hill Centr s.s....	5 53	New Richmond.....	16
Rose Bay s.s.....	9 75	Churchville s.s.....	9
St. John, St. Davids...	135	St. Martin's &c.....	17 64
A. J. McLeod	5	Stanley	18 41
Jennie Haggart.....	2	Refunds	30
Up. Londonderry	50	Truro, First s.s.....	14 27
E. Side Lake Ainslie...	75	Mabou.....	22 16
Board at College	31	Clifton New Lond....	50 55
Mrs. M. L. Dennie....	150	Salt Springs, St. Lu ..	125 37
New Bandon.....	27 22	Lorne s.s.....	1
Refund	15	Big Hill.....	1 50
Strathlorne.....	75	Hopewell, Union s.s...	6 05
Buctouche.....	12 51	Loch Broom s.s.	6 88
Waweig	6	North Shore s.s.....	7 50
Rolling Dam.....	4	Refund	10
Oldham	7	Rv. Robt. Murray....	2
Summerside.....	156 20	John Murray.....	1
Tatamagouche.....	11	Alex Baillie.....	5
David McLure.....	25	Cassie McKenzie....	50
Interest	17 87	Wm McKenzie	5
Up. Stewiacke s.s.	2 72	Brackley Pt. s.s.....	6 72
Mid. Stewiacke s.s....	4 25	Harrington s.s.	2 70
River John.....	47 11	Stanhope s.s.	1 35
Metapedia	21 35	Covehead s.s.....	2 34
Up. Stewiacke	101 80	Wreck Cove s.s.....	2 35
Lower Mt. Thom s.s. ...	2 09	Mid. Stewiacke s.s....	25
E. Riv. St. Mary's s.s.	2 75	Harmony, N. Riv.....	52
Newtown s.s.....	1 75	A. C. Thompson.....	30
Glenelg s.s.	2 50		
E. Riv. St. Mary's....	73 95		
Glenelg.....	80 05		
			\$61,962.53

A MILLIONAIRE'S FUN.

"The Lord loveth a cheerful (hilarious) giver."

"I am having more fun than any other millionaire alive," said Dr. Daniel K. Pearsons recently. "Let other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four States, that giving is

the most exquisite of all mundane delights. On my ninetieth birthday, April 14 next, I am going to have a squaring up with all the small colleges I have promised money, and I serve notice now that beginning then I am going on a new rampage of giving. I intend to die penniless. I am going to live ten years longer, and during that time I expect to do nothing but give away money."

Presbyterian Record

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FEBRUARY, 1911.

NO. 2

The Record's Outlook.

To the Assembly's Monthly Bulletin, with its circulation of sixty-six thousand, and the subscriptions to these many thousands ending with December, each New Year brings its measure of uncertainty. How many have been displeased or grown dissatisfied? How many will renew? Will there be more or fewer? Will some four hundred order be reduced, or a three increased to four? Will a hundred parcel be halved or doubled? Will a church that has taken them by individual subscription, order a parcel for distribution among their people, or vice versa? Will small parcels of a dozen or a score be stopped or enlarged? The January issue printed in December has to be printed in faith.

It is a pleasure to be able to state that this twentieth year of the present management, open's more auspiciously than any preceding year. Even the ordinary "stops," to be renewed again, have almost forgotten to come, while increases, smaller and larger, are the order of the day. The many kind words of appreciation too, with scarce a solitary lonely opposite to form a background, have been very helpful. Quite a number of churches have adopted the plan of ordering a parcel for distribution among their families.

The whole trend and promise of the opening year, both as to circulation, and the interest and appreciation of the church, has been, in quite noticable degree, more marked than in any previous one of these twenty years. For all the helpful words that have come and the still more helpful deeds, many, many thanks.

The Inner Circle.

An earnest worker for the Record, in sending his order, prepaid, for more than a hundred subscribers, writes.—

"I have a little plan of my own about the Record, which I find works very well. I started with one three years ago; the next year I got two; now I have got four to take a part in it, and I expect it will grow more yet. I call it my "inner circle" of my subscription list.

"It is done in this way. I pick out some one that I think will fall in with me in my plan, that is to pay for a copy of the Record and give it to some poor family free. If the one whom I ask does not know any poor family, I recommend some poor family that I know of. The plan works well on both sides. Those who get it do not know who sent it. I tell them perhaps it is sent by Santa Claus. I receive their grateful thanks, and take them back to the one that gives the RECORD, and they feel well pleased that it is money well spent."

Our cordial thanks to this good friend for the suggestion of the "inner circle." We pass it along.

Some Features of this Issue.

It is a fair thing to ask special attention to this issue. One feature is that devoted to the Ruthenians. The two articles, one by Rev. E. D. McLaren, D.D., Home Mission Secretary, and the other by Rev. J. A. Carmichael, D.D., Missionary Superintendent of the great prairie provinces of Manitoba and Saskatchewan, supplement each other, and the two are a complete answer to the hostile criticisms of our work among these people that have been widely made during the past summer.

Another use of these articles is that of encouragement. Any little part of our Home Mission work that has gone to assist the Independent Greek Church, as truly a Protestant Church as our own, has yielded rich return in the Canadianizing and Christianizing of these strangers within our gates.

Another special feature is that devoted to Korea. Read carefully the statements of the work. Note the wonderful progress during the past year. This is the one foreign field in which both Eastern and Western Sections of our Church are engaged, and it is perhaps the garden plot of the world's mission field, in the readiness of the people to receive the Gospel and like readiness to impart it to others. Probably in no other country, pagan or Christian, is so fully realized the ideal of Christianity, "Let him that heareth say 'Come'"

Note one further feature, "the Problem of the City" in the Young People's Department. It is a picture to ponder both by city and country. The drift cityward is a great fact. If multitudes only knew how much better off they would be to stay in the country, the drift would not be so great. But the fact is there and how to make the city a good and safe and healthy place to live in is the problem.

End of Church Financial Year.

The Church's Financial Year closes with the end of February, inst. It is impossible as yet to tell how the different Funds will balance at the end of the year. This much is certain, that the imperative expansion of the work of the year in our own land and in the Foreign Field, will demand the utmost that can be given during this month. The givings for the year, thus far, while larger than last year, have not kept pace with the growing work, in which our Leader is honoring us by making us sharers. And it is doubtful if our giving is keeping pace with the increasing ability which this same Leader is entrusting to us. In any case let there be the effort during February, to make, for His work, the "good measure, pressed down, shaken together, helped up, and running over."

Jewish Mission Fund.

This mission to the Hebrew people of Canada, established by authority of the General Assembly, is an affair of the whole church.

A large and successful work is being carried on in Toronto; and within a few weeks

a mission to the Jewish population of Winnipeg will be commenced.

Only money specially contributed for this work can be used for its maintenance. While administered by the Foreign Mission Committee, no money contributed to the general Foreign Mission Fund can be used for Jewish Missions unless it has been specially designated for it. The total outlay for present financial year is \$5,950.00. There has been received to date \$2,122.00. The amount required by end of February is \$3,828.00.

The Problem of the West.

The problem is not merely how we shall Canadianize these coming thousands, but how we shall Christianize them. In short, it is to save the West for Jesus Christ.

To understand what is involved in that question one must know the conditions of life in the West to-day.

First, there is the necessary isolation and loneliness of the frontier homes, where for the first few years the small settlements are separated by many miles and one's nearest neighbour may be two to five miles away.

This loneliness tells. These tremendous distances count in the making of character.

They tell on the missionary who will ride or drive his sixty or seventy miles on the same Sunday to preach three times—perhaps four—to the dozen or two pioneers who may have come six to ten miles to the service.

They tell still more powerfully on the men and women and children who live in those homes. The loneliness of the situation, where the small sod-shanty seems dropped alone in the midst of a vast round bowl that is miles across, and shut in by the sky on every side. The comfortlessness of the shanty itself, with its one or two rooms covered with poles and shingled with sod. The monotony of life where all is work and struggle, and often privation, the dreary changlessness of the prairie itself, the absence of old-time friends and faces, the frequent absence of anything in the shape of church or Sunday School—all these tell severely on the courage and faith of the men and women who are bravely building our Empire in the New West.—Ex.

SOCIAL AND MORAL REFORM AND EVANGELISM.

Church work must adapt itself to place and time. One of the more recent departures of our Church, to meet the needs of our time is that above named. Evangelism is the work of every church at all times, but as a distinct department of work by the General Assembly, it has been in existence but three or four years, with Social and Moral Reform a year or two its senior. The two were separate until a year ago, when they were united, making one department, or "Scheme," of great importance to our country.

Evangelism was formerly more or less sporadic and spasmodic. A congregation, village, town, or city, that could do so, got up a series of meetings, secured an evangelist of more or less note and reaped the resultant harvest. But outlying sections of country could seldom avail themselves of such aid.

Now the Assembly's Committee responds to the call of some mission presbytery, organizes a simultaneous campaign, secures the assistance of several ministers, whose congregations spare them a few weeks for that work, and sending workers two by two, usually a preacher and a singer together, carries on evangelistic meetings for two or three weeks in several centres at the same time, then removing them to other centres, until the whole presbytery is covered.

The result is that some who had given little thought to religion are won to Christ; some who have been long thinking of taking their stand are led to decision, some to whom their religion had become largely a matter of form are stirred to new life, the ministers who had been growing discouraged take heart again, and to many a community their religious life and work becomes a new and living thing. During the past year several missionary presbyteries in the far West were visited and helped in this way.

Rev. William Patterson, D.D., is the Assembly's Evangelist, giving all his time to the work, and many a congregation during the past year has been blessed by his ministry.

Social and Moral Reform, the other section of this Department, under Dr. Shearer's able and earnest management, is doing a work for our country, of value greater far than is generally realized. Sometimes we read of where he "turns on the light" on the works of darkness, and some may think that the chief work of the Department is in courts and legislatures. But this is only incidental. The great work is helping and saving the weak, the enslaved, the helpless.

The victims of strong drink are helped by evangelistic work, leading them to Christ, who alone can set them free; by securing legislation that will close the saloon and keep temptation from them. The young and inexperienced are saved from the snares that beset them in life, the fallen are rescued and restored to their homes, and legislation is secured that will limit and prevent the infamous traffics that fatten on the infamy and ruin of the young and the unwary.

On all the subjects that may fittingly come under the head of Social and Moral Reform, those engaged in it seek to diffuse knowledge, to awaken interest, to incite to action, to secure legislation that will protect the weak and helpless from those who seek their ruin, or save them if already ensnared.

Some of the incidents of deliverance from what seemed hopeless slavery, either to their own lower natures or to the greed and selfishness of others, are very pathetic. The results justify, many times over, the cost of the department.

But it must not be forgotten that all this work does cost, which just means that not merely the few who are engaged in it, but all of us, have an opportunity of sharing in this grand work. Some of those engaged in it are employed by the Assembly, giving to it their strength and life. There are the necessary expenses of those who for a longer or shorter time can give their services free, the cost of the distribution of literature giving needed knowledge, etc., etc.

Social and Moral Reform and Evangelism is now one of the regular "Schemes" of the Church and it is to be hoped that congregations will deal generously with it in the allocation of their Funds.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the Record it is because they are not received.

**The General Assembly meets in
Ottawa, First Wednesday of June, 1911.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues., of Oct., 1911.**

1. Sydney, Sydney, 28 Feb., 10 a.m.
2. Inverness, Whycomagh, 6 Mar., 7 p.m.
3. Pictou, New Glasgow, 7 Mar., 1.30 p.m.
4. Wallace, Tatamagouche, 7 Feb., 7 p.m.
5. Truro, Truro, 20 Mar., 9.30 a.m.
6. Halifax, Halifax, 21 Mar. 10 a.m.
7. Lunenburg, Bridgewater, Mar.
8. St. John, St. John, 21 Mar., 10 a.m.
9. Miramichi, Newcastle, 14 Mar., 11 a.m.
10. P.E.I., Charlottetown, 7 Mar., 10 a.m.

**Synod of Montreal and Ottawa
Perth, 2nd Tuesday of May, 1911.**

11. Quebec.
12. Montreal, Montreal, 2 Tues., Mar. 10 a.m.
13. Glengarry, Cornwall, 7 Mar., 1.30 p.m.
14. Ottawa, Ottawa, 14 Mar., 10 a.m.
15. Lanark, Carleton, Pl., 21 Feb., 10.30 a.m.
16. Brockville, Brockville, 7 Mar.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of May, 1911.**

17. Kingston, Kingston, 7 Mar., 10 a.m.
18. Peterboro, Port Hope, 13 Mar., 2 p.m.
19. Lindsay, Lindsay, 7 Mar., 10 a.m.
20. Whitby, Whitby, 18 Apr., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 7 Mar., 10.30
23. Barrie, Barrie, 2 Tues., Mar., 10.30 a.m.
24. North Bay, Huntsville, 15 Mar., 2.30 p.m.
25. Temiskaming, New Liskeard, Mar.
26. Algoma, Thessalon, 1st Tues., Mar. 8 p.m.
27. Owen Sound, Owen Sd., 7 Mar., 10 a.m.
28. Saugeen, Palmerston, 7 Mar., 10 a.m.
29. Guelph, Guelph, 20 Mar., 8 p.m.

**Synod of Hamilton and London.
Woodstock, Last Monday of Apr., 1911.**

30. Hamilton, Hamilton, 7 Mar., 9.30 a.m.
31. Paris, Glenmorris, 14 Mar., 10.30 a.m.
32. London, London, 6 Mar., 8 p.m.
33. Chatham, Chatham, 2 Mar., 8 p.m.
34. Sarnia, Petrolia.
35. Stratford, Stratford, 28 Feb., 10 a.m.
36. Huron, Blyth, 6 Mar., 8 p.m.
37. Maitland, Wingham, 7 Mar., 10.30 a.m.
38. Bruce, Paisley, 7 Mar., 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior, Ft. Wm. West, 28 Feb., 10 a.m.
40. Winnipeg, Man., Coll., bi-mon.
41. Rock Lake, Belmont, 1 Tues. Feb., 4 p.m.
42. Glenboro, Treherne, 3rd week Feb.
43. Portage, P.-la-Prairie, last Tues. Feb.
44. Dauphin, Dauphin, 21 Feb., 10 a.m.
45. Minnedosa, Newdale, 14 Feb., 2 p.m.
46. Brandon, Brandon, 3 Mon. Feb., 7.30 p.m.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday Nov., 1911.**

47. Yorkton, Yorkton, Feb.
48. Arcola, Stoughton, 14 Feb., 8 p.m.
49. Alameda, Carnduff, 14 Feb., 1 p.m.
50. Qu'Appelle, Grenfell, 23 Feb., 10 a.m.
51. Abernethy, Balcarres, 2nd Tues. Feb.
52. Regina, Moose, Jaw., 21 Feb., 2 p.m.
53. Saskatoon, Saskatoon, 22 Feb., 7.30 p.m.
54. Prince Albert, Pr. Albert, 13 Feb., 10 a.m.
55. Battleford, N. Battleford, 7 Feb., 10.30

**Synod of Alberta.
Calgary, Last Monday of April, 1911.**

56. Vermillion, Islay, 15 Feb., 9.30 a.m.
57. Edmonton.
58. Lacombe, Wetaskiwin, Mar., 2 p.m.
59. Red Deer, Red Deer, 2nd week Feb. '11
60. Calgary, Calgary, 14 Mar., 9.30 a.m.
61. High River.
62. Macleod.

**Synod of British Columbia.
Revelstoke, First Tuesday of May, 1911.**

63. Kootenay, Kaslo, Feb.
64. Kamloops, Kamloops, Feb.
65. Westminster.
66. Victoria, Victoria, 3rd Tues. Feb., 2 p.m.

CALLS, INDUCTIONS, ETC.**Calls From**

Lamont, Alta., to Mr. W. F. Allan. Accepted.

Morewood, Ont., to Mr. K. A. Gollan, of Dunvegan.

Pine River, Ont., to Mr. C. M. Rutherford of Dungannon.

St. And., Truro, N.S., to Mr. E. H. Ramsay, of Amherst.

North Mornington, Ont., to Mr. Jno. Little, of Holstein.

Lakefield, Ont., to Mr. Thos. Oswald.

Chipman, N. B. to Mr. Edwin Smith.

Erskine Ch., Montreal, to Dr. Hanson, of Belfast.

Gairloch and Middle River, N.S., to Mr. G. Christie.

St. George's, London, Jct. Ont., to Mr. Jno. Hosie. Accepted.

Napanee, Ont., to Mr. A. L. Howard. Accepted.

Chatsworth, Ont., to Mr. Jno. McKinnon.

Inductions into

St. Andrews, Peterboro, 20 Dec., Mr. Jas. Rollins.

St. And. Ch., Stratford, Ont., 10 Jan. Mr. W. H. Rowand.

Knox, Saskatoon, 19 Dec. Mr. Wylie C. Clark.

Binbrook and Saltfleet, Ont., 29 Dec., Mr. C. H. Cooke.

Metcalfe, Ont., 28 Dec., Mr. J. Steele.

Mono Mills, etc., Orangeville Pres., 22 Dec., Mr. J. A. Black.

Vernon, Ont., 15 Dec., Mr. Jno. A. McConnell.

Zion Ch., Charlottetown, P.E.I., 29 Dec., Mr. R. G. Strathie.

Baltimore and Cold Springs, Ont., 11 Jan. Mr. R. J. Ross.

St. Andrews, Ottawa, Ont., 5 Jan., Mr. F. W. Harris.

St. Andrews Church, North Bay, Ont., 19 Nov., Mr. T. J. S. Ferguson.

Resignations of

Zion, Wellesley, etc., Mr. A. G. McLaughlin.

Merritton, Ont., Mr. T. Paton.

Zion and Stewartville, Brandon Pres., Mr. J. Ralston.

Dunvegan, Ont., Mr. K. A. Gollan.

We regret exceedingly the appearance of an item in this column of the January issue, copied from one of the many papers which come to the Record office, stating the resignation, by Rev. R. J. Wilson, of St. Andrew's Church, Vancouver. The report was entirely without foundation. But something really did take place. The annual meeting of the congregation adopted a resolution, expressing high appreciation of their pastor and increased his salary by five hundred dollars.

Obituary.

Rev. James Fleck, D.D., passed to his rest, in Belfast, Ireland, 3 Jan. ult. He was born in County Antrim, Ireland, in 1844, studied in Queen's College, Belfast, and took his theological course in the Assembly's College, in the same city. In 1869 he was ordained to the ministry and inducted as pastor in Armagh Second Presbyterian Church. In 1876 he was called to Knox Church, Montreal, where a long and faithful and fruitful pastorate of thirty-three years, greatly endeared him to his people. In 1909 he received from Queen's University the degree of D.D. After Dr. Warden's death he was Convener of the RECORD Committee and was a frequent and welcome visitor, his bright and winsome personality always radiating sunshine when he came. For the past two or three years strength has been failing. In 1909 he resigned the charge of his congregation, and after a long and weary journey down the hither side of the valley of the shadow, home at last.

Sainthood is never reached by waiting until one is good enough to be a Christian. The saints begin by stumbling, just like the rest—only they stumble forward, and learn to walk and to run by keeping at it. To wait to be better is to remain in the same place.

"The long, long, weary day," and the longer, wearier night that will most surely follow may both become avenues along which the feet of patience may bear the soul to the touch of the outstretched hand of God.

OUR WORK AMONG THE RUTHENIANS IN WESTERN CANADA.

BY REV. E. D. McLAREN, D.D.,
HOME MISSION SECRETARY.

For the RECORD:

(NOTE—For Copies of the following article in neat leaflet form, in parcels for distribution, apply to Rev. Dr. McLaren, Confederation Life Building, Toronto, stating number required.)

The Greek and Roman Churches.

The two main divisions of Christianity in pre-reformation days were the Eastern or Greek Church and the Western or Roman Church; the Eastern being "the source and background of the Western."

The cleavage between the Greek and Roman Churches, which culminated in a formal separation in the eleventh century, may be said to have begun when Constantine removed the seat of the Roman Empire to Constantinople, and the Bishop of the new Imperial city became the rival of the Bishop of Rome.

One important point of difference between these two Churches is, that whereas the Greek Church is organized in different countries or communities as a distinct and independent body under its own Patriarch, the Roman Church, aiming at universal dominion, seeks to abolish all national distinctions and requires of all its adherents, in whatever country they may reside, an unquestioning obedience to the commands of the Roman Pontiff.

The Slavic Race.

The Slavs constitute the bulk of the population of Russia, Austria-Hungary and the Balkan States, and the vast majority of them belong to the Greek Church. A small percentage, however, are Roman Catholics, and another, somewhat larger percentage are known as Greek Catholics or Uniats. The Uniats were members of the Greek Church who united with the Church of Rome on the assurance that, if they acknowledged the supremacy of the Pope, they would be allowed to retain all the distinctive features of the Greek Church.

The two churches differ, amongst other things, in their regulations regarding the priesthood: Roman priests are forbidden to marry; Greek priests are allowed to

marry. The Uniats in Canada complain bitterly that the Church of Rome has broken faith with them by refusing to allow any of their own married priests to come to Canada and minister to them in their new national home.

This is one of the reasons why the Roman Catholic Church has so largely lost its influence over these people during the last few years. Smarting under the sense of injustice, and contrasting the rigorous bondage under which they have been held, with the freedom enjoyed by their fellow-countrymen who are not Roman Catholics, a number of them have gone back to the Orthodox Greek Church, while a greater number have turned eagerly to the clearer gospel truth, and the larger ecclesiastical freedom of the Independent Greek Church.

Slavic Immigration.

Canadian interest in these people dates from the time—thirteen or fourteen years ago—when the Dominion Government, finding it impossible to induce intending emigrants from the British Isles to accept the free grant lands of Canada, turned its attention to the down-trodden races of Central and South-western Europe. As soon as the advantages and opportunities of life on the Canadian prairies were set before them, the tide of immigration began to flow; and it has continued to flow with steady volume, until there are now said to be not less than 150,000 Ruthenians in Manitoba, Saskatchewan and Alberta.

Their comparative ignorance, their turbulent passions, and their low conceptions, standards, and modes of life constitute a terrible arraignment of the religious system which, out of such naturally good material, has produced such a miserable type of citizenship.

An Important Movement.

Their First Appeal to us.

Our work among the Ruthenians was undertaken some years ago at the request of the Ruthenians themselves, who represented that practically no provision was being made for their religious needs, either by the Roman Catholic or by the Greek Church. Investigation showed that they were not only being neglected spiritually,

but also that little, if anything, was being done for their physical well-being or their intellectual improvement.

One can hardly conceive of a more urgent appeal to the human sympathies, patriotic fervour and religious instincts of any body of Christians than that made by the necessitous condition of the ignorant and neglected Ruthenians in the early days of their settlement in Canada. In this destitution is to be found the explanation of the efforts put forth on their behalf by the Presbyterian Church.

Those efforts, at the outset, took the form of the erection of buildings for school purposes and the employment and support of teachers, the sending in and maintaining of a medical missionary, and the training in Manitoba College of some of their better educated and more intelligent young men as teachers and colporteurs. These young men, along with some others, were afterwards ordained to the priesthood by an Archbishop of the Orthodox Greek Church.

The Independent Greek Church.

Their Second Appeal to us.

Within a year these priests approached some of the professors of Manitoba College and other leaders of the Presbyterian Church in Winnipeg, stating that they and many of their people found themselves out of harmony with the doctrines and polity of the Greek Church, and asking advice as to their future course.

They were advised to organize a Greek Church in Canada, not subject to the authority of any foreign ecclesiastic, and so constituted as to set forth the clearer light and fuller knowledge into which they had already been brought.

The essentially Protestant character of the views they entertained may be gathered from the following facts:—

(1) They organized their Church on democratic instead of hierarchical lines, putting the power of ordination in the hands of the Consistory (a church court composed of clergymen and lay representatives and corresponding in some measure to our Presbytery) and not in the hands of a higher ecclesiastical order.

(2) They adopted as the Catechism of

their Church—modifying only two of the questions—a catechism prepared by Dr. J. Oswald Dykes for the use of the non-conformist Churches of England.

Financial Assistance.

Their Third Appeal to us.

It was not long after the new Church was organized before a third appeal came from the Ruthenians to the Home Mission Committee. This appeal was for financial aid in manning their fields and in publishing a paper, which they considered necessary to the success of the new movement.

In addition to giving the new church financial aid in the publishing of its paper and in the supplying of its mission fields, the Committee have, for six years, provided for and maintained in Manitoba College a class of selected Ruthenian students from which the ministers of the Independent Greek Church and teachers for the Ruthenian settlers may be supplied.

Year by year provision has been made for the ministers of the Independent Greek Church attending Manitoba College, where they have received the same instruction as our own students for the ministry; and the larger views and more liberal spirit of the members of that Church are mainly due to the lectures delivered by Principal Patrick on the fundamental doctrines of Christianity.

Besides assisting in the training of young Ruthenians, and in supplying the Ruthenian settlers with ministers who know something of what Evangelical Christianity means, the Home Mission Committee have four medical missionaries ministering to the needs of these people, and the Women's Home Missionary Society have equipped and are maintaining three hospitals and two nursing homes in Ruthenian colonies.

In contrast with this splendid record of work for the physical, intellectual and religious improvement of these foreigners, consider the neglect of its duty by the Roman Catholic Church, implied in the statement made by representatives of the Roman Catholic Extension Society, that "in the three Provinces they found 135,000 Ruthenian Catholics ministered to by some seven priests."

Growth of the Movement.

The progress of the new movement may be gathered from the following figures. There are already seventy-two congregations belonging to the Independent Greek Church, forty Church buildings and nineteen ministers. In at least twenty other places, the people are asking that ministers be sent to preach to them. During the past summer, sixty young Ruthenians, who had been prepared for this work in Manitoba College, were employed by the governments of the three Provinces as public school teachers. This winter three young men are enrolled as students of Theology in the first year; six are taking the minister-evangelist course of study for the ministry, and fifteen others are preparing to matriculate and intend to take the full course in Arts and Theology.

Spiritual Progress.

Last summer, the Rev. Dr. Carmichael, Superintendent of Home Missions in Manitoba and Saskatchewan, assisted by one or two other members of the Home Mission Committee, held a series of evangelistic services in the Ruthenian Church in Winnipeg. Those services were attended by a number of the ministers of that Church from outside points, as well as by the people belonging to the congregation; and, on the Sabbath following, the Sacrament of the Lord's Supper was observed according to Protestant usage.

The Communion service was followed by a meeting of the Consistory, when two young men, who had been educated in Manitoba College, were ordained to the office of the ministry of the Independent Greek Church,—Dr. Carmichael, Dr. G. B. Wilson, and Mr. Wadsworth of the Methodist "All People's Mission" taking part in the ordination service!

When I was in Winnipeg last month, I had the pleasure of attending the forenoon service in the Independent Greek Church. The service consisted of singing, reading of Scripture, extemporaneous prayers, and an apparently forceful and eloquent sermon by the minister, Mr. Baczynski. Half a dozen young men who were beginning their course of study in Manitoba College had asked to have the Sacrament of the Lord's Supper adminis-

tered to them, and the service was as simple and reverent as any communion service I have ever attended.

That such a transformation should have taken place in seven or eight years—that these poor, ignorant strangers should have passed, within so brief a period, from the extreme of ritualistic formalism to the extreme of evangelical simplicity, is little short of marvelous, and must be a cause of profoundest thankfulness.

Attacks on the Movement.

This important and successful work has been bitterly assailed by dignitaries of the Roman Catholic Church on two grounds:—

1. They have denounced it in unmeasured terms as nothing more than an attempt to make proselytes, prompted solely by denominational selfishness.

No representation of the case could be farther from the truth. From the very inception of this work, the aim of the Home Mission Committee has been, not to make these people Presbyterians, but to make them strong, self-reliant Canadian Christians—to encourage in them a spirit of sturdy religious independence and to give them an intelligent grasp of the fundamental principles of evangelical Christianity.

The Committee have realized all along that Christianity is a bigger thing than denominationalism, and that a slight increase in the numerical strength of any church is a small matter in comparison with the development of the moral and intellectual strength that is so essential to a nation's well-being.

To the charge of attempted proselytism, it is sufficient to reply that at any time during the past two years the Committee, had they so desired, could have increased the ranks of Presbyterian adherents by the reception of thousands of Ruthenians, but that they have steadily discouraged any movement in that direction.

2. These R. C. dignitaries have also represented it as a dishonourable attempt to deceive an ignorant people.

This charge, also, is absolutely foundationless. The Independent Greek Church was organized by men who wished to have nothing more to do with the Greek

Church, and who had still less use for the Roman Catholic Church. Alike in doctrine and in government, it was a distinct repudiation of what both of these Churches stand for.

The doctrines it was to teach were the doctrines contained in the Catechism of the Non-Conformist Churches of England; and its form of government (for it had neither Patriarch nor Pope), was as far removed as it could well be from the Prelacy of the Greek Church or the Papacy of the Church of Rome.

To all intents and purposes it was a Protestant Church from the very beginning. This was recognized on all hands. Every Ruthenian, who knew anything about it at all, knew that those who belonged to it had broken away entirely from their old ecclesiastical moorings, and that time would only increase the distance that separated it from both the Greek and the Roman Churches.

The new organization continued to use for a time a modified form of the Liturgy of the Greek Church. This fact was made the basis of a persistent and frantic effort to discredit the movement with the public generally, and especially to arouse hostility to it on the part of Presbyterians. Representatives of the Roman Catholic Extension Society became almost hysterical in their grief at the thought of Presbyterian money being employed to support Roman Catholic usages!

The motives underlying this appeal to prejudice were, however, so apparent to every one that the appeal made absolutely no impression. The important thing was, that to a large number of new Canadian citizens there had come a clearer religious light, a deeper spiritual experience, and a more intelligent grasp of evangelical truth. Everything else was only of minor consequence.

To have expected these people to abandon immediately every vestige of the forms of worship they had been accustomed to from childhood would have been utterly unreasonable. Such an expectation would also have contradicted the Church's whole experience in the field of Foreign Missions, and in the progress of religious

movements generally. "First the blade, then the ear, then the full corn in the ear."

The bitterness of the attack upon the new movement was very regrettable, but it should be remembered that it was made by Roman Catholic Priests, and does not necessarily represent the attitude and spirit of the laity of that Church. So long, however, as this work continues to enjoy the benediction of the Almighty, Presbyterians will not be particularly cast down if it should also continue to incur the maledictions of certain Roman Catholic ecclesiastics.

Whatever may be the ultimate issue of this intensely interesting and profoundly suggestive movement, there can be no two opinions as to the value, from every point of view, of the results that have already been brought about.

When the history of the North West comes to be written, it may be found that the most fruitful and far-reaching portion of our Church's work was the work amongst our fellow-Canadians of the Ruthenian race.

The movement has been very largely under the direction of the Rev. Dr. Carmichael, to whose patience and tactfulness in dealing with difficult situations no small measure of its success is due.

This work is very earnestly commended to the prayerful sympathy and the practical support of the Church at large.

In the name of the Committee,

E. D. McLAREN,
Convener.

As already stated, Dr. McLaren is having the above article also printed in neat and attractive leaflet form, so that it may reach even beyond the Record's large circulation.

If any of our readers would like to distribute copies of it, they can have them by writing to Dr. McLaren, Confederation Life Building, Toronto, stating the number required.

This article and the following one by Rev. Dr. Carmichael, make together a complete answer to the attacks of last Summer, by a certain ecclesiastic, upon our work among the Ruthenians, in helping forward the Independent Greek Church.

RUTHENIAN MINISTERS IN THE WEST.

By REV. J. A. CARMICHAEL, D.D.,
SUPERINTENDENT OF MISSIONS
IN MANITOBA AND SASKATCHEWAN.

Editor RECORD,—

Would you kindly give space for the following statements regarding the ministers of the Independent Greek Church who have been characterized as bogus priests by a certain Roman Catholic priest. These ministers do not believe in an official priesthood, no matter where or how educated or by whom ordained. The only priesthood they recognize in the Christian Church is the priesthood of believers.

There are twenty of these ministers. The following statements of facts regarding them and their mission fields will be of importance to those interested and the best refutation of the attack made upon them.

Rev. Maxim Zalizniak took the gymnasium course in Galicia, and normal school training, including theology, in Russia. He learned English, which he speaks fluently, in evening schools in New York. He has made a special study of the Scriptures and church history. He is an able debater and an eloquent preacher.

He has in a remarkable degree the quality of leadership, and has devoted himself with enthusiasm to the cause of the Independent Greek Church. He was ordained in July by the Manitoba Consistory.—along with Mr. D. Pacerniak—after a very rigid oral examination lasting three hours.

He has labored with great success since July in Stuartburn, Man. Many of the Roman Catholics waited on his ministry and became members of his church. He is now under appointment to Edmonton and will take charge of the work there on the 15th Jan. inst.

Rev. Michael Bagznoki has taken a four years' course in the gymnasium in Galicia, and a three years' theological course in a monastery. He was ordained as a deacon in the Russian Orthodox Church in 1896, and was appointed as a missionary to

Alaska which he declined. He worked with the Greek Catholic priest in Shamokin, U.S.A., for seven years, as choir leader and superintendent of Sunday School.

He was one of the men who started the Independent movement in the West. He has attended the annual monthly sessions held by the Principal of Manitoba for the Ruthenian ministers. He is an eloquent speaker. He has the capacity to improve and is moving rapidly to the first rank among his brethren.

At present he is pastor of the Winnipeg Independent Greek Church and has recently eliminated from its service everything that is distinctive of the Orthodox Greek Church, or that has the flavor of Roman Catholicism. He has organized a good choir, mostly of the Manitoba college Ruthenian students who attend his church and are under his care. The ladies of Winnipeg have promised him an organ for the church and have volunteered to play it.

Rev. Ephraim Parich is a man of striking personality, with strong convictions regarding evangelical truth, which he is able to state with great clearness, and to illuminate with apt illustration.

He is stationed at Tuelon, and is Ruthenian chaplain for the hospital there. His services are attended by both Canadians and Ruthenians. He has access to a vast colony to the north and should have the assistance of another minister, to give these people the services they need and are asking for. He has been a minister of the Greek Church about seven years, and is regarded as one of their strongest men.

Rev. Peter Uhryniuk, in Galicia devoted his whole time to the Orthodox Greek Church, having special charge of the Sunday School, and continued this work for two years in the U.S.A. He had also charge of the music, in which he excels. He is a man of excellent parts and is a devoted and hard working pastor, and seems to be every man's man in the colony.

His mission is scattered over a very large district, where the people are very poor. No other missionary visits the district.

Rev. Gahael Tymchuki was cantor in the Uniat Creek Church and teacher of its catechism to the children. He attended all the classes in the Manitoba College for the ministers of the Independent Greek Church. He was first appointed to Averstone where for two years he was maintained by the contributions of the people without any outside help. He built there an Independent Greek Church. Most of his members moved to Saskatchewan.

He was then appointed to Rossburn, after which he was sent to Ethelbert where he is now in charge. In his field there are three churches and many unorganized stations.

In this whole district the fields are white to the harvest and the laborers are few. The Roman Catholics have selected Sifton for their most strenuous effort, and have there one of their ablest and most aggressive priests.

Rev. Michael Hutnycavych received his training in Galicia and spent three years in the Manitoba college under Mr. Sherbinin. He is a man of deep piety and spiritual insight. He was ordained by the Manitoba Consistory about five years ago.

He spent the first two years and a half of his ministry in Alberta. When Rossburn became vacant, with its two outside stations, a strong, efficient man was needed; he received the appointment and is doing excellent work. He is the only minister in the district.

Rev. John Daulyguk took four gymnasium courses in Austria, under the entire control of the Jesuits. He could speak Latin fluently and can read it yet with ease. He is familiar with Greek, and speaks German. He was one of the first Presbyterian teachers in the Dauphin district, and one of the ministers of the Independent Greek Church. He is a man of a philosophic turn of mind, a great reader of history and a good theologian. He has labored principally in the Rossburn district, and in that district has built three churches. He is now in charge of the work at Wakaw, and has oversight of that whole district.

Rev. Nicholas Sekora was a church can-

tor, in Galicia, and is very familiar with the doctrine and practices of the Roman Catholic church. He is a great reader and a broad minded man. He sees very clearly the error of Rome, and is outspoken against her tyranny. He is naturally a very hopeful man, and has unbounded faith in the future of the movement with which he has identified himself. He is a man of about fifty-five years of age, but is working, as a missionary, with all the enthusiasm and energy of youth. He has charge of the Radisson district. This district is being rapidly settled by newcomers from Austria and from older Galician settlements in the West. The work is growing beyond his power to successfully undertake it.

Rev. Alex. Maximchike took one course in a gymnasium in Galicia, and a special course in Natural history. He is by nature a student, and is taking advantage of every opportunity to improve his education. He has an excellent library. He was ordained five years ago by the Manitoba Consistory, after taking a special course in Theology. The whole of his ministry has been exercised in Beaver Creek district. He built two churches. He was one of the earliest advocates of a Reformed liturgy, and his people are waiting for the new book. He often conducts services without his notes. He is quite young and has before him apparently many years of service.

Rev. John Zazulak was a cantor and a catechist in the Orthodox Church of Russia. He is a good theologian, ritualistic by temperament, and finds it hard to overcome this tendency. He is a good preacher, orderly in all his habits, a lover of books, and has a good library in the Russian language, many of the books being translations of Scotch writers. His English is not as good as one would expect. He was in charge of the Winnipeg church for a year, and is now in charge of the Dana district. He is possibly the most conservative of the Independent ministers.

Rev. Michael Glowa has taken seven gymnasium courses in Austria, was a monk for either three or four years in Galicia,

attended a course in philosophy for one year in St. Boniface College, Winnipeg.

He was ordained by the Manitoba Consistory, three years ago, and appointed to Vegreville. He has three churches, is greatly beloved by his people, and has won the confidence of all the colony. He is a good preacher.

He contemplates taking the full course in Theology in Manitoba College. He feels the inadequacy of his training to deal fully with the great doctrines of Salvation, and his inability to continue to be interesting and helpful to his people. He has a good command of English.

Rev. Theo. Berezowski was a cantor and catechist, in the Uniat Church in Galicia. He is a man of good natural ability, and untiring in his efforts to minister to his people. He has charge of Beaver Creek Mission, Alberta. In one of his fields, a new frame church was built this year. He is thirty-three years of age. The work is prospering under his ministry.

Rev. Demetro Pancernuik has been a student for four years in Manitoba College, and is Canadian in sentiments and ideals. He taught public school in Saskatchewan for about two years. He is a good scholar, well versed in theology, a good speaker, loyal to his convictions, and is likely to become, as the years go by, one of the prominent men of the church.

Rev. Andrew Wylchinski was a trained catechist and cantor of the Orthodox Greek Church in Bukovina. He speaks both Roumanian and German. He is not only a good speaker, but a good writer in the Ruthenian language. He took the first year in theology in Manitoba College. He has served in Teulon and Portage La Prairie missions, and is now missionary at Canora, Sask. In this field there are five churches. There should be three men in the district, to do justice to it. He is a young man and devoted to his work. At present he is President of the Saskatchewan Consistory.

Rev. Joseph Czernowski has taken two gymnasium courses in Austria. He was

a customs officer in his own country. He is a natural orator, a great reader, and has a splendid library. He is in charge of Goodeve mission. There are three churches, with the largest congregations in the Independent Greek church. He is a man of magnetic personality, and is in the prime of life. He is influencing for good the whole colony in which he labors.

Rev. Nicholas Roscoe is a good German scholar, a catechist of the Greek Oriental church, a good preacher, a Bukovinian. He ministers to a solid Bukovinian settlement. There are about a hundred families in his congregation. He is almost entirely supported by his own people. In his way, he is a quite remarkable man.

Rev. John Bodrug, who took three years in a gymnasium in Galicia, and four years normal school in Austria, specialising in dogmatics and church history. He was a school teacher by profession, took classes in Manitoba College in 1898-9, to more fully qualify him for teaching here.

He was employed by the Government as Dominion land guide and interpreter for several months. He farmed for a year and a half and spent six months as a railroad laborer, and was storekeeper for a year and a half. He was a colporteur and teacher of a Galician school, under the Home Mission Committee, for three years, a public school teacher at Sifton for one year. He helped to organize the Independent Greek Church, in 1903, is at present missionary at large, and editor of *Ranok*, the Galician paper.

He is a man of keen intellect, a shrewd observer of men and affairs, a ready speaker, deeply religious, and a born leader of men, a man that can be implicitly trusted.

Rev. Waldan Coupchzynski has taken five gymnasium courses, and has taken two years in Manitoba college. He is only about twenty years of age. Arrangements are being made to give him a full Theological course. He has been in charge of a large parish near Canora, Sask. He is a young man of exceptional gifts.

Rev. Demetro Kerstuke attended classes taught by Mr. Michael Sherbinin in Manitoba College for over four years. He has a thorough grasp of the plan of Salvation, and is quite familiar with many parts of the New Testament.

He was the first minister ordained by the Independent Consistory. He is at present in charge of the work in and around Theodore, but will likely be given a new field next Summer. He is an ardent advocate of total abstinence from strong drink, and of local option.

Rev. Stednak is a teacher by profession. He spent some time in Manitoba College, devoting himself principally to the study of English. He has charge of a very large Ruthenian colony, in and around Foam Lake, Sask. He was ordained by the consistory about three years ago. He is a man of very liberal views and great energy.

The ministers of the Independent Greek Church are men of good personality, and much natural ability, and not without the educational qualifications of efficient religious teachers. They are men of piety and devotion to their work.

There is not a ministry in the West that stands as high, in education and intelligence, above the people they minister to, as these men do, nor is there a church doing work in the West, that does not number among her workers men inferior to these men, in natural ability, personal piety, and educational qualifications.

It is not because of their unworthiness that the Roman Catholic priests are throwing them into the lime light. It is rather because they are workmen of whom neither they nor those who are assisting them need be ashamed?

PIONEERS IN NORTHERN B. C.

In last issue was a vivid picture, by Mrs. Jaffary, of pioneer days in Southern B.C., in 1886 "the year the railway came through."

Pioneer days are not yet ended. The G. T. P. is going through to the Coast in Northern B. C., and the conditions of a quarter of a century ago in the Spallumcheen

and Okanagan Valleys are being reproduced. There is, however, this difference that the multitudes are pouring in in greater volume and the church is following the multitudes with the Gospel, and the necessity for providing manses is more fully realized.

The following extract of a private letter from Rev. C. M. Wright tells of his going to Fort George, five hundred miles in from Prince Rupert, in Northern B.C. Fort George is described by Rev. G. A. Wilson, Superintendent, in the December RECORD.

The missionary writes from "The Manse" Fort George. He is evidently the right type, sees the bright side of everything. The little log house is a thing of beauty, whatever about the outside, there is little doubt as to what reigns within. His letter to a friend, under date Nov. 18th says:—

"We arrived here after a most interesting trip over the trail and up the river, and are now fairly well settled in our own home here now, after about two weeks waiting while the house was being finished.

The manse is even better than we were led to expect, a pretty log bungalow, quite the finest house in the district, and it is warm as can be.

We have established regular services here and at South Fort George, three miles distant. Very good interest is being manifested and we have reason to be very much encouraged by results so far.

The men of this town have been organized somewhat along the lines of a Y.M.C.A. in a pioneer town and are responding very well to efforts along that line. There will undoubtedly be a great rush of people here when navigation opens next spring and we will have quite all we can handle here.

The climate is delightful. We have had snow for about two weeks, and it is here apparently to stay. The scenery is simply beyond description and the many advantages we enjoy compensate liberally for the so-called disadvantages consequent upon our living so far from the outer world. We are looking forward to a very happy time here, hoping and praying that there will be abundant results for the Kingdom of the Master whom we serve."

A SUPERINTENDENT'S ITINERARY.

BY REV. W. D. REID, B.D., ALBERTA.

Dear RECORD:—

I send you another sketch. I have written it in a shack, away back about forty miles north from the C.N.R.

My last letter took the reader through the Presbytery of Lacombe. This one will conduct him farther north and let him have a look at our most northerly Presbytery, Edmonton.

Many think of Edmonton as being the Northern Boundary of Alberta, and are quite amazed when informed that Edmonton is eighty-two miles south of the centre of the "Sunny Province."

Two of our missionaries, Mr. and Mrs. Forbes, are located about four hundred miles north of Edmonton, and it is commonly reported that the finest wheat lands of the West are in that locality—in what is called the "Peace River Country."

The Convener of the Home Mission Committee in the Edmonton presbytery is Rev. D. G. McQueen, D.D. Few men hold the place in Northern Alberta that is occupied by Dr. McQueen. He has held the fort for Presbyterianism in this north land for over twenty-three years. Strong in executive, sane and well balanced in judgment, kindly and sympathetic in disposition, fearless and outspoken in debate, genial and humorous in social converse, he is looked upon as a father and almost an oracle in the presbytery.

It was to be expected, with a man like this at the head of affairs, assisted by Rev. W. T. Hamilton, late of Ardrossan, that proper arrangements would be made for the itinerary of the Superintendent.

On the afternoon of August 5th, landing at the little town of Leduc, on the Main C. P. Line to Edmonton, I was met by the genial pastor of the place, and clerk of Presbytery, Mr. Reekie, and after engaging a livery team, we indulged in a twenty-five mile drive to Strawberry Creek. The P. O. is called Telfordville. Here splendid work was done last summer by Mr. Whidden, of Pine Hill College, Halifax.

The meeting was scheduled to start at 8 p.m., but it was 8.30 before we arrived. We

were anxious lest we might be too late, but upon arriving found no congregation.

Thinking there would be no service, I remarked that evidently no person was coming, and was told "There is lots of time yet."

About 9 p.m. the congregation began to gather, women on horseback, and some driving oxen attached to a buggy, and about 9.30 the house was nearly full.

The meeting was a protracted one, breaking up at 1.30 a.m. A regular church service was conducted and a sermon preached. At its close, a congregational meeting was held, managers appointed and a new church discussed. After that, a sacred concert took place, and about midnight, sandwiches and cake were brought forth, coffee was made and we had a picnic. After-dinner speeches brought the gathering to a close, and at 1.30 a.m. the last team drove out of the yard.

Driving back to Leduc the next day, Saturday, a meeting was held in one of the Leduc appointments.

On a beautiful Sunday morning, I preached to a fine sympathetic congregation in Leduc, where Mr. Reekie is doing good work, and in the afternoon took a seventeen mile drive to another field with Mr. John McLean, student in charge.

The first point visited was Rabbit Hill (but saw no rabbits) and a farther drive of eight miles brought us to Ellerslie. In both of these places the managers were interviewed, and counsel given. After the evening service an eight mile drive brought the parsons into Strathcona.

On Monday morning, taking the G.T.P. train (which, according to western interpretation, means "Get There Perhaps") I found myself at Ardrossan, twenty miles east of Edmonton.

Here I was met by Rev. W. T. Hamilton, joint convener of Presbytery's H. M. Com., and behind his trim team we started on a sixty mile drive, visiting Cooking Lake, Ministik Schoolhouse, Deville and vicinity.

In this locality there are quite a number of people frae the lan' o' heather an' cakes. Some of them are faithful "kirk folk," others not quite so kirk hungry as we would like to see them. That evening we

were most hospitably entertained at the home of Mr. Mair, a nephew of the Rev. Dr. Mair, late Moderator of the Assembly of the Church of Scotland.

Coming back to Ardrossan, we attended a most enjoyable picnic under the trees where the people of "The Lackey Settlement" appointment and the Clover Bar folk met in a social way, and after a sumptuous repast they listened to an address on the great work of Western Missions.

Starting about 5 p.m. we took the road again and after a ten mile drive found ourselves at the little Homewood Church. After service the managers were interviewed and the cause encouraged, and about 11 p.m. two tired travellers drove into Ardrossan.

The following day we drove twelve miles to the Partridge Hill Church, and in the evening held a service at Agricola. The name is appropriate as it is a fine farming locality.

After service an eight mile drive brought us into the town of Fort Saskatchewan—usually called "The Fort." Here Rev. D. J. Graham, formerly of Montreal, has been happily settled, and is meeting the most sanguine expectations of the people.

Mr. and Mrs. Forbes, now of Peace River, labored in "The Fort" for fifteen years and were greatly beloved by the congregation.

The Mounted Police barracks and the jail are also situated at "The Fort."

The following day I was taken in hand by Mr. John Paul, a worthy elder of "The Fort" Church (a distant relative, I imagine, of the famous apostle) and a sixty mile drive was undertaken.

The student of the field, Mr. Duncan, met us on a bucking broncho and rode ahead of us, as a sort of outrider. The difficulty of our guide was that the horse was just as liable to go backward as forward. He would go forward beautifully for three or four hundred yards, and then back about fifty yards. However we got along fairly well, especially when the Superintendent did considerable persuading from behind with a whip.

The first stopping place was at the McLean appointment, where a short service

was held. A further drive of about fifteen or twenty miles brought us to the McInnis appointment where we were most hospitably entertained for the night by good Scotch people from Argyleshire.

It was not our intention to remain for over night, but to push farther on. However, after going some miles and vainly seeking for shelter in several homes, we concluded there was nothing for it but to return, and accept the proffered hospitality of the kindly Scottish home.

It is not the most pleasant task imaginable, going from one door to another, seeking for a night's lodging, and each person most cordially recommending you to the next neighbor—"perfectly sure that they will be just delighted to have you"—and when you arrive there they are just as sure that the next neighbor wants you, etc., etc. Homesteading does not not always seem to be conducive to unselfishness.

After a visit to Cookville and some other points we returned to "The Fort" where I bade farewell, with real regret, to my genial driver, and took train back to Edmonton.

Here, in company with the student in charge, Mr. E. A. Corbett, I visited a new point, called Calder, in the suburbs of the city, where a new church was erected, under the supervision of the student missionary. A nice little company gathered, a Board of Management was elected and the cause stimulated and encouraged. This is a point of great promise.

The following day a visit was made to Spruce Grove and Winterburn, points ten and fifteen miles west of Edmonton. The Boards of Management were met and interviewed, and some of the people visited.

A ten mile drive brought us into the city, where Sunday was spent supplying for Rev. J. E. Duclos, in Erskine Church. Mr. Duclos is one of the Eastern men who is "making good" in the West and is proving himself a power for righteousness in the city of his adoption.

On Monday morning I took the train for Morinville by the C. N. R. line (which being interpreted—according to the Western

men means "Can Not Run".) This town of Morinville is largely French, and looks exactly as if a little P. Q. town had been transported from the banks of the St. Lawrence and set down on the plains of Alberta. The large Roman Catholic Church and its presbytery alongside, are there—the little shops with the peculiar signs hanging over the door—French spoken everywhere, all remind one of Quebec.

The Protestants of the town have built a little church of their own, and hold it in the names of local trustees and invite whatever denomination they desire to provide them with supply. The Presbyterians are the favored ones at the present time.

After meeting the managers, Cardiff, a little coal mining town about six miles distant had to be reached for an evening service. The best way of getting there is by hand car, so that evening as the rain began to fall, with the station agent on one end of the lever, and the superintendent of missions on the other, a hand car shot rapidly out of town. A drive of about an hour brought this strange team to Cardiff where a meeting was held, the managers interviewed, and the cause heartened as much as possible. When the hand car novice arose the next morning he could not understand what had happened his back, until he remembered the experience of the night before.

North of Edmonton, about forty miles, lives a layman—a farmer and preacher by the name of Kelly, who for a number of years has done splendid work for the cause of Christ, for the Presbyterian Church. He works hard, supplies several points every Sunday, drives many miles, practically without remuneration. The Presbyterian Church will never know what she owes to some of her devoted laymen in the West.

Mr. Kelly met me at Morinville and a fifteen mile drive northward brought us to the little log church of Goshen. Here a service was held, and the following day another drive of eighteen miles brought us to "Independence" (I don't know if the 4th of July has had anything to do with the naming of it) where a goodly company of people congregated and five children were presented for baptism.

The people pleaded most earnestly for the ordination of their pastor, so that he might be able to perform all the functions of the ministry. They petitioned the presbytery once before on the subject, but nothing came of it. Surely the Presbyterian Church should be able to ordain men to the ministry who have proven their worth on the field, but are too far advanced in life to take a college course. Some of the laymen in Alberta doing great and noble work for the cause of Christ—men of experience, of consecration, of heroic self-sacrifice, men whose labors God has wonderfully owned, cannot be given any status because they have not passed the necessary examinations presented by the college curriculum. The early church would have very quickly given them their proper place, but somehow we don't seem able to do it.

From Independence "Northward Ho" we passed through Sion, Heaton Moor, on to the field of Mr. Mathewson, who labored faithfully on a hard field all Summer. After driving about thirty miles we held a service in the "Manola schoolhouse" where a good sized company greeted us.

At 10 p.m. we started on our fifty mile drive for Morinville. At 3 a.m. we halted, fed the horses, got a couple of hours' sleep, and then pushed on, arriving at our destination about 11 a.m., in time to catch the train for Edmonton. With the exception of about three fields all the points of this Presbytery had been covered in the itinerary.

The fields of Northern Alberta are, as a general rule, more difficult than those of the South. The reason of this is the newness of the mission. In the South things are older, and consequently better established. In the North we are opening new fields all the time. Grace, grit and gumption are undoubtedly needed in the opening of these north fields, but it must be done and we have the men who, by the Grace of God can do it.

Our past life is not past; it lives in at least two ways; in the character we have formed in ourselves and the influence we have exerted in others.

Young People's Societies.

TOPIC FOR FEBRUARY.

PROBLEMS OF THE CITY AND COUNTRY.

BY REV. GEORGE B. BRYCE, OTTAWA.

Suppose that we say that Toronto has a boarding-house population of 40,000. Suppose again that we say that this means that twenty or thirty thousand homes in Ontario towns and on Ontario farms have given up young people to "let them have a chance" in the city, opportunities of education, of employment, of advancement in many ways.

It is this "urban movement" that is constantly increasing the city population in Canada and elsewhere. And just here we have the heart of the Problems of the Country and the City.

This urban movement did not always exist. Only a century and a half ago, in England for instance, people lived for the most part in small villages. Handwork was the rule, and the man who manufactured goods, whether boots or cloth or iron-work, owned the tools he used, and was his own master when once he had learned his trade.

But about 1760 modern machinery began to be invented, and the resulting Industrial Revolution has completely changed the course of life in civilized countries.

Because the new machinery that took the place of the old hand-tools was cumbersome and expensive, it was centralized in factories where men came together to be hired by the proprietor, instead of working each for himself. Naturally they wanted to live near their work; and the group of those making their living from the factory formed the nucleus, the essential part of a new community. Such communities, as other factories were attracted to the same neighborhood, grew rapidly and became cities.

Now in regard to this beginning of cities one thing is to be noted. The modern city

is first of all an industrial centre. It may be many other things—a railroad and commercial centre, a "gateway" to the west, a shipping port, an overgrown market-town; but in general the modern city exists because of its manufacturing industries, therefore the group of Industrial Problems is the first that comes before us.

(1.) Industrial Problems.

At times one may see in the great steel-making cities a strange procession. They are bringing to the humble flat that he called home, a worker's body. This morning he was living, strong, of robust health. But a fellow-workman, nerves not quite steady, let a great swinging bucket tremble a little, and the molten steel snuffed out a man's life like a candle.

It is no ordinary grief and despair to a woman and five children. They have lost a father and they mourn the bereavement. They have lost more. Who is to be their breadwinner now? Will there be a big insurance policy or an income from safe investments? Shall the widow go out and seek such hard, unskilled, ill-paid work as she can do?

The company has been generous and made a gift of one hundred dollars, though under no legal obligation, for it was a fellow-employee who caused the accident. It seems a big sum, paid out in one dollar bills, more than the poor woman ever saw in her life at one time. But how long will it last? And after that—what? Are these "work accidents" a part of the price of civilization? If so, shall the whole burden of grief and struggle and suffering fall on innocent and helpless women and children?

There are other grim scenes. Think of that woman in a box factory in Illinois, with the skill of thirty-five years' experience. When a new law forbade women to work more than ten hours a day her employer protested that it was unfair to remove the privilege of "overtime" work.

This woman could not earn a living wage, they said, in a mere ten hours a day!

Think again of the ten year-old-child in the hot, lint laden air of a Southern cotton mill, working with brothers and sisters to support an unemployed father and mother.

Hours and conditions of labor, wages, industrial accidents, unemployment, child labor—these are some of the Problems of Industry.

(2.) Problems of Congestion.

The outer, obvious characteristic of the City is its overcrowding, its congestion of population. People crowd together to be near their work. The laborer in a great city supporting a family on two dollars a day cannot afford either car fare or time to travel to and from distant suburbs. As the city grows, dwellings meant for one family come to shelter several; or private residences are turned into large boarding houses.

Then come the tenements, housing twenty families on the space formerly occupied by one. They may be good tenements, well built and modern, fire-proof, with light and air in every room. But be they ever so "model," immigrant dwellers, lacking our scientific ideas of air space, will install in an apartment intended for twenty-four persons as many as one hundred and fourteen, a Canadian record.

There are two kinds of overcrowding. One is "acreage overcrowding." In New York City, "cribb'd, cabin'd and confin'd" within the limits of a small island, as many as one thousand people per acre have been found, and living in certain blocks. Then, there is "room overcrowding" too many people living or sleeping in one room, easy to forbid by law, but hard to prevent. It may occur in one room or two room shacks as well as tenements, and is the kind most common in Canada.

A row of houses, perhaps facing a lane, sheltering families of poor or foreign-speaking people, become old and very often dilapidated. There are many one-storey cottages in Toronto, for instance, dating back a half-century or more, with roofs, walls or floors in bad repair, with no proper drainage facilities, and unsatisfactory water supply. Much preventable disease is

to be traced to such causes. Tuberculosis, for instance, the "White Plague" of our civilization, thrives where there is lack of sunlight, lack of fresh air, lack of rest, lack of wholesome food—the very conditions typical of down-town districts, especially is this true of tenement house life.

(3.) The Fact of Poverty.

Poverty in the strict sense, is where a man's wage does not make possible for him and his family the vitality necessary from day to day to enable them to do their share of the world's work. "The destruction of the poor is their poverty." An insufficient income may result in several things:—in recourse to charity, generally fatal to self-respect; in the mother's going out to work while her children are growing up in the streets, or are otherwise uncared for. It may mean that boys and girls toil long hours in the noise and rush and nerve-racking strain of factories. In all such cases, the next generation will have the bill to pay.

Further, poverty is a cause of overcrowding. Too poor to live far from their work, people huddle together down-town; too poor to live in spacious quarters, they take one or two rooms; and often to help pay the rent even for these, they sublet a part of their space to another family, or take in a few men lodgers. How bad this last may be for both privacy and morality is illustrated in "The Foreigner."

Thus we have already in Canada many of the influences that make for the slum, though we do not find it freely developed in the sense in which it exists in London or New York.

(4.) Problems of the Country.

How then, are the problems of the country related to these of the city? In two ways. For one thing, the boys "leaving the farm" depopulates the country, till, as in the great manufacturing state of Massachusetts to-day, there are hundreds of abandoned homesteads. This makes country life more difficult, lonely and dreary.

In the second place, modern social progress cannot be satisfied with permanently denying to the country the more obvious

advantages of our civilization. The problem is to make the country desirable as a place to live in, while we avoid the disadvantages of city life. As electricity and steam have almost annihilated distance between nations, so in the country there must be a thorough-going telephone system, and proper roads and good mail service. Education of children must be of the best, if need be controlled directly by the province, instead of by a sparsely settled municipality. And there must be no great areas, as in some States, where country churches are closed up or useless. Finally there is need for adequate means for self-improvement, for social touch, and for proper recreation.

It has been said that mankind through long centuries learned the secrets of country life, but that as a race we have not yet learned how to live in cities (this urban movement being a matter of five or six generations). In part, true; but what is the remedy? Not less civilization; we cannot revert to Arcadia—but more civilization and better. What part the church should play in all this is not said here; but it is evident that we have a set of country and city problems that we, or some one, must face definitely, courageously, constructively if they are to be solved.

WHAT MAKES A NATION GREAT

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth or busy mills,
Not cattle on a thousand hills,
Not sages wise, or schools or laws,
Not boasted deeds in freedom's cause—
All these may be and yet the State
In eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His word.
Where justice rules twixt man and man,
Where love controls in art and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer,—
Thus may our country, good and great
Be God's delight—man's best estate.
—The Mission Field.

GIVE HIM A LIFT.

I was trudging one day down a dusty road
With my back curved under a bit of a load,
And the way was long and my feet were sore,
And my bones ached under the load I bore;
But I struggled on in the summer's heat
Till I came to a pool where I bathed my feet.

Then, resting a bit, I shouldered my load,
And wended my way down the dusty road.

The morning stretched into the afternoon—
My journey's end seemed as far as the moon;

Till at length a horse and a wagon drew near,
And my heart revived with a spark of cheer.

But the man saw only his own small soul,
And the narrow way to his narrow goal,
And he whipped his horse to a guilty trot,
Though the sand was deep, and the day was hot,

And he passed me by on the dusty road,
And I sank still lower beneath my load.

Then out of the dust came another man,
With a grizzled beard and a cheek of tan.
And he pulled up short, and he gayly cried;
"I say there, comrade, get in and ride!"

And he placed my bundle behind the seat,
And he said, "Climb in here an' rest your feet;

I never pass by a man on the road,
An' 'specially, friend, if he's got a load."

I reached my journey ere came the night,
And my feet were rested, my heart was light;

And I blest the driver who'd gayly cried;
"I say there, comrade, get in and ride!"

Ah! The world is full of sore-footed men
Who need a slight lift now and then
And the angels can see through the white cloud rift

All the God-like souls who give them a lift.
—Boston Herald.

You are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can safely guide. There is wrath, from which only Christ can deliver. You are lost and only Christ can save. Come to him as you are, poor, needy, naked, empty, wretched; only come, and he will receive you, and be your portion forever.—Mason.

Life and Work

THE "CURE OF SOULS."

A Spiritual Clinic.

BY EVELYN ORCHARD.

(In the British Weekly).

The Rev. Reginald Fairford descended from the pulpit in the cathedral church of Warminster entirely satisfied with his performance therein. This is a less common frame of mind in the young preacher than may be supposed, the majority of men being hampered, if not exactly hindered, by a too insistent sense of their own shortcomings.

Reginald Fairford, however, belonging, as he did, to the limited order of human beings who are born with a silver spoon in their mouths, had never, ethically speaking, had a chance. He was an only son, his parents were of irreproachable breeding, and of considerable means; he had done well at his public school, and taken a scholarship for Cambridge.

For such life should be plain sailing. He had been destined for the church from his cradle; his uncle, the Hon. and Rev. Henry Fairford, Canon of Warminster, had already mapped out his career, which included his present curacy in the cathedral church. This was his first Sunday of actual duty, and the church was crowded to hear him.

"A remarkable performance, Canon," said the Dowager Lady Warminster with her fine, large, tolerant smile. "Just what one would expect from a Fairford. Preaching, if one may put it so, is in the blood. Such finely turned sentences, such evidences of culture and study. A thousand congratulations. I shall write to his mother tomorrow."

The Canon merely smiled. He was a small, rotund person, with a very serious face. He was too evangelical for the High Church party in Warminster, but nobody doubted his sincerity and his goodness of heart. He was a bachelor, and it was said that instead of giving away a tenth of his income, he lived on the tenth and gave away the balance.

He had created some small scandal by letting his large, beautiful house in the Close to a retired General, and going himself into rooms above a baker's shop in the High street. His sister, Lady Edith, Reginald's mother, had remonstrated with him when the time came for Reginald to take up his habitation in Warminster, and the Canon had bluntly offered him a bedroom

and a share of his sitting-room at the bakery.

"Dear Henry, you forget how Reggie has been brought up! The dear boy will miss so many things. Of course, we all know your ascetic tastes, but dear Reggie has a love for the beautiful. I am sure that is at the bottom of his sweet sermons. How can he go on producing them above a bakery?"

The Canon had merely shrugged his shoulders.

"It's a cure of souls he is coming to Warminster for, Edith. It won't do the boy any harm. He has been pampered too long."

Reginald acquiesced in the bakery arrangement, partly because he could not do anything else in the meantime, but his soul, like his mother's, chafed against it. He was devotedly attached to his uncle, but he disapproved almost entirely of his methods. In his own family circle he had spoken quite openly of the change he hoped to work in Uncle Henry in a very short space of time.

Youth would not be the splendid virile force in the world it is unless it had this stupendous assurance. It is only the young who are assured; at middle life we begin to doubt our own power to move mountains; and a decade later our one desire is that the mountains shall remain stationary. The Canon was middle-aged, and humble, Reggie extremely young, and in no doubt as to his ability to do whatever seemed good in his sight.

"I hope I pleased you, Uncle Henry," he said as they seated themselves at their modest luncheon table above the bakery. "I thought that little allusion to Pascal came in very neatly, and I hope you observed that in deference to you I did not once allude to the Oxford Movement."

"I did not notice it, boy," answered the Canon, as he deftly cut a slice from the joint, and helped his nephew's plate.

Reggie's face betrayed his disappointment. It was a long, thin, aristocratic face, finely moulded, suggesting the ascetic life much more than the round, somewhat jolly face of the Canon, who did not eat meat at all, the joint having been brought up on his nephew's account. His own daily luncheon consisted of a jug of milk, some wheat meal bread, and a slice of cheese, which he now proceeded to dispatch with a quiet relish.

"I wish you would say whether I pleased you, Uncle," said the lad a trifle plaintively.

"What did Lady Warminster say? I was positive she smiled at me during the sermon. It helped me a lot. After all, a preacher is very dependent on his hearers."

"Oh, she was pleased; she says she'll write to your mother," said the Canon absently.

"And you, Uncle Henry? If I'm to do any good here, I must have your sympathy and support."

"You certainly have that, Reggie," answered the Canon without a moment's hesitation, and his face took on its most kindly expression.

"What is it you are aching for? A candid opinion, eh?"

"Why, of course, and if it's adverse, I hope I have sufficient stamina to bear up under it."

He delivered this sentence with great dignity, and the Canon was hard put to it to repress a smile.

"Well, if you want it, here it is. You had plenty of bricks, but no mortar, and it's the mortar, isn't it, that keeps the fabric together?"

"I don't understand. I must have something more definite. I thought I took a very high ethical plane."

"Oh, undoubtedly you did. You pictured a height the bigger half of poor humanity couldn't hope to touch. The spiritual plane is much easier of access for the most of us, and it's the only one of any use to the man attempting a cure of souls."

Reggie found the words tantalizingly vague, but could not pin his Uncle down to discussion.

"It would be quite futile; we should get into a morass in no time," he said cheerily, but decidedly. "When you have been a few weeks in Warminster I hope there won't be any need for discussion. You will have touched the bedrock as I did soon after I came. Meanwhile, to get to more practical things, there is a lot of destitution and sickness in the town, for the season of the year. There's my list for the afternoon."

He took a small ivory tablet from his pocket, on which was scribbled a considerable number of addresses.

"What do you do with them? Don't you rest on Sunday afternoon?"

"No, I'll pay five visits, and turn up at the Watergate Mission Room at four. The only man in this town who works harder than me is the parish doctor, and we'll surely meet at one or other of these houses this afternoon. Which will you take?"

"Any one you like, of course, or the mission service if you prefer it. I believe that I shall be more at home on the platform than at the bedside."

"You must make yourself at home in both, my boy; well, take this, number twenty-seven in the Watergate-lane. The

man's name is Heber Keane. You'll find him at home. He hasn't been across his door for the last seven years, and he looks for a visit on Sunday afternoon."

Reginald noted the address, and at the appointed time presented himself at the small, low house in the Watergate-lane. It stood close by the lock, and the rush of water was in his ears as he knocked at the door. A voice from within bade him enter, and when he stepped right from the roadway into the living-room, he beheld the big, massive frame of a comparatively young man stretched on an old sofa in front of the fire. A shade of disappointment crossed his face at sight of the young man, because he had been expecting his friend and comrade, the Canon.

Reggie stepped forward, took off his hat, and spoke a pleasant word of greeting. One of Reggie's assets was his voice, which, without being effeminate, had a singular quality of sympathy. It was not assumed, because the spectacle of this young man laid helpless on his back, and the remembrance of the fact that he had so lain for several years, was one calculated to call forth the deepest sympathy of a man's heart.

"I'm afraid you are disappointed at not seeing my uncle. He asked me to call and see you. I am Reginald Fairford."

Reggie had never spoken more simply in his life, nor commended himself better to any listener. The keen, quiet, bright eyes glowing in the thin, high-cheeked face had a pleased look in them.

"Won't you sit down, sir? That's the Canon's chair. I hope he'll look in though, later on. It wouldn't seem a Sunday without him, and very well he knows it."

Reggie took the chair, and drew it a little nearer the couch. His own face was in the shadow, but the light shone full on Heber Keane's face, and seemed to accentuate its rugged sweetness, its quiet power.

"My uncle did not give me any particulars about you, Keane, except that you are an invalid. If it would not pain you too much, I should like to hear something about you."

Keane slowly nodded.

"It were seven years ago, on the seventeenth of September last. It were the wheel at the sawmill did it, crushed something inside, and took one leg off, that were all," said Keane quite quietly. "I were just eight-an'-twenty, gettin' into a tidy business, and my weddin' day fixed. It was the end of all things."

"Good God!" fell involuntarily from Reginald Fairford's lips.

"At least, it seemed so at the time; an' for a year or more I was a sick man, prayin'

for death, and cursin' the Almighty for not lettin' me die. Then after that the Canon came."

It was impossible to describe the light on the man's face, as he spoke the name beloved and revered.

"Perhaps I needn't explain; you bein' his own flesh and blood will know what he is. He took me, so to speak, right into the hollow of his big, kind hand. He made me feel it strong and fine and kind, and brought me right up by it, till I touched God."

Reggie sat very still. The words fell with a rugged eloquence from Keane's lips, but it was the light on his face which drove them home.

"I never knowed God could come right down to poor critters in their need till the Canon took and showed me, and since ever then, I've never lost grip. It seems an awful thing to you, to see me lyin' here. I've seen that look on lots of faces, but along of what I've told you, I wouldn't change places wi' you, or any king, an' it were the Canon's doin'. He showed me the big, lovin' heart of my Father an' my God."

Reggie was silent still, for this was matter beyond his ken, beyond his high ethical plane, beyond all the confusing echoes of the Oxford Movement, which the uninformed roll like sweet morsels under their tongues.

"Everythink's easy and good. She that was my Molly married my mate, and comes to see me with her little childer, and one of them they've called Heber, after me, and there's nothing but love and mercy. I ain't a blessed want unsatisfied. Friends! I've more'n I can count, but first there's the Canon, what showed me God. There, he's comin' in."

The Canon entered, smiling a little, with a slightly enquiring expression on his face. His hand gripped Heber Keane's, and without looking at Reggie, he knelt down and uttered the prayer, which was the Sabbath day's wine and meat to Heber Keane, and which never failed.

"I'll come in later. I've come to fetch you to the Mission Room, Reggie. I'm just introducing him to the work, Heber. Good-bye for the present."

They left the house together, and the Canon, a wise man, did not seek to break the silence. It was when they neared the Mission Room that Reginald spoke, and the assurance had wholly died out of his voice, leaving it very tremulous.

"Uncle," the voice said, "do for me what you did for Heber Keane. Show me God."

When you reach the place where you wanted to be, look out for the responsibilities that have accompanied you.

THE BIBLE A REAL BOOK.

We must never be content to allow the Bible to remain an archaic concretion of wise precepts, holy songs, etc., but should also make it a living voice and a practical power in our own lives. It was not enough for Abraham to be pious—we must be pious, too. And if we would make the Bible real to-day, the only way to do so is to begin with God's help to practice its precepts.

It is astonishing how soon, when we begin to put a commandment into effect in our own lives, that command or principle takes on a new and vivid meaning for us and validates, as it were, all the rest of the word of Scripture.

There is deep significance in the declaration that he that doeth the will of God shall know of the doctrine. Practice provides proof. When we do we divine. It is just as possible to translate the words of Scripture into terms of daily life to-day as it ever has been in past ages.

We have no excuse for living in the twentieth century in an unbiblical way, for the ten commandments are not yet obsolete, nor have the prophets and apostles ceased, as inspired men, to have jurisdiction over our faith and morals. Only a realized Bible—carried out in practice while set forth in speech and illustrated by art and literature—can save a country from going the downward way into national ruin and ultimate oblivion.

The aim of all preaching and Sunday school instruction should be to vitalize the Bible and allow the Bible in turn to vitalize human thought and action. God is in this Book, and if we will only stop amid the din of life to listen, His inspiring voice will speak to us therefrom. The Bible is no common bush, but it is aflame with divinity, and we must take off our shoes on this holy ground.

To practice the presence of God is the essence of the Christian life. The Bible shows us what God is like, what He would have us become, and how to live life. If we feast upon this Word of words it will more and more, as time passes, become dear and helpful and vivific in our experience, and we shall recognize it as indeed a kind of living spiritual bread come down from heaven.—New York Observer.

The value of regret for yesterday is in the impulse it gives for to-morrow.

Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—Joseph Parker.

HOW HE WAS WON.

She was a gentle, sensitive sixteen-year-old girl, intrusted with a class of boys not much younger than herself. She had been brought up in the Sunday-school atmosphere, and her ideals were exceedingly high. Her control over the boys must be worked out by securing their interest in the lesson and by the constraint of her love for them. It was not through an overbearing forceful personality, but rather through the discipline of gentleness that those boys of hers would become teachable, if indeed that was ever to be, under her guidance.

Sunday after Sunday she would hurry home from her class and throw herself upon her bed for a good, hard cry over the defeat of the afternoon. There were very few Sundays when she could go home with the consciousness of victory.

The chief cause of all this was David Bowser. David was as big and rough and brutal as his teacher was delicate and gentle and sensitive. He trampled straight through any young growth of character-building ideals that the teacher might cherish in that class. He would let nothing be taken seriously, if he could help it. He would ask questions, not for information, but for the sheer delight of confusing his teacher. The simplest utterances were likely to be disputed by him, and one could never tell when he would break out with downright vulgarity for the purpose of annoying her.

Of course that young teacher was more than once tempted to give up. But in her veins there was the blood of an ancestry not accustomed to giving up because of difficulties, and in her soul was a very real absorbing love for her Master to whom she looked for daily strength. She believed that the work was his, and that he would take the responsibility for furnishing enough strength for her to carry on her part of the work, even though it might be very painful for her to do so. Therefore she did not give up, but remained with that class until removal to another neighborhood took her away from them.

David Bowser seemed to be just the same kind of boy when the teacher left the class as he had been when she first took it, only there was now so much more of him that he was by so much the more a terror and a thorn. To look at a record of his doings one might fairly say that the devotion and love of his teacher had made about as much impression on him as sunshine would on the mellowing of a rock. Here apparently there had arisen a character beyond the control of every human being, a wayward, mischief-loving, hard-hearted boy who really enjoyed being a nuisance. He had never been won, so far as his teacher could tell.

One evening, after that young teacher had grown into womanhood, and was the head

of a family of her own, she was visiting in her father's home. While she was at dinner with the family group the maid announced a young man who wished to see her.

She went to the drawing room, and there, to her great joy, she saw a big fellow in the uniform of the Navy, and she had no difficulty in recognizing the David Bowser of those distressing days with her Sunday-school class. "Why David!" she cried, as she stretched out her hand, "I am so glad to see you. Do be seated and tell me about yourself."

David gripped her hand earnestly, and as he took his seat he said: "I've been wanting to see you for a long time. I used to make a lot of trouble for you when I was in your class. And I know how it made you feel. I used to think it was smart to do it and funny to make the other fellows laugh. After a while I joined the navy, and I've been 'round a good deal since then.

"I thought I oughter come and tell you how the thing looks to me now. You know a good many times when I've been out alone on deck looking up at the stars, I have thought about what you told us about God. I never used to think there was any God, but out there in the night, when I thought over the things you'd told me, I made up my mind there was. I tell you, I ain't no angel by any means. I've done a lot of wrong things, but I want to tell you this, that I'm trying now to be a better boy, and it's all because of what you taught me in that class. I just couldn't help coming here to tell you what you've done for me. I wanted to thank you for it."

It will not seem strange to the Sunday-school teacher that David's friend could hardly say a word to him as she shook hands warmly at the close of a good talk. She could only thank him, and tell him how glad she was to hear what he had said, and then the boy went out once more to his work.

How patient we as teachers must be in our search for results! How long it takes for some of the stronger plants to grow! That young teacher had another class of boys, and an exceedingly difficult one as time went on, but in her eyes there was always the light of encouragement. To her the victory was found in the doing of her work for the boys in her care. She had learned that one may win a difficult boy without knowing it for many a long year.

It is the glory of the Sunday school that other boys like David Bowser can stand on watch under the stars, or toil with the weight of business cares upon them, and undertake great enterprises for Christ in sober, sturdy belief in a heavenly Father because of just the kind of winning that drew David Bowser to thoughts of God.—The Westminster Teacher.

ARE WE SAVED?

Works do not win eternal life for any one; but any one who has eternal life shows it in works. As Mr. Pierson said in commenting on a recent lesson, in these columns: "Christians work not to be saved, but because they are saved."

James has been criticized for putting too much emphasis on works as an essential evidence of salvation; but neither James nor any other New Testament writer begins to give as much emphasis and importance to works as did Jesus Christ himself. The twenty-fifth chapter of Matthew ought to burn this truth deep into the life of every one who reads it—especially of every professed Christian.

Profession is not enough. A single act of turning toward Christ is not enough. The mastery of the whole life by Christ, so that Christ may continually bring to pass, through one's life, those superhuman works in his Kingdom which only He can do: this is the evidence of salvation which he asks of those who claim to be his disciples. "Every branch in me that beareth not fruit, he taketh it away."—S. S. Times.

THE "JUST SO" WASTE.

No one can accomplish much in life who must have everything "just so" in order to do his best work. For, with most men and women, the greater part of their life has to be spent under circumstances which are not just as they would like to have them. If they do not even attempt to do their best work except under the most favorable circumstances, this means that the greater part of their life will slip by unimproved.

Those workers whose output of large volume and high quality surprises every one are persons who have rigorously schooled themselves to do their work under any and every condition. So it becomes true that the measure of one's efficiency is largely his ability to do good work under disadvantageous circumstances.

The man who cannot work well under such difficulties is putting an enormous limitation upon his output. His life is not going to count for nearly as much as the man's who can marshal his best powers at any time and under any circumstances and put them to work: whose powers are like the horses of the fire station, ready to spring into place, let the harness drop down about them, and be off, at an instant's call.

The "just so" type of worker wastes years, in a lifetime, that the disciplined, ready-for-harness worker utilizes. It is well to have everything at its best when we can; but it is better to be at our best when everything about us seems to be at its worst.—S. S. Times.

GRACIOUS CHARACTER.

Where are the old-fashioned father and mother? And what has become of that sturdy system (though they didn't dignify it by any such name—with them it was just "bringing up") which produced the vigorous, courteous, mannerful youngster of yore? The Washington Post declares that the old-fashioned mother and the old-fashioned father have become almost obsolete in large cities.

Modern mothers and fathers have ceased to take their responsibility seriously. During the early days of the child's life the task of looking after manners and education is largely shifted to the schools. The education of children, consequently, has become more automatic, and, naturally, lacks the individual touch of refinement and breeding that can be obtained only in the home.

Few schools teach kindness, gentleness, courtesy or unselfishness. Such qualities can be thoroughly inculcated only in the home. It is only by the father making a chum of his boy and the mother a friend of her girl that the miracle of a gracious character can be wrought.

If fathers would make confidants of their sons, and mothers confidants of their daughters, teaching them to share adversity or prosperity like partners, there would be less dissatisfaction and less extravagance among the growing generation. By unselfishness they would teach unselfishness; by kindness they would teach kindness; by courtesy they would teach courtesy. And the world would be the gainer.—Sel.

HATRED'S HALTER.

There is no deep spiritual life possible to one who holds the slightest feeling of resentment or unfriendliness toward any living human being. The Bible recognizes only two possible attitudes towards a fellow-being: love and hate. Love is of God; hate is of the Devil. And, as Professor Stalker has said: "To leave hatred in even a corner of the heart is to leave the Devil in possession; it is the kingdom of hell instead of the kingdom of heaven."

The Devil does not ask us to turn over everything to him; he is well content if, in this way, we will give him welcome occupancy in just one "trifling" corner. He knows that, while he is permitted there, Christ cannot get in.

And the Devil is often there in our half-smothered yet very real bitterness of feeling toward some one. If we have found our selves longing for all the fulness of the power and victory and joy of the Christian life, have we ever asked ourselves whether we are really willing to pay the price in letting hate go.—S. S. Times.

THE WAY TO WIN PROMOTION.

BY REV. JOHN F. COWAN, D.D.

How can the bottom man boost himself to the top? He can't, always. If he could, society would be an inverted pyramid, minus apex. But observe, these "last" became "first," in the Scripture story, by "standing in the market-place."

My Sunday-school teacher used to teach me that these men were loafers. I don't teach it so. They weren't on the street corner, or in the saloon; they were "in the market-place," where men sold their muscles.

In our day that would mean that they had registered with the labor-bureau; that they had studied the "want ads." in the morning papers; that they had visited offices and shops, and offered to shovel snow or do anything honest.

It means, too, that they had tried to perfect themselves in something by means of correspondence schools or in all possible ways, and had armed themselves with testimonials from teachers and pastors and former employers. That's what standing in the market-place means to-day.

I remember reading in Margaret Sangster's advice to young people in the city, looking for openings, "One of the first things to do is to find a church and Christian Endeavor society with which you can identify yourself." She did not mean to do it in a mercenary spirit. But the young man or woman who stands in the market-place, seeking promotion, will seek to establish at least a good moral if not a Christian character.

A young candidate for business success whose shoe-soles are marked by frequent contact with the brass foot-rests of the saloon bar may think he is standing in the market-place; but the chances are that he is watched, that he is marked as undesirable, and that he is really sitting on the dunce-block.

The young person who is "last," but wants to be "first," will not only seek the helpful companionships that the church and Christian Endeavor society will give, but will not hang back and wait to be coddled; he will jump in and help. He won't be officious or forward, but willing to do the smallest things.

Such a person has four chances to one with the offish, unwilling person, or the one that goes to Sunday baseball games, or the at-home loafer.

To those "standing in the market-place" the householder came four times, at "the third," "the sixth," "the ninth," and "the eleventh" hours. It's an axiom worth re-

membering. "The opportunity comes to the busy man."

The world was never before so full of young people eager to "get on." The newspapers and magazines were never before so full of examples of men who "get on" by willingness to do the first thing that offers, and do it thoroughly. You can find something, every one of you, in the great market-place of life.

Are some of you older workers ever tempted to be jealous of the young chaps who shoot past you in the line of promotion?

"I don't seem to count for much since all of these youngsters have shot up in the church, or in the local or State union," complains some veteran Endeavorer.

Beware of that first-hour jealousy of the third-hour or sixth-hour or ninth-hour laborer. It's heard in all offices. "These young college upstarts, with their newfangled ideas, start on a larger salary than I drew after ten years!"

Exactly—"with their new ideas;" they have been "standing in the market-place."

Every church and Christian Endeavor union has some first-hour veteran that looks askance at the popular young third-hour or eleventh-hour laborers.

Pathetic, but it must come. When the worker appears who can do as much in one hour as we in twelve let's meet him with a brass band. The parable doesn't, perhaps, justify the inference that those who wrought but one hour accomplished as much as those who wrought twelve, but that is the way often in life to-day.

The old sugar-maker got twenty-five per cent of the saccharine out of the cane with his two wooden rolls. The eleventh-hour sugar-manufacturer, with twelve or fifteen steel rolls, and other improvements, gets ninety-five or ninety-eight per cent. So in all things.

The vineyard is the chief thing; the laborer, secondary. The point with the householder was, "How can I grow most grapes.

How can the church touch most lives, influence most homes, mould most characters, shape most ethical standards, blot out most iniquities?

Welcome third-hour, sixth-hour, ninth-hour, eleventh-hour workers? Bring all your new ideas, new zeal; you can't lay on the shelf a first-hour worker that has the right spirit. He will have a little vineyard of his own somewhere.—C. E. World.

Next year will of itself be no better than last year, but you may be able to make more out of it.

THE MAKING OF AN OPTIMIST.

(A Story from Real Life, in S.S. Times).

I had come to the place where only a blank wall was before me. I could not see over it; neither could I get around it. It was there before me—a thing that could not be ignored.

They were not my children, but they were so closely related to me by ties of blood that their hurts hurt me, and their lack of necessities made me feel as though I were starving.

Two years had passed since I had seen them. As I sat at the breakfast table and looked upon these little pinched faces, with their careworn, troubled expression, I felt that I would scream aloud. When the first glass of milk was disposed of with unmistakable relish, and I offered more, a look of surprise and delight came to them.

"Oh, may we really have two glasses!"

"Two! You may have a dozen if you wish."

Poor babies—who asked if they really might have two glasses of milk for their breakfast! I had not known how matters were, for they had been far away, and their mother was one who kept troubles to herself and "got along" somehow, on a pint of milk a day and a loaf of bread. Minds and bodies would be stunted and dwarfed unless conditions were improved. There was no one who felt it his duty to feed and clothe these babies. I knew that the responsibility must be mine. I saw my duty stretch straight before me—a clear road without any bewildering crossroads or by-paths. The only question was whether I would have strength sufficient to walk that road.

My income was barely more than would provide for my needs. What to do, I knew not. While I sat at the breakfast table and observed with what satisfaction the plain fare was accepted, there came to my mind words which I had heard a quarter century before.

"Thy cruse of oil will not grow less though shared with hearty hand." I had not understood it then. Now I realized that it had been stored up in my mind for this particular occasion. The matter was settled then and there. The boy and girl remained with me. I was to provide a home for them. Just how I was to bring this about, I did not know. I looked about me. The stone wall was before me. For several days I felt depressed. Then I took myself to task. "This will never do. You must work—work, unceasingly and effectively."

My pen had provided for my simple wants. Now it must do three times as

much. I had been keeping close to the great heart of humanity. I knew that the world needed no paths to sadness. It had its full share of these. What it needed was inspiration and brightness; to be told again and again, by story and precept and song, that man is not an animal that has risen, but a god who has fallen.

This was the message that men and women needed: "Divinity smolders within you. Let it burst into flame." This was the message I meant to send into the world. I was harassed with care. I was depressed with the burdens which I had taken from the shoulders of another. Putting aside my own troubles, I went out to find those whose lives had borne a message.

I found them everywhere. Sometimes they bloomed in luxury like a choice rose in a conservatory; again choked with weeds, trampled by the feet of the passing throng, they thrust their dwarfed bloom from between the stones of the highway; sometimes they dwelt apart on lonely waste places; or somewhere they found root in soil upon which the sun never shone; but always they fulfilled the part for which nature had intended them. They raised their heads from the earth, and sent their fragrance upon a world which needed their sweetness.

Day after day I found some sweet, rare life. I found it exquisite joy to put the messages into words. Each day was but an hour; while the hours faded so quickly that they were but memories. Then my work was finished, and I myself had become the first convert. I was an optimist who saw life as a glorious condition, which I had been blessed by the privilege of living.

I had but a day at a time before me. There was so much sunlight that I found the shade a pleasant relief. What had I to do with anxiety or sorrow? I was to fulfil my duty as I saw it spread before me. I was to have no thought of that which might or might not come to pass. In my former conceit I had felt myself responsible for that which was in the hands of the Lord himself. Now I could cry out with Pippa:

"God's in his heaven;
All's right with the world."

God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims and to call out all our faculties, to extend enterprise and exertion; to bring round our firesides bright faces and happy smiles and loving, tender hearts. My soul blesses the great Father every day that He has gladdened the earth with little children.—Mary Howitt.

THE VINEGAR BIBLE.

BY REV. CHARLES FRÉDÉRIC GOSS.

The telephone bell snarled. Sometimes it seems to tinkle, when we are in a calm, receptive mood. This time, as I said, it snarled, for I was frantically in haste, the unpardonable sin of this grand age.

"Hello," I said gruffly.

"Do you want to see a vinegar Bible?" a voice inquired. For an instant I thought that a lunatic from our asylum at Longview had called me up, and then I remembered that there was really an edition of the sacred Scriptures that went by that repulsive name.

"Of course," I replied.

"Then come down to my office at your convenience. Good bye."

That copy would have delighted the heart of the most critical and particular collector. At the top of the column in which our Lord's "Parable of the Vineyard" was recorded, stood that memorable typographical error—

"The Parable of the Vinegar!"

While the wise antiquarian told the story of the misprint and of his own lucky purchase, my mind meandered.

A great many people read nothing else but this "vinegar Bible," I thought. Every idea they derive from it is acerb. When I meet them, I feel as if I had touched my tongue to a lemon. They have soured on society, on business, and on everybody's else religion but their own, pretending to find the justification of their views in this holiest of our books.

And a great many people read a "quinine" Bible! They leave the bitterest possible taste in your mouth. All their ideas of God are those of a hostile and vindictive divinity.

On the other hand, there are not a few people who read a "molasses" Bible. They see no evidence of divine wrath for human unrighteousness. God is all sweetness, saccharine, gluconic.

"What kind of a Bible do you read yourself?" I asked as the antiquarian rambled on.

I knew what kind I ought to read—a sort of whole, wheat-bread Bible! In that great book you will find life entire. There is not in it a predominance of single qualities or characteristics. It is everything at once. You may not find, to-day, what you want; but you will to-morrow, for by that time your eyes will have been opened. Does it seem to you now to lack joy, hope, comfort, assurance? They will be disclosed a little later on.

Last Sunday I buried a grand old man

who, a decade or so ago, had retired with a fortune of forty or fifty-thousand dollars which he invested in an orange grove, and from which he derived a handsome income.

One night the mercury slipped down a few degrees below freezing in the state of Florida, and the next morning he was substantially penniless. On being admitted into his cosy room to offer him my sympathy, I saw the old gentleman seated at a table with a Bible spread out before him. An elbow was planted on either side, and his head was in his hands. As I entered, he sprang to his feet and with uplifted palms exclaimed, "My God, sir! This is the first time in my life that I ever failed to find comfort in that old Book!"

It was dramatic! it was tragic; it was terrible, and I recoiled, speechless. But do you think that that was the end of the story? Not at all! The last scene was in "The Old Men's Home," where he finally found a peaceful harbor. He had safely passed his eightieth year when the death angel entered his little room. In the few last days, the attendants heard him murmuring in his sleep and in his waking hours words, phrases, sentences from the holy pages! They were the exhalations of a recovered faith! For, when the first sense of bewilderment had passed, the old volume spoke to him with a new power! The sun of consolation, eclipsed for a few moments, shone forth with a new brightness.

Yes, everything is there—comfort, hope, joy, assurance; bright pictures of human life and dark; the stern side of the divine nature and the tender. It is not a vinegar Bible.—S. S. Times.

IN HIS PLACE.

One stormy night some children in an educational institution were sitting down to supper, when the teacher said their usual grace, "Come, Lord Jesus, and be our guest."

Looking up into her face, a little boy said: "You always ask the Lord to come, but He never does it. Do you think He will ever really come?"

"Oh, yes," replied the teacher, "He will come."

"Then," said the boy, "I will set a chair at the table, so as to be ready for Him."

Soon there came a knock at the door, and a poor man entered, dripping with rain and very hungry. They did what they could for him, and then led him to the vacant seat by the child. Instantly the boy's eyes were opened, and, perceiving the truth, he said: "I see it all now; the Lord Jesus couldn't come Himself, and so He sent this poor man in His place. Isn't that it?"

"Yes," replied the teacher, "that is it."—Selected.

The Children's Record.

THE DOCTOR'S VISIT.

In "The Bonnie Briar Bush," Ian McLaren tells of Dr. McClure's visits to the sick people up the glen in the cold and darkness and drift, on his faithful mare.

Here is a sketch of a doctor's sick visit, with its night rides through Indian jungle, where the traveller must take his own baggage, bedding and food, where fever and malaria threaten and snakes and wild beasts make their home.

It happened on this wise. Dr. A. G. McPhedran and wife went out into the Bhil country, to Amkhut, to assist in the work there in the absence of Dr. Buchanan, and were both taken down with so severe a type of malarial fever, that they had to send for Dr. Alex. Nugent, another of our missionary doctors at Ujjain.

To his daughter, a student at Queen's University, Kingston, Dr. Nugent writes in a familiar way of this sick visit. It pictures vividly a side of life of which the missionaries say little, but which it is well we should know, so, though not intended for publication, the daughter to whom it came has, by special request, given it to the CHILDREN'S RECORD. In reading it please remember that it is a private letter written with the freedom of family correspondence.

A doctor on his errands of mercy, must be ready at all days and hours, so Dr. Nugent writes:

"Moti and I left Ujjain by train Sunday evening at six o'clock, and reached Dohad at 2.45, Monday morning, with thirty-three miles of jungle road still between us and Amkhut where the sick ones were. I tried to sleep from three to five, but there was such a noise at the station that I could not do so.

At five o'clock it was still dark and raining, but I sent Moti to the town to hunt a conveyance. He brought a horse tonga,

(cart) a new thing for this road. It was to take us as far as Sejivara, fifteen miles on our way.

I asked the tonga-walla (cart driver) if an ox-cart could be secured at Sejivara, to take as the next stage of the journey. He said a new arrangement had been made so that an ox cart could always be had.

We started off at 7 a.m. There were several rivers to ford, and at one of them I had to have my stuff held up as the water came up into the body of the tonga.

His speedy ponies took four hours to reach Sejivara, fifteen miles, although it was a fair gravel road. When we reached there we found the place consisted of a little hut or two and a few police. They told me no cart could be had as the Bhil villagers always took their carts to pieces before the rains and hid them, but if I wished they could hunt up a cart, but it might take a day. (I hadn't the day).

Then I saw a little horse and asked for it and for coolies. The police said the horse belonged to some man who had lent it to them and they couldn't let it go. As for coolies there were none there, but I could get them further on. I said I thought not.

Then the tonga man who had brought us from Dohad, said that if I would give him eight rupees, he would take me on to Bhabra, and wait a day and bring me out again when I came back. The police said he could not go through the mud but I thought I would take him as far as possible.

We worked our way for a mile through the mud, then the ponies were giving out and all were out of the tonga, pulling and pushing, and soon in a rough place both ponies fell one on top of the other, kicking and plunging, and one of them got badly cut.

When we got them up the tonga man was ready to return and I was ready to let

him go as we had spent an hour and a half on one mile of road, and I knew there was worse to come.

Moti and I shouldered the stuff and waded into the mud. Every house we saw we tried for coolies, but no one wanted to earn anything. Moti said from the first, "Sahib, unless you force them to go no Bhil will work so long as he has one feed of green weeds ahead."

The first stream we came to I thought of taking off boots and stockings, but when I asked Moti how many more streams there were, he said "bahut" so I waded through boots and all.

Well, we lugged our outfit through to Bhabra and it was mud I can assure you. Had it been dry, we could easily have done the distance with our loads, but that slippery mud and the rivers to cross, and the rain into the bargain made it a different proposition.

At Bhabra a Bhil met us with Mr. Ferguson's horse, but told me the saddle girth was in two pieces and a buckle off and he would have to go and get it mended. (He had been there some hours before we arrived).

I knew how long it would take him and it was then near six and it gets dark at six thirty.

I hunted up from a shop a big needle and some cord and soon made repairs. Then the police caught two Bhil coolies. It took two or three police to corral one chap, as he ran like a jack rabbit to escape. Then they all objected to go in the dark, and with the rivers up, and it thundering and lightning. They said too there were lots of panthers and thieves, and the grass was so long that they could not find the path in the dark.

I suggested a lantern, but the police and postmaster said there wasn't a lantern in the place. After a time the police produced the outside of an old lantern, and I got a little lamp from a shop keeper to put inside.

At six we made a start for the last stage. As I knew Moti was tired I told him to stop there till next day, or until I returned. He said "Sahib, do you think I would let you go alone with those fool Bhils. They may throw down the stuff and run off, or who

knows what they may do. No, I am going too."

In half an hour it was as dark—not as night—but as half a dozen nights. One Bhil said:—

"Sahib, it is going to rain again soon. (It was thundering and lightning then in good style).

I said "when, to-morrow?"

"No, not to morrow, but in a few minutes."

It soon commenced to pour and continued the rest of the way. There have been unusually heavy rains this year. The grass in many places was much higher than my head as I sat on horse back, and all I could see was the glimmer of the little lantern ahead, and nothing on either side or behind where danger might easily lurk. Often they missed the path and had to hunt until it was found again. The trees and grass seemed full of fire flies.

We were making as good time as possible, because the pouring rain and the roar of the rivers warned us that the water might rise so that we would have to camp till it went down.

It was a weird trip but in its way enjoyable. Even the chance of meeting thieves or panthers did not spoil the effect. (A few days ago a panther mauled a bullock at Amkhut in day time).

It was nine at night when we arrived. Mr. Russell was there and the McPhedrins were glad to see us. Mrs. McPhedran had still high fever and was suffering considerable pain.

Up at six next morning, and about half past one in the afternoon left on our return, still raining, and reached Bhabra in two and a half hours.

At Bhabra I hired a cart and a pair of oxen, whose owner said they could pull a cart with me in it through any mud. We set out gaily from Bhabra at 5.30 p.m. and made two miles before dark. Soon after dark we got stuck in the mud and the oxen pulled the end off the tongue of the cart. Then we had a time in pitch darkness loosing ropes and getting things knotted up and tied together again.

We had no lantern and I couldn't see the

oxen when sitting in the cart, unless when there was a flash of lightning. Well we weren't uneasy about running down any other travellers or of having any one run into us.

The Bhil driver had a bit of cloth about six inches by eighteen inches round his middle and double that amount around his head, but he knew his business and could drive his cattle, and what he couldn't see he imagined. Moti walked ahead and hunted the track in his bare feet and called directions back to the Bhil.

I don't know how often we got stuck in the mud. I would say "I thought your master said these oxen could draw an empty cart through any mud."

He would reply "Well if this mud was only either thin or thick they could do it, but this mud is neither."

At last he was getting tired of my banter and said, "my master is a Musselman and a liar."

When the cart would stick in the mud Moti would get hold of the spokes of one wheel and lift and the driver would have the oxen twist one side. Then we would take the other wheel and twist the other way. The mud was just thick enough to carry one like slightly frozen mud at home, but when I began to lift on the wheel down I would sink half way to the knees and then there was a struggle to get out. This had to be repeated over and over again.

As a rule oxen get sulky and discouraged in such mud, but these two kept pulling until done out, and after a rest went at it again.

Well, we made the nine miles to Sejivara in seven hours, Moti walking ahead all the way.

We kept right on from there to catch the morning train at Dohad. It was half-past seven in the morning when we reached there and the station bath-room was a lively place for some time.

On Wednesday evening we reached Ujjain again at five o'clock having made the round trip in just about three days, very good time under the circumstances.

Well I have had a busy day to-day, and it is late and I have finished the yarn mother told me to tell, so good night.

HEATHEN CRUELTY.

The fear of the false gods they seek to appease, the power of superstition, the cruelty of heathen customs and cults, is seen in the following that comes from India:—

Recently in one of the very centres where mission work has been carried on for many years, a little Brahmin child was stolen from its home in order that the draining of its blood might ensure effective performance of certain magic rites which a priest of one of the temples ordered must be performed to insure the birth of a child to a wife who had been childless.

The ceremony was held at nightfall in the presence of a family gathering. The body of the child was cut in several places and the flowing blood caught in a sacrificial cup.

The child, though still living, was thrown into a ravine and later found by its parents, but too late to rescue its life.

Knowledge came to the British authorities and the case was traced, discovered, and punishment for life was meted out to the guilty parties.

One of the India papers which gives a lengthy account of the trial and punishment, shows by its comment that the more intelligent India is awake to the evil, and it is hoped that the leaven of light and knowledge will soon make such things.

We feel indignant at such heartless cruelty, but it calls for pity rather than indignation, pity for their darkness and ignorance and superstition, the only care of which is the Gospel of Christ, which we have and which we can send to them.

WILL YOU TAKE IT NOW?

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows.

These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, mister, how far is it to heaven?"

Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?"

This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.—The Earnest Worker.

THE PRAIRIE BLIZZARD.

"I wish that you would wait until the afternoon before you think of starting on your journey, sir," said Helen Ray eagerly.

Mr. Grant, to whom she spoke, was nearly ready for his drive across the prairies. The man who was to take him to Rutledge had gone to borrow a fur coat to protect him against the wind, although he had assured him that the day would continue bright and clear. This had been cheering news, as the traveler was anxious to reach his destination as quickly as he could. So he looked wonderingly into Helen's gray eyes.

"I know that many think this will continue a good day," she said. "But father and I were among the first settlers who came here. The best lessons that we have learned in these years cost us so much that we are glad to share them with everyone that we can. I am sure that you will wait until the afternoon; it will only be a little while."

"But you do not give me any definite reason why you think that a storm may overtake us on the prairie," urged Mr. Grant.

"Just stand here at the window with me, sir, and watch the smoke as it blows from the chimneys of yonder houses. It jerks itself out, and dives down at the ground, like a boy full of mischief diving into deep water. And you know well how the smoke often rolls persistently upward on many windy days, and then spreads out like a feather."

"Yes, I have noticed that. So this diving smoke tells you that the air is full of mischief? But to-morrow will be Thanksgiving Day. I have come a long distance that I might give a Thanksgiving surprise to one of my sisters at Rutledge. We used to play together so much when we were children. She was like a second mother when my own mother died. It would give me such joy to be with her and her family!"

Mr. Grant looked eagerly up at the bright sky as he enumerated the many things which he would miss if this journey was not made. But again he watched the smoke writhing and plunging.

"It was on the morning of the Thanksgiving Day that all who were in the Dakotas remember so well," Helen Ray went on, "that we first noticed the peculiar motions of the smoke from our neighbor's chimney, for no town stood here on this part of the prairie then. My father grew anxious and urged some travelers to come in and wait with us. Before an hour the great Thanksgiving Day blizzard rushed across the State, and many lives were lost."

"You were sitting here by this very window watching then, I doubt not."

"No; that was the year that I had to lie on the bed yonder. But I could see the smoke from that place. At first it seemed so hard to be sick. But God showed me that one may see and do many things in such a place. And when those two men whom father had saved knelt by my bed with their prayers of thanksgiving, I was so glad that I had put by the tears and kept my eyes bright to see the things which God wanted me to see. So, while the house rocked in the blizzard, we knew He was with us, and prayed for those lost in the snow."

Mr. Grant stepped to the door as the man who was to take him to Rutledge drove up, flourishing his whip toward the bright sky, and whistling a merry tune.

"I am to wait here until afternoon, Mr. Hendricks," he said. If the weather is fine after dinner, come around for me. We can then reach Rutledge before dark. Whether we go or not you shall be generously paid."

"All right," the driver laughed, with some extra flourishes with his whip. "I'll be here at one o'clock sharp—right on the dot!"

And his song and the chiming sleighbells echoed down the street.

Helen's father came in just then, and Mr. Grant listened eagerly to the stories which he had to tell of the storms which he had known since he had come to South Dakota. But each mention of lives saved led the father back to the glad truth, "It was my child's watchfulness and faith which taught us all these things by which we have given cheer and help to others."

And then suddenly a great wall of wind and whirling snow flung itself across the prairie; the little home of the Rays creaked and quivered; all the glowing sky grew dark, and gust after gust of wind shrieked and rushed onward to toss and beat into powdery fineness the myriad flakes of snow.

"Thank God for the eyes that watched the diving smoke from a sickbed," Mr. Grant said many times during that storm. And when at last the wind died down into sobs and wails, and the faint sunlight staggered across the deeply frosted window panes, he said with tears of joy shining on his face, "It will be the day after Thanksgiving when I see my sister at Rutledge; but without your faith I should never have seen her. Oh, may the dear Master, who has brought me through this storm, help me to keep my eyes clear to see His ways of helping as this, His dear child, has done."

—N. Y. Observer.

HOW SUBARMUNIAN WAS KILLED.

Poor Subarmunian fell plump from a big banyan tree! And what happened to him; did he hurt himself? Not at all; he got up and was just going to make off when a man came and hit him again and again with a big stick and killed him. Poor Subarmunian! It was too bad, wasn't it?

I do not think you will say so when you hear more about him. Subarmunian was a god, and surely gods have no business to be falling off trees and getting killed! I do not suppose Subarmunian himself had any idea that he was a god, but the people of the village thought he was. So they worshipped him and brought him milk.

The man who killed him knew better. He was a Christian and knew that Subarmunian was only a snake, and a very bad kind of snake. He was a cobra, and the bite of a cobra brings death.

It all happened in this wise. The missionary was going out with a band of men to preach the gospel among the villages. So he got his tent ready and all the things he needed to take with him—bed, cups and saucers, and dishes for cooking.

The missionary's wife filled little tin boxes with tea, sugar, and coffee, and put in bread, butter, potatoes, and everything they would need to eat. For she knew they could not buy any of these things away out in the country.

After everything was ready, the two wagons started off. They were each drawn by a pair of oxen, which usually travel very slowly.

After they had gone about nine miles they came to a good place for camping. There was a large banyan tree, and a well with steps leading down to it. Near by was a little shrine where the village people came and worshipped. The village was not far off. Here they pitched three tents—one for the missionary, one for the men, and a very small one which was where the food was cooked.

But they did not use the water of that well for cooking, neither would you have done so. For men would go down the steps that lead to the water, take off their loin cloths and wash them by pounding them on a stone, wash their legs, then their teeth, and finally take a drink of this water and go off to their work. The missionary and the men got their water from a well over in the fields, and they always boiled it before drinking it.

While they were camped here it rained very hard. Boys and girls know that when a rope is soaked with water it shrinks. In wet weather tent ropes are apt to shrink and drag the pegs out of the ground and the tent falls. So one has to keep watching the tent pegs and driving them firmly into the ground.

Once in the middle of the night, while it was raining hard, the missionary heard cries for help. He got up and went out, and found the tent fallen and the men buried beneath its folds. They were soon out and no harm was done. After that they looked better after their tent pegs.

It was while they were here that Subarmunian fell from the banyan tree one morning. Perhaps he had gone up there because he did not like having so many people near the hole where he lived. As soon as he fell there was a cry of Pambee! Pambee! (Snake! Snake!) and every one ran to get a stick; and so poor Subarmunian was killed.

By and by a man came to the little shrine to worship, and when he knew that the snake was dead he began to lament and beat his head with his hands and cry, Subarmunian, Subarmunian!" That was the name he gave the cobra.

He did not worship it because he loved it, but because he was afraid of it and thought it had power to do him harm. I suppose he believed something dreadful would happen to the man who killed it.

Now was he not a foolish man! Just as ignorant and foolish as the priests of Baal, who, when the prophet Elijah mocked them, began to cut themselves with knives and cry out to make their god Baal hear them.

And thousands and thousands of people in India are worshipping snakes and monkeys and cows—just because they do not know any better. The mothers never teach their children about Jesus, for most of them have never heard anything about Him. When you kneel to pray tonight, will you not add this little petition to your prayer, "Dear Jesus, bless the children of India and teach them that Thou art their loving Saviour."—The Mission Dayspring.

HOW HABITS ARE FORMED.

How do we form habits? An author, writing about the brain, tells us that our minds may be compared, in early years, to an untouched, trackless forest. Each act, each thought makes a little track of its own from point to point.

If this path is used only once, it soon fades out. Twice or thrice travelled, it becomes easier and more distinct.

If it is trodden continually, it gets so firmly established that its track will always remain, whether it is a right or a wrong road to take.

By hard struggle we may learn not to use it, but it always will be there.

So it is very important for each boy and girl to make the right tracks in the very beginning, and follow them constantly.

THE BEAUTIFUL LIFE.

A young Japanese almost forced himself into a pastor's study, urging the almost abrupt question, "Can you tell me where I can find the Beautiful Life?"

The pastor asked the man if he had ever read the Bible. "Yes, somewhat," the young Japanese replied, "but I do not care about the Bible; we have Japanese books perhaps as good."

"Had he ever been to church?" the pastor asked. "Yes, now and then, but churches do not interest me. I want to find the Beautiful Life?"

"Had he ever seen the Beautiful Life?" the pastor asked.

Then the story came out. The young Japanese had come to the U. S. A. to study in one of the great universities, but his main longing was for a sight of the Life Beautiful.

He thought he had seen it once when he first boarded in San Francisco. The man illustrating it was not a scholar as was the Japanese himself; was an old man and a carpenter. But he seemed never to be thinking about himself, always of others; was perpetually doing service for others; and wore always the happiest smile upon his face, as though his heart was held and shining in a strong peace.

Since then he had been searching in other places for the Beautiful Life, but had only gotten broken glints of it. Could the minister tell him where he could find the Beautiful Life.

The minister read the Japanese student St. Paul's hymn of love in I Corinthians xiii. "Was that it?" the pastor asked. "Something like it," the Japanese replied.

Then the minister gave the Japanese a New Testament, and charged him to study that.

The young student wanted a modern book. "No," the minister insisted, "that was the book for him."

Months afterwards, and just before sailing to his native country, whither he had been called to an important post, the young Japanese burst in again upon the minister, and now, with his face aglow, exclaiming, "I have found the Beautiful Life; I have found Jesus."

So does our Lord solve the problem for us of true living, as well as other problems. Jesus is the Beautiful Life. Oh, to get others to behold him—and to so illustrate him in ourselves, that, as in the old time, men may take knowledge of us that we have been with Jesus. There is no ministry more compelling or more needed.—Bible Student and Teacher.

THE MISSIONARY'S APPEAL.

Oh, dark is the land where the Evil One reigns

And strong is his citadel there!

Oh, deep are the dungeons and heavy the chains

That his long enthralled prisoners wear!

What can brace up the arm and confirm the weak knee

The strong one to meet and o'ercome.

Like the message of cheer wafted over the sea;

"There's somebody 'praying' at home!"

There are times when the enemy seems to prevail,

And faintness creeps over the heart,

When courage and confidence quiver and quail,

At the glance of his fiery dart.

There are times when exhausted, we can but stand still,

When the sword arm hangs nerveless and numb,

Oh, then to the soul comes a whisper so chill:

"Are they weary of 'praying' at home?"

Oh, brothers, ye toil in the twilight, perchance,

Remember, "we" wrestle in "night"!

Cry unto the Lord, would ye have us advance,

And claim for us heavenly might?

Then, back to the arm will its vigour be given.

And lips that in anguish were dumb

Shall shout, as the foe from his stronghold is driven:

"'Tis because they are 'praying' at home!"

—Selected.

HOW TO KEEP A FRIEND.

The girl that asks questions of her friends, and takes liberties with them, is not the girl that will have a large and loyal circle of intimates. It is a safe rule never to ask a personal question of a friend, since if our friends desire us to know their personal affairs, they will tell us without questioning; and if they do not desire it, they will resent our curiosity.

The nearest, sweetest and most enduring friendships are built on mutual respect. when a girl forgets this, and enters her friend's room without knocking, or asks embarrassing questions, she has no one to blame but herself if the intimacy is suddenly broken or gradually lost.—Selected.

Our Foreign Missions.

Our Korean Mission for the Past Year



Study this map. See Port Arthur, Mukden, Vladivostok, the Yalu river, and other names familiar in the story of the Russo-Japanese war. See Wonsan, Hamheung and Songchin, our own three mission centres, on the east coast, under the care of the Eastern Division of our Foreign Missionary Committee. See in the following pages, the story of the work in these three

centres and their surrounding fields for the past year, the wonderful progress made.

The field of the Western Section of the Church, which has recently come to the help of the East, in Korea, lies to the north of Songchin, inland, in a district rapidly filling, like Saskatchewan or Alberta. There is probably no mission field in the world where the Gospel has spread so rapidly as in Korea.

WONSAN STATION 1909-1910.

Missionaries:—	Arrived in Korea.
Rev. W. R. Foote, M.A., B.D...	..1898
Mrs. W. R. Foote.. . . . .	..1898
Rev. A. F. Robb, B.A.. . . .	..1901
Mrs. A. F. Robb, B.A.. . . .	..1901
Miss Jennie B. Robb.. . . .	..1903

Summary of Statistics.

Elders..	5
Primary Schools..	23
Primary School Pupils....	430
Academy Students..	74
Theological Students.. . . .	6
Regular Meeting Places.. . .	47
Communicants..	843
“ added during year.. . .	217
Catechumens..	533
“ added during year.. . .	247
Total members and adherents...	2,658
Contributed for missions.. . .	.\$427.03
Contributed for education.. . .	941.68
“ for other purposes.. . .	603,63
<hr/>	
Total, Canadian currency... .	.\$1,972.34

Wonsan is a growing city and increasing in importance. Many of the people are not permanent residents, but come, stay a few months or years and go again. During their sojourn with us they often hear the Word of Life and not a few have believed. After they have gone we often hear of them settling in some part of the country, where they remain faithful and sometimes become leaders in their groups.

The new Seoul-Wonsan railroad, now under construction will attract numbers of people, many of whom will be Christians. Our church must increase its accommodation and have a larger staff of workers to meet the new and important responsibility. For this work God is preparing some strong Christian men and women who are qualified leaders. Never before were so many calls to duty or opportunities for service.

In each home in the station there is a vacant chair—both of them small ones;—one was occupied by John Sprott Foote, who was born at Wonsan on the 10th of January, 1902, and died at Middle Musquodoboit, N.S., on the 28th of August, 1909, and one by Marion Robb, who was born

at Wonsan on Christmas day, 1904, and died on the 14th of March, 1910. The years they spent with us bringing joy to our homes will always be a cherished memory. They were born in the same city and were playmates. Their spirits have returned to God who gave them and their little bodies rest, one beside his maternal ancestors in Nova Scotia, and one on the crest of a hill overlooking the beautiful harbor of Wonsan.

There are forty-seven congregations in this station, besides several places where the people meet for Sunday and Wednesday evening services, while attending a central church for the Sunday morning service. Two congregations have a session each, and two others elected elders during the year. The missionaries in the care of these churches are assisted by leaders and evangelists.

Nearly all the congregations have been visited at least once during the year by a missionary and many of them several times. The progress, which has been general, may be indicated, among other ways, by the fact that two hundred and forty-seven catechumens were enrolled, and two hundred and seventeen persons were baptized during the year.

In addition to above our station worked a section of Yong Heung county, the statistics of which will appear in the Ham Heung Station report, as its connection with that station has not yet been formally severed. If they were given here the total number of baptisms in the station for the year would be two hundred and forty-four, a larger number than ever reported before, and the number of catechumens two hundred and eighty-five.

The Wonsan congregation with three hundred and sixty communicants, one hundred and forty catechumens, and seven hundred and fourteen members and adherents, is the largest in the station, and Yok Chi with one hundred and forty-four communicants, ninety-four catechumens, and a total of four hundred and seventy-two members and adherents comes next.

The former, besides providing the running expenses and helping with the

schemes of the church, contributes towards the expenses of the girls' school and boys' academy and supports two school teachers, a Biblewoman and an evangelist. The man who has been church evangelist for some years has completed his Theological studies, and the congregation is ready to call him to be co-pastor with the missionaries.

A prayer meeting for the boys and young men of the church, which was started this year, is much appreciated by the young people, and cannot help but result in much good.

The new church which was started in a neglected part of the city does good work, and separate evening and Sunday afternoon services are conducted there.

There have been twenty-three schools, five of which are for girls, in operation throughout the year, with a total enrollment of three hundred and four boys and one hundred and twenty-six girls. The teachers are better than we had a few years ago and on account of the academies we hope for a continual improvement.

The academy has passed successfully through the third year of its existence. Seventy-four students were in attendance three of whom completed the full course. Mr. Robb and Mr. Foote gave as much time to teaching as their other work would allow, and Mrs. Foote and Mrs. Robb also taught regular classes.

All the students are professing Christians and several are to be commended for the help they gave nearby congregations by going out on Sabbath mornings and conducting the services.

During the summer holidays some of the students have done splendid service in their own villages by teaching school, helping on Sundays, and by assisting the leaders with the Summer classes.

The F. M. Committee being unable on account of the debt, to grant the estimate asked for academy work, the burden of its support for the year fell on two of the missionaries to the extent of two hundred and ninety-three dollars. To close this school would be to cut the nerve of our work and we trust the F. M. Committee will be able to pay us this balance. If, however, any of

the friends in the home church would feel it a privilege to aid us in this work it would be a decided relief to the missionaries as well as relieve the F. M. Committee.

Mr. Foote went to Pyeng Yang early in March to teach in the Theological seminary, but was called home on account of illness in his family. There were one hundred and forty-seven students in attendance, twenty-seven of whom completed the course and were granted diplomas. Two of these were Wonsan men who probably will soon be in the active work of the ministry and will be heard from in our reports from year to year.

A system of Bible classes, by which nearly every congregation was reached, was carried on, the men's and women's classes being held at different times—the missionaries conducting those in the larger centres, and the helpers those held in the small groups. The classes lasted from seven to fifteen days and were well attended and profitable.

In several places night schools were conducted for the benefit of working boys and young men who wished to study, but could not attend day school. These schools were so popular and helpful that they will probably be reported in increased numbers next year.

At all classes for Bible study held during the year the thought that we must do our share towards winning the "million souls" for Christ was given a very prominent place, and many were the promises made to strive by prayer and personal effort to win some souls for Jesus. We cannot tabulate results but we know that many have been brought into the Kingdom of God because of the incentive to earnest service given by the grand watchword "a million souls for Jesus."

Our thanks are due the Toronto Prayer Circle for generously continuing the support of the teacher of our Wonsan girls' school, and a Biblewoman, and to the other friends who have helped us, among whom, two in Nova Scotia have supported Elder Kim, one of our evangelists.

During the year one hundred and seventy-

eight General Assembly diplomas, certificates and seals were given for correctly reciting the Shorter Catechism and Scripture.

We again urge the sending of another doctor.

We would invite contributions for the following:—Five hundred dollars for a girls' school building and equipment. Forty dollars to aid a needy student who wishes to complete his academic studies so as to fit himself for teaching or for the ministry.

HAM HEUNG STATION, 1910.

Missionaries	Arrived in Korea.
Rev. D. M. McRae, B.A..	1898
Mrs. D. M. McRae.. . . .	1900
Miss L. H. McCully.. . . .	1900
Miss K. McMillan, M.D.. . . .	1901
Rev. L. L. Young, B.A.. . . .	1906
Mrs. L. L. Young, B.A.. . . .	1905
Miss E. A. McCully.. . . .	1909

Summary of Statistics.

Regular meeting places.. . . .	71
Communicants.. . . .	572
Added during the year.. . . .	157
Catechumens.. . . .	752
Added during the year.. . . .	470
Total members and adherents.. . .	3,278
Ordained native elders.. . . .	1
Primary schools.. . . .	17
Primary school scholars.. . . .	397
Academy students.. . . .	62
Contributions: Missions.. . . .	\$ 351.34
“ Education	731.96
“ Other purposes.	1,457.82
Total, Canadian currency.. . . .	\$2,541.12

Ham Heung, our central district, has been touched as every other part of our field, and of Korea, by the rapid progress of the Gospel, changing the aspect of our work, bringing new conditions and countless needs with accompanying problems and responsibilities.

The Million Souls' Movement has deeply stirred us; names have come in by the score of persons desiring to become Christians and we must turn from the financial burden of church debt to the greater one of shepherding souls.

The city church has added fifty-two members and ninety-seven catechumens during the year, and great numbers have become interested through special efforts of preaching, notably, the visit of Yi Fong Hui, Dr. Grierson's helper and apostle of the north. Contributions of the city church for every purpose for this year have reached \$1,625.

Mr. McRae's central country district lying to the south, with its ten church buildings, twenty places of worship, a membership of 179 and attendance of 778 is a rich vineyard.

Mr. Young's circuit in the north has some large centres as Puk Chong and Hong Won, and from everywhere comes the cry for more evangelists. All that we can get funds for or that the churches can support are out, but these are by far too few.

Mr. George Rae, our Calgary friend, has recently sent out sufficient to support a native substitute for himself, for one year. In some places whole schools together with the committees in charge have accepted the Gospel, the school buildings being temporarily used as places of worship.

In these northern countries 40 adults and 18 infants were baptized and the catechumenate roll increased from 59 to 215. Contributions rose to \$695.

Teaching and training women grows ever more absorbing and speedy results cheer the heart. Seven Bible women are employed throughout the district, evangelizing in their simple fashion and selling copies of the Scripture.

A missionary in Korea said recently of these—“If you want me to develop a new group of believers, let me send them a trusty Bible woman.

The three who devoted their time to city work have visited homes, exhorted to belief in Jesus, destroyed fetishes and led many women to attend church. With a few other native women, who are able to teach classes, the missionary women have a fair Sunday School staff.

Mrs. Young has held a weekly teachers' meeting to prepare them with the Sunday lessons. District workers to cover all parts of the city are gathered also in weekly classes for Bible study and to report on their visitations. These have been under

Miss L. H. McCully's care, while Dr. McMillan has conducted a class for catechumens, many of whom received baptism at the last Communion Service.

Evangelistic work for their sisters is done entirely by the native women. In places where a good number have believed through their word, the missionary may be able to follow and spend a day or two while on an itinerating trip; or the stronger believers may be called to attend a two or three weeks' annual class in the city, and absorb, like the camel, enough refreshment to last for a long time to come.

Union classes for women from the three stations have been tried, but are now to be superseded by a permanent Bible School, as in no other way can sufficient training be given to the earnest but ignorant souls who would fain enlighten others and whose zeal, love and untiring energy and endurance must meanwhile make up for lack of knowledge.

Besides the 'travelling Bible Society women, who must sell books while they preach, a native woman teacher in every little church is our present ideal and our necessity, as the outside work is so rapidly outgrowing the missionary's powers.

A strong plea came in March for Hannah, our well-known Bible woman, to be sent to aid the Korean church in Vladivostok, where our ordained native Moksa (pastor) has been in charge for some months. We made the sacrifice and parted with Hannah for six months, but her great success in winning new believers is likely to prolong her stay for other six, and we can only rejoice.

The Korean branch of W. F. M. S. in Ham Heung has kept a woman evangelist constantly at work in this wide district, has made special efforts for the city church and taken a share in sending Hannah to Russia. Their funds for a little over a year aggregated 200 Yen (\$100).

Medical work re-opened last November when Dr. Kate McMillan returned from furlough and from some weeks' stay in Wonsan. A small building used previously for the primary school was fitted up for a dispensary and is quite neat and pretty,

with its tiled roof and grey-painted walls. Partitions were put in to make two small waiting-rooms, drug-room and treatment-room; but a house or rooms outside where a few patients could be accommodated is sadly needed for cases coming in from the country.

Our medical work is still new in Ham Heung and has been much interrupted by building, making it difficult to keep statistics, but its effects are telling. Not only are diseased bodies being treated and healed, but the Doctor's faithful staff are doing constant evangelizing as they give the Gospel to patients in the waiting-rooms and in their homes.

In about a year and a half our first medical student expects to graduate and should be a valuable aid. If the work is to improve or even continue we need many things—better equipment for the treatment-room, a trained nurse from Canada and some Korean women to train as nurses, besides a room for the sick already mentioned.

We are grateful to the friends at home who have sent during the past year, special gifts for the support of two of the medical staff and we pray for continued interest.

Expenditure of almost \$500, receipts of \$75 from the fifty pupils in attendance, \$50 from our good friend, George Rae, of Calgary, together with small amounts from others, leaving us in spite of every effort with a debt of about \$200, is the financial story of the Ham Heung Academy for the past year.

With the exception of finances the year was abundantly successful with course of study improved to compare well with home schools and fine results from terminal examinations. This is largely through the splendid work of Mr. Kim, mentioned in last year's report, whose services we are most anxious to retain.

We have a fine teaching staff and fifty as promising Christian young men as ever entered an academy, with many more who expect to come.

Here is the material for the trained native ministry necessary for the development of our church in Korea, and for this

we ask only the small amount needed to equip and maintain one good mission school. We need it, we must have it. Our local churches cannot support academies, but it is our policy that they shall care for our ten or twelve primary boys' schools, which they strive to do.

The Girls' school in the city is increasing in attendance and now enrolles about fifty pupils. The building is overcrowded and no longer able to give breathing space to so many, yet beyond gifts from the Campbellton W. F. M. Society and the First Church, New Glasgow, we have no funds.

Expenses are heavy, making the duties of manager onerous, but there is joy in the progress of the pupils and especially in their interest in memorizing Scripture and Catechism. This year sixty diplomas, certificates and seals were won—with sixteen certificates for Shorter Catechism.

Connected with country churches are six smaller girls' schools, though here the quality of the work as yet is very inferior being conducted entirely by Koreans who are wholly untrained.

Requests.

We would invite contributions for the following:—

Six hundred dollars for an academy building.

Two hundred dollars for building an addition to the girls' school.

Three hundred dollars for addition to dispensary building.

One hundred dollars for instruments.

Ninety dollars for dispensary evangelist.

Forty dollars for a Korean nurse.

Fifty dollars for a Biblewoman.

SONG CHIN STATION, 1910.

Missionaries.	Appointed.
Rev. R. Grierson, B.A., M.D..	..1898
Mrs. R. Grierson..	..1898
Rev. A. R. Ross, B.A., B.D..	..1907
Miss M. M. Rogers..	..1909
Rev. J. M. MacLeod (Western Section) ..	..1909

Statistical Summary.

Size of field—15 counties in Korea proper, and Kando, in Manchuria.

Estimated population of field..	..845,000
Regular meeting places..	..164
Regular meeting places added during year..	..102
Church buildings..	..35
Church buildings added during year..	..17
Communicants..	..303
“ added during year..	..161
Catechumens..	..685
“ added during year..	..542
Total members and adherents....	3,433
Theological students..	..2
Academy pupils..	..62
Primary pupils..	..348
Enrolment at Winter Class. . . .	300
“ at Summer Helpers' Class..	..113
Workers supported by Native Church..	..9
Contributions..	\$1,750.00
Treatments in Dispensary and Hospital..	5,000.00

How God has Builded.

Our field has grown, not in boundaries, which remain the same; but by a constant stream of immigration, into Kando especially.

Our Christian communities have increased. In the eleven months since our last annual meeting there is an increase of 102 congregations. How many ministers at home would thank God for the addition of 102 individuals to their communion roll. Are we not blessed in His adding to us in this one field, 102 not communicants but communities.

The Lord has been building churches for us—seventeen new ones this year.

Communicants are the golden coin in which men of God count their wealth. See the addition here—161 new communicants, also 539 new names on our catechumen's roll, giving plenty of raw material for building in the coming year.

The zeal of our native Christians is shown by the number who preach voluntarily in Song Chin and the surrounding villages. A number of our colporteurs and

evangelists are working in the territory to be occupied by the Western Board, besides one evangelist employed by them.

With regard to this territory, we would mention briefly the increase since the apportionment was made. The groups then numbered sixteen, now they are forty-six. The extent of the territory includes eight countries in Korea proper and all Kando with a population increased by many thousands, now numbering 500,000.

We thank God for large increase in woman's work. As the new groups form, our woman's work grows apace. The Thursday evening class for Bible-study and recitation at Song Chin grows in interest and importance as well as in numbers.

Two of our women have completed the course of study of the Presbyterian Church in Canada, so far as translated, and several others are studying it.

Together with Wonsan and Ham Heung stations, we have succeeded in sending a much-needed Bible-woman to Vladivostok, supported by the women of the churches; and Mrs. Grierson was able to spend several weeks there teaching the women. Mrs. Grierson also itinerated in the Kilju and Yong Dong districts, and in the southern part of the field. All feel the call of the women of these churches and long to do more.

Miss Robb was able to give a few weeks of her precious time, and Miss L. H. McCully assisted in the Woman's Class and itinerated in the northern part of the field.

God blesses our work by sending us good Bible women. Esther does faithful work in the city; Kim Miriam travels in cold and heat over the whole field, and a Mrs. Pak, a new Bible woman, proves an inspiration to all in preaching and Bible selling. All sincere thanks are due the Toronto Prayer Circle, the Sunshine Circle of Sharon Church, Stellarton, who have promised the support of a Bible woman, and to a friend in Halifax for a monthly gift for use in the work.

"The stone which the builders rejected, the same has become the head of the cor-

ner," or in other words the work for which the home church granted no estimates last year, has become the most outstanding feature of our work. The Academy roll has increased from nine last year to sixty-two this year. This includes a number who are taking a special one-year course in Scripture and some modern subjects to fit them to become leaders in their home churches.

Of course the missionaries have had to shoulder the extra financial burden, except for the renewed help of Rev. J. D. McGilivray, but we expect much from these young men, and they in the homeland who help this work will reap a rich reward in spiritual dividend.

Our local girls' school has improved in many ways. By the kindness of a dear friend they are now in a nicely tiled house with seats and desks instead of sitting on the floor, and we have been able to provide a good teacher transferred from the boys' school. The welcome gift of \$4.00 a month still comes from the Toronto Prayer Circle to assist us in paying this teacher.

We once again thank Rev. J. D. McGilivray and Mr. W. H. Marshall for continued aid in educational work, and the several other friends who have aided in financing the purchase of the school campus. We would invite gifts for laboratory and equipment for our academy and school which now have but bare walls.

We pray the Lord of the harvest to send forth laborers into His harvest.

UNDERNEATH EVERYTHING.

"Underneath are the everlasting arms." We begin: "Underneath"—then comes that eloquent silence which our utterance is to fill. What shall we now put into that space? Some would write trouble, bereavement, sickness, temptation. Then the sentence would read: "Underneath trouble, . . . temptation, are the everlasting arms." Let every one put in for himself the deepest and most inveterate fact he knows as needing the sustaining support, or help to throw off.—Dr. A. J. Lyman, in his "Underneath Are the Everlasting Arms."

Pity that we cannot make present vexations seem as small as they will by and by.

Millennial Dawn.

Rev. Donald MacGillivray, D.D., of Shanghai, one of our pioneer missionaries in Honan, still our missionary, though in a wider field, preparing Christian literature for that great Empire, sends us a Christmas and New Year card with the following lines which voice the hope and prayer of all true missionary spirit and work whether at home or in the foreign field. In mission work, in world-redemption, the best is always yet to be. The horizon of the future is always bright with assured promise of which we have now the beginnings of fulfilment. The lines are as follows.

Sing the bridal of nations! with chorals of love

Sing out the war-vulture and sing in the dove,

Till the hearts of the peoples keep time in accord,

And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations:

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun,

All speech flow to music, all hearts beat as one!

Death of Mrs. Harold F. Clark.

Letters to hand from Honan, give particulars of the sad death, mentioned in last issue, of Mrs. Harold F. Clark. Just a week, to an hour, from her glad reception by the ladies at Weihwei, after the outer gate of sickness and pain she passed quietly and peacefully through the inner portal, to a gladder reception, where pain and sickness and death are no more.

Where the fatal disease, smallpox, was contracted is not known. Probably it was in Shanghai, on the way through, about a fortnight previously. She had been successfully vaccinated before leaving Toronto, so that every precaution had been taken. They reached Weihwei, 30th November. Mrs. Clark felt chilled on arrival, and the two following days complained of a general "cold." The next two days there were chills and fever and sickness and pains, and the hastening end. Dr. McMurtry and Dr. Auld

were both with her, and everything was done that care and skill could do.

For the sorrowing friends at home, and especially for Mr. Clark, so soon and suddenly bereaved, there will be widespread sympathy and prayer.

She was our substitute, gave her life to do our work, and the sad event is another reminder of what we owe our missionaries; and while they ask no sympathy, they do ask and plead most earnestly our prayers for themselves and their work, and that we send forth more laborers for the fields so white to harvest.

Those who had been in attendance upon her were carefully isolated and from latest reports there are no further developments of the disease. All at the station have been re-vaccinated.

A Korean Christian.

If there is one thing more than another to be singled out as occasion for gratitude from among last year's many blessings, it is the coming among us of that man of God, Major T. H. Yi, a Christian for many years in Seoul, serving the Lord mightily while in the Imperial Guards, an intense patriot who strove to rouse his country to save itself from dissolution; now an unpaid volunteer evangelist, drawn to this, his native province, by the greatness of the need and opportunity, and travelling amid incessant toil, to all parts of this hard field; thrice offered the Governorship of Ham Heung by the powers that be, he now travels to all parts of that Province, whose honors he refused, as a humble ambassador of the KING of Kings. Since his coming, new life, new spiritual zeal, new love have characterized our whole field and work. He is a Paul-like man strengthened by the God of Paul.—Letter from Korea.

The rule of the world is to "Look out for number one." Nothing could be more antagonistic than this to the teachings of Christ. His greatest doctrine, the underlying principle of all his works and deeds, was that of self-sacrifice, looking out for number two. Therefore he has given the plain message that to save our lives we must sacrifice them.

World Wide Work

THE SUPREME OPPORTUNITY OF OUR GENERATION.

J. CAMPBELL WHITE, SEC. LAYMEN'S M. M.

(The following is an address, by the General Secretary of the Laymen's Missionary Movement, given at the final gathering of a great national campaign last year, at which meetings were held in seventy-five centres of the U.S.A. from Maine to California. The setting is in U.S.A. but the facts apply to Canada as well.—Ed.)

The three dominant spiritual notes of our day are unity, reality and universality;—the unity of God, the unity of the human race, the unity of the world-field, the unity of the Church;—the reality of sin, the reality of salvation, the reality of Christian experience, the reality of the presence of God;—the universality of truth, the universality of need, the universality of influence, the universality of opportunity.

In the very nature of things, the supreme opportunity of every man and of every generation must be a spiritual opportunity. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces.

The only permanent values in the world are spiritual values. We brought nothing into this world, and it is certain that we can carry nothing out, except our own characters, and the characters of other men made better by our influences. Every man is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in something that can abide forever.

The supreme opportunity of every man and of every generation must not only be a spiritual opportunity, it must be a world opportunity. Only thus can we give worthy expression to the divine nature of which we have been made partakers.

The supreme opportunity of every man and of every generation must be an opportunity of service. It is not how much we get from the Master that makes us rich;

it is how much we serve. On the Congo they value a man at the number of cattle he will bring; on the Hudson and on the Thames they value men too often by their bank accounts or their social standing; but by the river of life every man is valued by what he is, as revealed by what he has done.

The final judgment of life is in terms of personal service, which is the supreme test and revelation of personal character.

The supreme opportunity of every man, of every nation, and of every generation, is to share with all mankind the best blessings of which the Infinite Father of all has made us the recipients and the transmitters.

Never before in human history did a generation, a Christian nation, or a Christian man face such opportunity of influence and service as confront us to-day.

During the last hundred years in which the world has been so rapidly becoming a near neighborhood, the advance guard of the Christian church has been exploring every corner of the world, translating the Bible into more than 500 of the languages and dialects of earth, and gradually but inevitably gaining the confidence of the people of all nations, by the sheer force of their unselfish service and reliable moral character.

We are also living in the generations when vast changes in the intelligence and civilization of backward nations are being registered with a rapidity never before witnessed in history. The whole world is being standardized, educationally, socially, commercially, legally and morally. The world is becoming so small that it is necessary to make it sanitary in order to make it safe.

The problem of world peace is bound up more with missions than with armies and navies. Bayonets and battleships may be necessary as a sort of international police force, but no police force ever yet produced a sense of brotherhood.

One-fourth of what the U.S.A. now spends on its military budget would support an adequate force of missionaries in every part of the non-Christian world, and do infinitely more to promote human brotherhood and worldpeace than all the combined armies and navies of the world

are capable of accomplishing. Yet the Christian Church of America only spends about as much on foreign missionary work each year, as it costs to build and equip one modern battleship.

Of all definitely religious problems in the world, the chief is this, that more than half the human race is yet ignorant of Jesus Christ, and the message of peace, of victory, and of hope eternal which He brought to mankind. The triumphs of His Gospel have been so universal and so stupendous, wherever it has been applied, that no missionary ever raises a question about whether the Bible is the word of God, and Jesus Christ is the Son of God, and the Gospel is the power of God unto salvation to every one that believeth.

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years. There are now as many new converts on the average every week, in heathen lands, as would fill this entire auditorium.

The fair share of the United States in the solution of the missionary problem, is to provide for the evangelization of about 560,000,000 of people, in the non-Christian world. This will require the quadrupling of our present forces of missionaries and a corresponding increase in contributions from approximately 11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States, is surely a conservative estimate of our financial responsibility.

I believe that the churches of the United States are going to accept this task and perform it. "The National Missionary Campaign, of which this congress is the culminating meeting, has been victorious from first to last beyond the faith of any of those who have been used as instruments in conducting it. Of the seventy-five conventions held, from Maine to California, and from Florida to Washington, not one has failed.

There are results from every one of them that cannot be accounted for apart from the presence and power of God. The lives of thousands of men have been personally changed. And the leaders of the Church have been persuaded that the evangelization of the world in this generation is not an idle dream, but is likely to be literally accomplished. The generation of Christians that makes possible this consummation will immortalize itself in fulfilling the task upon which the universe has waited for more than fifty generations.

IF BRITAIN WERE ROMAN.

On a Sunday last Summer, the Rt. Rev. Archbishop Bourne, of Westminster, London, England, was preaching in St. Michael's Cathedral, Toronto, and in the course of his sermon he took occasion to exclaim, "What a power for true civilization would England be if it only had the guidance of the Holy Catholic Church?"

What usually happens to a nation when Rome becomes supreme? To answer this question we must look at the countries where Rome does hold sway.

In the first place, our policy, domestic and foreign, would be settled upon the Tiber, and not upon the Thames. An Italian would be the real ruler of Britain. The Pope of Rome, and not the King of England, would be the real sovereign.

But there would be this difference. The King of England holds his throne at the will of the British people, and they claim, and have exercised, the right to uncrown a king whose views clash with theirs. But the Roman pontiff is not, and would not be, chosen by the people of Britain, and they would have no right other than that of passive obedience to all his behests.

And it would mean, also, that the public schools would disappear. Rome claims, and, whenever possible, exercises, the right to teach the children, with results that do not commend themselves to Protestants generally, nor even to some of our Roman Catholic friends. If Britain were Roman, and followed the fashion of Spain or Italy (while it remained Roman), the percentage of her children who could neither read nor write would be vastly increased.

But there is more than this. Where Rome rules absolutely religious liberty is practically unknown. The Pope's attitude in refusing to sanction the placing of the names of the Protestant churches upon the outside of their buildings in Spain is probably only a fair index of what would prevail in Britain if Romanism were in the ascendant. Religious liberty would be practically unknown.

Finally, if Britain had been under the control of Rome, there would be no British empire to-day, and instead of marching in the van of the nations she would be far in the rear with the few decadent peoples who still slavishly do the bidding of the Prisoner of the Vatican.—Christian Guardian.

"Let me live grandly, seek the things that last, and when earth's past, stand—a crowned soul!—and give thee back thy years, well lived for man and God."

AN EXPERIENCE IN CEYLON.

Our mail coach reached that very ancient Booddhist city of Anuradhapura after dark, and we were to have an hour's rest here for dinner before we got into the slow moving bullock coach on our journey to the northern peninsula of Ceylon.

As the servant was showing me a room where I could wash up we passed a group of three Englishmen seated about a table. One of the faces looked like the familiar features of an old Association worker. Shortly after he came to my room and told me of his two companions outside. One was a Scotchman, an agnostic; the other, a long-haired individual, was a graduate in philosophy of the University at Cambridge, who had renounced Christianity, and was going to become a Buddhist monk.

My friend said that the Buddhist had been talking religion to him all afternoon, and had him "completely balled up." He hoped I would have opportunity for conversation.

The opportunity arrived as we four guests of the government Rest House sat down to dinner. We were not through with the soup course before we were plunged into a discussion of religion.

"Oh!" said my new Buddhist acquaintance, "So you are one of those fanatical missionaries trying to give these people a worse religion than what they have got?"

And then he entered into a philosophical discussion, quoting Hegel, Schopenhauer, and other terrific German names, proving conclusively that Buddhism was superior to the religion of Christ.

When he got through, I said that I could not follow him in his philosophy, but that, as Paul had said, "The world by its wisdom knew not God," so I believe that the world by its wisdom would not find God.

"Don't y' know," said the philosopher, that in the original Hebrew that saying of Paul can read, "The world by its wisdom knows there is no God?"

I replied, "In the original Hebrew? But my dear friend, Paul was writing to the Corinthians, who knew no more of Hebrew than you probably do."

This sally of mine appealed to the humor of the Scotchman, who laughed so heartily at the philosopher's discomfiture in trying to quote Scripture that the Booddhist philosopher left the table with its hardly begun meal, and slammed the door of his near-by room. This gave my old friend, myself, and the agnostic time for a calm discussion of the religion of Jesus, which had begun to make its influence felt as the power of God in all the world.

I learned from this experience that if drawn into argument it may be well to go back to the Scripture, and that a knowledge

of what may be considered the mechanical make-up of the Scripture, such as the fact that Paul wrote his letters in Greek, and not in Hebrew, is very useful at times, even for the average Christian worker.—S. S. Times.

THE TIME OF ALL TIMES.

The Commission of the Edinburgh Conference, after studying the facts and after taking counsel with the leaders of the missionary forces of the Church at home and abroad, expressed its conviction that the present is the time of all times for the Church to undertake with quickened loyalty and sufficient forces to make Christ known to all the non-Christian world.

It is an opportune time. Never before has the whole world-field been so open and so accessible. Never before has the Christian Church faced such combination of opportunities among both primitive and cultured peoples.

It is a critical time. The non-Christian nations are undergoing great changes. Far reaching movements—national, racial, social, economic, religious—are shaking the non-Christian nations to their foundations. These nations are still plastic. Shall they set in Christian or pagan moulds? Their ancient faiths, ethical restraints, and social orders have been weakened or abandoned. Shall our sufficient faith fill the void? The spirit of national independence and racial patriotism is growing. Shall this become antagonistic or friendly to Christianity? There have been times when the Church confronted crises as great as those before it now on certain fields; but never before has there been such a synchronizing of crises in all parts of the world.

It is a testing time for the Church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will weaken its power both on the home and foreign fields and seriously handicap its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial.

This is a decisive hour for Christian missions. The call of Providence to all our Lord's disciples, of whatever ecclesiastical connection, is direct and urgent to undertake without delay the task of carrying the gospel to all the non-Christian world.

It is high time to face this duty and with serious purpose to discharge it. The opportunity is inspiring; the responsibility is undeniable. The gospel is all-inclusive in its scope, and we are convinced that there never was a time more favorable for united, courageous, and prayerful action to make the universality of the gospel ideal a practical reality in the history of the Church.—The Missionary.

PROGRESS IN TURKEY.

While the upward struggles of people long long oppressed, will inevitably be attended by blunders—growing pains—of which Turkey has her share, yet one has only to glance at the recent past to realize what is so graphically set forth in a recent issue of "The Continent."

The wonder that has been wrought here within the past two years—a wonder almost without equal in all the changes that this historic center of the earth has witnessed during the past three millenniums.

"The point to be drilled into the minds of civilization is that less than three years ago, here existed the most horrible tyranny and absolutism on the face of the globe. It was the Dark Ages in full bloom. A monster, whom Sir William Ramsay and other careful authorities credit with having been directly responsible for the violent death of half a million persons, ruled by terror. No man's life or property were safe. The most fundamental usages of civilization were abrogated.

"An army of spies made daily reports to the sinuous-minded Abdul, who fed on these 'djournal's' and on the lowest order of French 'penny dreadfuls.' All classes of persons, from coolies to (rumor says) foreign ambassadors, were in his pay. Merely for being prosperous or educated a man was likely to be assassinated. Christians were in danger of massacre by the thousand at the direct orders of their sovereign.

"Black eunuchs of the palace had more power than cabinet ministers. The right of free speech, the right of public assembly, the freedom of the press—even the right to read history or modern books—were utterly nonexistent. The powers of darkness ruled. This Hamidian era was the greatest anachronism of the nineteenth century.

"Behold the change, and wonder no longer at the hysterical scenes which made men of hostile religions fall weeping upon one another's necks! The great ideals of humanity now have free access to Turkey. No book is banned; no paper is prohibited. On the streets of Constantinople, at the very Sublime Porte itself, newsboys cry the latest editions of the evening papers, containing news from all the world and full discussion of local and international politics. A variegated crop of periodicals—humorous, scientific, political, religious and 'popular'—have sprung into being.

"Letters are no longer censored. I dare trust this article in the Turkish post. Anybody can organize any kind of society. Meetings have no longer to be held secretly behind closed doors and covered keyholes and cracks. So far as the law is concerned, women may go with uncovered face and wear hobble skirts, if they please

Moving picture shows portray the latest fashions, as well as the news of the world. Anybody may travel anywhere.

"It is by no means midday in Turkey, and storms are inevitable, but the Egyptian night has gone. The old order can never return. Whatever changes the future may hold for this empire, over the soil of which most of the greatest battles of history have been waged, the Hamidian reign of terror can never return. The progress of the people into light is sure. Marvel of marvels, any one may now see in Turkey that

"The truth is marching on.'"

SOME FACTS ABOUT INDIA.

There are in India no less than 730,753 towns and villages. Try to grasp what it means. Not people, but towns and villages.

About 730,000 of these are villages varying in population from very small numbers to about five or six thousand. There are not many large towns in India.

In these 730,000 towns and villages there are no less than 147 different languages spoken, and the population numbers about 294,000,000.

One great responsibility that rests upon us as British Christians arises from the fact that, owing to the presence of Great Britain in India, the idolatry of that land has doubled. There is twice as much idolatry in India to-day as there would have been, or could have been, if India had never come under British rule.—The explanation is as follows:—The British Government has done marvels—we have no complaint to make about the Government—but before India came under British rule there had for long been no increase in the population. So long as infanticide, the burning of widows, and human sacrifices prevailed, there could be no increase.

But Britain was bound to stop that. We did not want to interfere by law with the religion of the people, but we were compelled to preserve life, and the result has been that the population has more than doubled. There has been an increase of about a hundred millions in forty-two years.

In 1859 and 1860, the population was returned at 193,000,000, and in 1901, 41 years later, the population was a little more than 294,000,000. We have saved in India at least 150 millions of lives because we are Christians, and yet we have allowed those people to grow up in ignorance of that which is most precious to us. Surely our responsibility is great.—Illustrated Missionary News.

Church Funds, West, 1910.

	Received during Dec.	Rec. Mar. 1 to Dec. 31.
Home Missions....	\$9,965.31	\$40,623.51
Augmentation.....	577.43	3,750.92
Foreign Missions..	3,996.05	34,875.58
Widows & Orphans	255.80	1,491.75
Aged Ministers.....	262.78	1,753.61
Assembly Fund.....	143.84	2,501.21
French Evangelizatn	411.60	3,108.80
Pt-aux-Trembles....	738.48	3,061.50
Social, Moral Reform	186.97	2,618.74
Mission to the Jews	125.59	798.53
Knox College.....	147.25	813.66
Queen's College....	49.20	369.17
Montreal College....	67.74	309.75
Manitoba College...	124.00	727.58
Westminster Hall...	50.25	203.50
Alberta College.....		30.00

For Same Months, 1909.

	Received during Dec. 1909	Rec'd Mar 1 to Dec. 30, '09
Home Missions.....	\$7,655.44	\$37,216.25
Augmentation.....	524.32	3,557.71
Foreign Missions....	4,309.49	32,095.02
Widows & Orphans..	260.15	1,439.45
Aged Ministers.....	387.52	1,658.41
Assembly Fund.....	183.25	2,280.81
French Evangelizatn	629.10	3,082.98
Pt-aux-Trembles....	611.95	2,685.82
Temp., Moral Reform	186.50	1,373.00
Knox College.....	224.28	706.14
Queen's College....	72.85	279.94
Montreal College....	52.30	185.45
Manitoba College....	144.00	558.35
Westminster Hall..	16.00	62.43

RECEIVED IN DECEMBER, 1910.

at the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario

Elma, Sch. Sec. 2, s.s.	\$4 50	Tor. Emmanuel.....	51 10
Atwood	28 63	Rv. K. MacLennan....	8
Wick s.s.	9 67	Hornby	9
Kilsyth s.s.	10 10	Barton s.s.	7
W. Bentinck s.s.	1 70	Rv. K. M. Phalen....	8
Pembroke, Cal	284 43	St. Davids	42
St. Geo. Friends.....	3	Almira	1
Strangfield	13	Miss McIntosh and cl..	6
W. J. MacPherson....	1	Miss M. K. Younger ..	1
Rev. D. Carswell	8	Bathurst, Calvin....	23 65
Hanbury	3 40	Galt, 1st	225
Torbolton s.s.	2	Port Carling s.s.....	2
Rv. P. Taylor	2 30	Rv. S. Lawrence	8
Harriston, Guth....	21	Rv. J. M. Miller	8 40
Hawkesvil, St. A. s.s.	3	Rv. D. C. McGregor...	12 88
Rv. R. Haddock	8	Grand Bend	7
Mariposa, No. 5 s.s.	1 50	Brightside s.s.	3
Centreville	63 25	Forest	58
Warwick, Knox	15 50	Elk Lake s.s.	1 80
Lindsay, St. And....	100	Mrs. J. K. Cleland....	2
Beachburg, St. And...	25 60	Dunwich, Duffs....	54 83
Rv. H. S. Graham....	10	Black's Corners s.s.	5
Dunbar s.s.	6 30	Wmstown, St. And...	13 24
Durham	38	Kirkfield	50
Big Fork	3	Dracon, Knox.....	22 15
Roddick	1 25	Annan s.s.	26 5
N. Morningson.....	27	Netesda	4 20
King, St. And. s.s....	20	Wardsville	2
Rv. E. H. Sawers....	18	Mrs. R. M. Boswell...	300
Campbell's Bay s.s.	4 95	Utica, Brdabn.....	15
Chatham, 1st	72 56	Kenmore s.s.	6 30
Tait's Corners	53 50	Rv. Robt. Howlie....	10 80
Orillia	1,000	Rv. J. R. Fraser	8
Wilson Groves s.s....	12 29	Uxbridge, Chal.....	3 50
Alberton s.s.	5	Rv. Dr. Talling	8
Rv. Robt. Laird....	13 60	Sault Ste. Marie....	86 15
Victoria Harbor s.s.	10 40	Rv. J. L. Simpson....	8
Tor. Dovercourt....	170	Owen Sound, Div....	700
Dresden s.s.	32	Tor. Victoria	300
Tor. St. James' Sq....	2	Rv. A. C. Wishart....	16 30
Normanby, Knox....	16	Rv. W. L. H. Rowand.	12 20
Ham. St. John's	130	Reid's Mills	4
Galt, Knox	500	Carp	25
Stirling, St. And....	11 36	Dewars	9 75
Elora, Knox	127 55	Sand Point s.s.....	1 50
Brucefield, Un	26	Westmeath s.s.....	7 70
Rv. Dr. Munro	15 45	Mayfield	7
Hon. W. A. Charlton..	300	Douglas	65
Lindsay, St. And....	100	Ailsa Craig	16 40
		Port Arthur Kx. s.s.	7
		Dorchester	19 47

Bervie, Kx. s.s.	2 30	Lancaster, Kx. s.s....	10
Matawatchan	10	Appin s.s.	2 95
Cumberland, St. Geo..	60 25	Elmvale s.s.	5
Pine River.....	20	Est. James Storie ..	50
Sudbury	3 90	" Mr." Glencoe....	5
Woodbridge.....	48 20	Rv. T. W. Goodwill...	8
Collingwood.....	400	Rv. John McInnis. ..	8
Drumbo, Willis.....	2	Tilbury E. Fletcher...	120
Hills Green	20 40	Thos. Wilson	370
Caledon E. Kx. s.s.	18	Cedar Hill, Zion....	16 25
Miss N. Macdonnell ..	1	N. Gower	100
Clinton, Willis.....	38 45	Uxbridge Chal.....	165 50
Torbolton	13 14	Grafton s.s.	12 80
Embro, Knox.....	300	Rv. D. M. Macleod....	8
McIntosh s.s.	3 08	McLennan, yps.....	5
Cromarty s.s.	70	Cruikshank	19
Ailsa Craig	82 53	Whitby, St. A. s.s.	5 90
Hamilton, St. Pa....	600	Hullett, Burn	177
Dewar's s.s.	2 60	Londesboro', Kx....	103
Columbus	9	Brucefield, Un....	35
Paisley, Knox.....	29 50	Ham. McNab St.	550
Winterbourn, Chal. ypg	22	Bear Creek	58
Rv. Dr. J. Abraham....	14 65	Martin Sutherland ..	2
Theford, Knox	19 25	Carleton Pl. Zi. yps...	3
Paris s.s.	50	Hastings s.s.	8
W. Huntingdon.....	15 42	Ottawa, Bank s.s.	16 87
Drummond Hill s.s.	8	Bar River	1
Est. Miss J. S. fields..	1,000	Depot Harbor s.s.	13 61
Tweed, St. And....	28 70	Chesterneid	89
Rv. R. C. Tibb.....	8	Stayner s.s.	6
W. Adelaide	5	Brantford, St. And...	100
Amherstburg	26 15	Anonymous	2
St. Jos Is. I line....	2 50	Kirkhill	125
Burlington s.s.	3 69	Cornwall, Kx. s.s....	68
Pembroke, Cal. s.s....	50	Ottawa, Bank.....	200
Annie McKinnon....	5	Ham. Ersk. Int. ce....	25 75
London	50	Monkton, Knox....	33
Sarawak	52	John Pennan.....	250
" s.s.	3 44	Brown's Corners	45
John E. Weir	5	Stratford Kx	400
Rv. J. Gilchrist....	13 30	Sand Pt. Wilg. Workrs.	5
Collingwd. tp. St. A...	3 41	Braeside s.s.	11 40
Craiglenh	1 25	Ham. St. Paul's	400
Wmstown, St. A. s.s.	58 66	Waterdown, Kx.....	61 25
Teesswater, Knox	150	Est. Mrs. H. Burnett..	1,000
Iron Bridge	14 25	Kew Beach	25
Fairbairn s.s.	11 40	Ham. St. Jno. s.s.	15 67
Kincardine, Kx. s.s.	10	Lochwinnoch, ymbe..	18
Christopher Wren....	2	Hilton	3 25
Maddock, St. Peters...	5	Richmond Hill	16
Rv. J. Gilchrist.....	30	Mrs. Jas. Johnston. .	2
J. Wright	2	Primrose s.s.	31
N. C. Macfarlane....	50	Greensville s.s.	10
Nairn, yps.....	5	Normanby, Mel....	75
MacLennan	16	Westport	8
Woodstock, Kx.....	87	Rv. A. R. L.	16 50
Elmsley, Beth	19	Harwich, St. Paul's ..	17
Tor. Ave. Rd.	350	Rv. Hugh Cowan	8
st. Mrs. A. Campbell..	1,411 66	Raleigh s.s.	6 37
Tor. Knox	250	Spanish	7 25
Garafraxa, St. Jno....	30	Walford	11

Massey.....	47 50	Teeswater, Kx.....	400	U. Rv. E. H. Brandt.....	25	Lipton.....	56 67
M. Seneca.....	23 50	Fordwich.....	27 75	Mont. Kx. Chinese.....	150	Fish Creek.....	9 50
Crosshill, Boyd.....	15 60	Roseneath.....	30	Mrs. P. S. Ross.....	5	Wolsley, St. Jas.....	20
Burgoyne.....	100	W. Nottawasaga.....	8 53	St. Louis de Gonz. s.s.....	3 42	Hanley, Kx.....	5
Beachburg.....	19 30	Dundas, Knox.....	88 62	Westmount, St. And.....	14 0	Brycetown.....	25
Leaskdale s.s.....	2 50	Seaforth, 1st s.s.....	50	Elgin.....	110	Erskine.....	8 10
S. Nissouri.....	75	Belmont, Kx. s.s.....	6 10	Montreal, 1st bc.....	130	Lawson.....	7 10
Sand Hill.....	16	Amhrstbg. St. A. s.s.....	1 05	Rv. J. M. Crombie.....	8	Mount Rose.....	4
Ewen S. McMillan.....	6	Lieury s.s.....	5 25	Pr. Rv. S. E. Taylor.....	100 96	Moffat s.s.....	12
Sprucedale.....	19 10	Ham. Chal.....	5	Harrington.....	6	Buffalo Lake.....	23
Niag. on Lake, St. A. yps.....	38	Beeton.....	110 10	Lake Megantic.....	10 56	Rouveau.....	3 15
Egmondville.....	85	Tait's Corners.....	1 25	Alex. Murray.....	3	Disley.....	50
Kippen, St. And.....	121 18	Pakenham, St. A. s.s.....	15 45	Lachute.....	152	Edam.....	14
Goldsmith.....	37 50	Pakenham, St. A.....	51 45	Quebec, Chal.....	20	Moose Jaw.....	22 25
Ottawa, Knox.....	2	N. Gower.....	33	Silver Creek s.s.....	2	Sunnysouth.....	10
R. Shepherd.....	1	Almonte, St. Jno. s.s.....	50	St. Louis de Gonz.....	132 30	Wilcox.....	50
St. Mary's, Kx. bc.....	25	Williamsburg.....	150	Rv. A. S. Stewart.....	7 45	Carnduff, St. And.....	16 90
Prof. Kilpatrick.....	5	Rv. D. M. Buchanan.....	13 35	Richmond, Chal.....	114	Ednaburg.....	1 50
Mr. Mrs. Penman.....	350	W. Huntingdon.....	7 80	Aylwin.....	9	Moose Jaw, St. P. s.s.....	10 60
St. Mary's, Kx. s.s.....	5	Foxboro'.....	42 90	Chateauguay.....	87 25	Thunder Creek.....	25
Leaskdale, St. Pa.....	33 65	McKillop, Duff.....	87 78	Montreal, Calvin.....	21	Dubuc.....	2 30
Ailsa Craig s.s.....	18 50	Lindsay, St. And.....	225	Est. Henry Morgan.....	10 000	Rv. Alex. Fraser.....	12 25
Shelburne, Kx. s.s.....	17 52	Wakefield, Masham.....	100	Valleyfield.....	35 50	S. Kindersley.....	3
Lackey.....	6 70	Bellevil. St. St.....	93 82	Valleyfield s.s.....	12	Lumsden, St. And.....	18 05
Wallacetown.....	4 50	Rv. N. R. D. Sinclair.....	6 35	Chateauguay.....	20	Brownlee.....	4 90
Kippen Road s.s.....	9	Byng Inlet.....	69 56	St. Lambert, St. Cuth.....	26 22	Avonhurst.....	29
Pembroke, Cal. s.s.....	6	Kirton s.s.....	8 24	Lachute s.s. & brnchs.....	11 50	High View.....	7
Mr. Jas. J. Steele.....	10	John D. Patterson.....	125	Rv. W. T. Morison.....	8	Francis, girls' aux.....	25
Rv. Wm. Cooper.....	8	Mrs. P. Patterson.....	125	Bryson.....	10 88	J. D. Ritchie.....	1
Est. Mrs. J. Livick.....	10 0	Tor. Old St. And.....	600	Canmet Island.....	2	Waverly s.s.....	4 45
Rv. Dr. Armstrong.....	15 55	Kintail s.s.....	5 40	New Glasgow s.s.....	2	Crowstand.....	2 65
Galt, Kx.....	400	W. P. Innes.....	5	Chatham St. Mungo's.....	10 50		
Beaverton, St. And.....	375	Creemore, St. A. s.s.....	5 06	New Glasgow.....	5		
Kemble.....	69	Rv. W. D. Turner.....	8	Mille Isles.....	14 75		
Parkhill, St. Pa.....	1	Alex. Smith.....	15	Cote St. Gabriel.....	10 25		
Brucefield, Un.....	42 66	Tor. Cowan.....	228 56	Henry Birks.....	250		
Flos, Knox.....	21 80	Strabane.....	58	Que. Chal. Chinese.....	50		
Tor. College yps.....	20	Janet Johnston.....	2	Rv. C. A. Doudiet.....	2		
D. D. Christie.....	10	Smiths Falls, St. A. Chin.....	5	Lachute, E. s.s.....	4 25		
Brock, Pres. friend.....	25	Thames Road s.s.....	9 63				
Ham. Central.....	893 28	Holstein, ce.....	102 35				
John Munro.....	1	Holstein, s.s.....	12 20				
S. Delaware, Burns.....	23	Tarbolton.....	14 50				
N. Street.....	5	Cotswold, Zion.....	23 20				
Payne's Mills.....	5	Orillia s.s.....	28 16				
Tilbury E. Fletcher.....	50	Ottawa, Stewarton.....	85				
Cornwall, Kx. mb.....	18	Roxboro'.....	174 80				
Bobcaygeon, Kx. s.s.....	10	N. Mornington.....	18 20				
Crinan, Argyle.....	72	Pt. Hope, St. Paul's.....	119 91				
Burford.....	11	Brantfrd. Frringdn, s.s.....	200				
Rv. J. Anderson.....	25	Lon. St. And. s.s.....	61 65				
Mt. Hamltn. Chal.....	16 20	Moore, Knox.....	3				
Anon.....	5	Palmerston, Kx.....	156				
James Will.....	1	Caradoc, Cook's.....	64				
N. Easthope.....	74 80	Rv. C. T. Tough.....	16 90				
N. Easthope s.s.....	3 23	Preston.....	86				
Rv. G. B. McLennan.....	8	Williamsford s.s.....	2				
Wallacetown.....	2	Quaker Hill, St. A.....	92				
Hawkesvil, St. A. s.s.....	2	Oro, Esson.....	26				
Sutton s.s.....	4 90	London, King.....	77 67				
Tor. St. Jas' Sq.....	7	R. F. McKae.....	1				
Espin.....	6 50	Mt. Pleasant.....	14				
Greenbank.....	141 85	Holstein.....	98 40				
Atwood.....	46 3	Markham, St. And.....	75				
Belmore.....	78 40	Uxbridge, Chal. s.s.....	50				
Paisley, Kx.....	13 50	Linden.....	5 55				
Hill Campbell.....	5	Berlin, St. And.....	417				
Egmondville s.s.....	16	Seaforth, 1st. whms.....	20				
Nashville s.s.....	7 50	Weston.....	160				
Lansdowne, Chal.....	54 7	Renfrew, St. A. s.s.....	60 28				
Sand Bay.....	12	Renfrew, St. A. bc.....	10				
Fairfax.....	8 50	Renfrew, St. A. N. s.s.....	2				
Lansdowne s.s.....	19 24	Campbvl. St. Dav.....	110				
Fairfax s.s.....	2	Chesterfield.....	13 05				
Rv. D. D. McDonald.....	15 70	Port Elgin.....	158 35				
Bethesda.....	45 25	Lancaster, St. A.....	10 65				
Lake Charles.....	15 60	Delaware, St. A.....	28 25				
Nairn, St. And. s.s.....	5	Rv. Jas. Murray.....	11 65				
Tor. Ersk. s.s.....	25	D. F. McLennan.....	500				
Essex.....	62	Farewell, Bethel.....	37 40				
N. Bay, St. And.....	15	R. Templeton.....	5				
S. River.....	3 76	Almonte, St. And.....	12				
Ophir.....	1 95	Merrickville, Kx.....	7				
Dunn's Valley.....	99	Winchester.....	150				
Dorchester.....	11 05	Ottawa, St. Paul.....	250				
Sandy McVean.....	1	Tor. Knox.....	181 77				
Parry St. St. A.s.s.....	35						
Mrs. F. L. Hamilton.....	18						
E. Nottawasaga.....	21 30						
Victoria Harbor.....	62 26						
Rv. D. A. McLean.....	15 30						
Seaforth, friend.....	25						
Blake.....	19 25						
Western s.s., Rv. R.....							
Hadden's cl.....	12 50						

Mont. Erskine.....	\$1,000
Nrtn. Ck. & Rvrfld. s.s.....	50
Mont. Crescent.....	2,000
Mr. Mrs. H. Young.....	62 50
Ormsdown, St. Paul.....	364
Westmt. St. And.....	116 55

Quebec

Manitoba

Stonewall.....	\$27 95
Brant, Argyle.....	11 05
Neepawa, Kx. mb.....	18
John Kilpatrick.....	42
Grassmere.....	25 15
Suthwyn s.s.....	1 50
Morden, Knox.....	235
Stonewall s.s.....	13 22
Jos. McClure.....	2
Russell s.s.....	15
Neepawa, Kx. s.s.....	14 80
Milnerway s.s.....	7
Wng. St. Ste. s.s.....	15
Ashville s.s.....	3 75
"Prairie," Killarney.....	14
Lilyfield.....	26 70
W. Kildonan.....	6 05
Dairies.....	5
Beresford.....	2 80
Rose and.....	8 45
Wellwood, Oberon.....	100
Gilbert Plains.....	18 85
Glenlyon.....	3 50
Clearview.....	2 40
Oakburn.....	3 50
Brandon.....	20 60
St. L. Guilbert s.s.....	70
Orr s.s.....	6 45
Rv. J. M. Kellock.....	8
Holland.....	39
La Riviere.....	78
Mr. Mrs. G. Barnard.....	18
Lyleton, friend.....	10
Rv. M. J. Keith.....	8
Manitou, St. A. s.s.....	20
Alexander.....	256
Elva s.s.....	2 50
Dominion City.....	6 10
Wellwood, Oberon.....	100
Chater, whms.....	24
Green Ridge.....	46
Hunessville.....	2 5
Margrt., Kath. Kilgour.....	18
Manitou, Jr. ce.....	10
Dauphin, St. Jas. s.s.....	10
Rapid City.....	2
Douglas.....	50
Rapid City, St. Pa.....	144

Fleming.....	\$ 5
Swift Current.....	40

Saskatchewan

W. H. M. S.....	\$356 28
Rv. A. Fwing.....	8 04
Oxfd. Press, royalties.....	1,672 90
Wrs. Gossip Sch. Edgh.....	350 53
Rv. E. M. Dm.....	12 70

Alberta

Edmonton, 1st.....	\$151
Calgary, Kx. whm. bd.....	18
Edmonton, 1st s.s.....	30
Sunnyvale s.s.....	1 50
J. H. Jamieson.....	125
Mrs. Carter.....	125
Blairmore.....	14 05
Pine Creek.....	13 30
Rv. Wm. Hamilton.....	9 15
Wetaskiwin, Kx.....	50
Cowley.....	15
Calgary, Grace.....	275
Calgary, Grace mb.....	20
Silver Lake.....	5 25
Rv. J. E. Duclos.....	22 60
Killam.....	5
Prairie Park.....	11 35
Rv. W. T. Hamilton.....	3 62
Mrs. W. C. Jamieson.....	5
Namoa, Un. s.s.....	2
Calgary, Grace.....	34 50
Beaver Lake.....	1

British Columbia

Nelson.....	\$107
Pender Isd.....	50
Vancouver, St. Jno.....	27
Rv. A. W. K. Lerdman.....	6 65
Moyie.....	9
Kelowna.....	130
Victoria, St. And.....	122
Kamloops, St. And.....	60
Rv. W. A. Wylie.....	8
Chiliwack, Cooke.....	25
Victoria, St. Pa.....	68 30
Revelstoke.....	66 55
Kelowna.....	15
Victoria, 1st.....	55 40
Archie Brown.....	85
Victoria, 1st.....	45
Sooke, Knox.....	9 25
Eburne, s.s.....	3 35
Vancouver, Chal.....	16 20
Vancouver, 1st.....	20
Phoenix, St. And.....	30
Vic. St. And.....	34 50
Amn. Vancouver.....	15
Vic. St. Aid.....	30
Vancouver, St. Jno. s.s.....	12
Gorden.....	30
Golden s.s.....	5 25
Rv. Ng Mon Hing.....	6

Miscellaneous

Rochstr. friend 5	Nova Scotia	Dr. E. A. McCurdy .. 3	Newfoundland
Pr. Rv. S. Rohold .....119 50		Scotsburn s.s..... 3	St. John's, St. And.s.s.\$11
Rv. S. C. Gunn..... 10	Rv. J. D. McFarlane...\$ 9 15	Prince Edward Island	New Brunswick
Pr. Dr. J. F. Campbell 21 55	Margaree Harbor s.s... 8		Bocabec s.s.....\$ 55
Rv. J. M. Robinson... 10	Rv. A. F. Thomson ... 8 30	Wm. Gordon.....\$50	
Friend 2 50	Boularderie E.St.Jas.s 2 60	Marie s s 5	
A friend 30	Senator McKeen.....500	Annie McLean. 15	
Pres. Ch. of Ireland..1,212 50	Pr. Agent .. . 489 95		
Ch. of Setld.Col.Com.1,455	Rv. J. A. McKean.... 4 50		

Church Funds, East, 1910.

For Same Months, 1909.

	Received during Dec.	Rec'd Mar. 1 to Dec. 31		Received during Dec.	Rec'd Mar. 1 to Dec. 31
Foreign Missions..	\$3,612.09	\$40,492.13	Foreign Missions..	\$8,078.90	\$46,626.47
Home Missions....	1,010.93	4,930.29	Home Missions...	936.03	5,738.46
Augmentation.....	244.50	2,137.41	Augmentation....	500.98	2,891.50
College.....	1,210.47	8,619.77	College	551.30	8,946.81
A. & I. Ministers..	227.20	1,890.75	A. and I. Ministers	276.37	2,176.64
French Evangeliztn	98.55	687.61	French Evangeliztn	216.35	930.81
Pt-aux-Trembles...	122.75	266.25	Pt-aux-Trembles..	242.00	393.50
For Northwest.....	381.53	2,700.12	For North West...	663.06	2,725.62
Children's Day Col.	88.33	1,416.70	Children's Day Col.	301.37	1,731.46
Assembly Fund....	22.00	128.20	Assembly Fund....	35.00	161.10
Bursary Fund.....	315.60	1,170.02	Bursary Fund.....	143.37	996.47
Library.....	5.60	114.33	Library .....	.....	265.21
Widows' & Orphans'	24.00	93.87	Widows' & Orphans	50.00	114.50
Temp.,Moral Reform	34.00	262.18	Tem., Moral Reform	45.57	259.62
Unallocated	951.49	5,342.94	Unallocated.....	407.16	3,976.33
Total.....	\$8,349.04	\$70,311.57	Total.....	\$12,447.46	\$78,034.50

RECEIVED DURING DECEMBER

At the Presbyterian Offices, Halifax,

by Rev. E. A. McCurdy, D.D.,

and divided among the Funds,

as directed by the donors.

Acknowledged..... \$61,962 53	Refund	25	John D. McDonald..... 2	W. River, Green Hill... 30
Noel 18 6	Konchibouguae	25 10	R. H. McLeod..... 2	Halifax, Park s.s 50
" s.s. 2 27	Forks, Baddeck	50	Geo. McLeod	Harmony, N. Riv. 16
Moosebrook s.s 4 25	Pres. College Y.M.C.A. ...	80	P ilip McLean..... 1	Long River ... ..294 53
East Noel s.s 1 89	New Boston s.s	4 50	Allan McLean..... 1	Kensington, L ng Riv... 53
Noel Shore s.s 3 20	Escuminac	50	Donald J. Grant..... 1	The Misses Clarke..... 50
Wentworth W'chester . 53 69	Little Sands s.s. 1 30		Mrs. D. J. Grant 1	Wilcox s.s..... 3 50
Gore, Kennetcook..... 74	Garden Eden s.s..... 3		Mrs. N. M'Donald..... 1	Brookfield, N. S.....132
Pugwash 17 50	Halifax, Park	128	Alex Morrison	50 Alberton 329 55
Margaree Harbor 14	Interest	178 58	Fredrieton	75 Richmond Bay E., Port
Balfron s.s. 3 28	Board at College.....	141 80	Rent of Pasture.....	20 Hill 38
Mrs. G. F. McKay..... 3	James A. Grant 100		Belledune s.s 4	Hugh Livingston..... 5
Mrs. M'G. McKay..... 2	New Glas-gow, Un. ch. ...	150	N. River, Harmony.... 8	Sarah Cruikshank..... 5
Mrs. T. J. Reid..... 1	Glen Wilham s.s..... 3		Hopewell, Union.....	178 75 Pointe a-Car s.s..... 1 10
Maitland .....105 71	Rent of Pasture..... 20		Hugh Hann 5	Cardigan 42
Greenfield 27 70	Sale of Hay	25	Donald Chisholm..... 1	Rev. Jas. McLean..... 60
Richmond .....150	Elmsdale, 9 Mile riv.... 42		Bridgewater s.s.....	13 27 Students Board.....800
Sydney St. Marks, b.c... 45	W. River St. Mary's ... 123		Hebville s.s. 1	Refund 15
Refund 7	astlereagh 21		Mulgrave s.s. 15	J. A. McAulay..... 58
Interest 9 12	Richmond Bay, E. 3		Bedford..... 26 40	Gairloch 89 50
Ruth E. McNutt .....10	Flat River s.s 5		Sackville..... 1	Middle River 44 05
W.F.M.S. & H.M.S....180	Richmond s.s 6 45		Truro, St. Paul's.....	100 Bridgetown 20
Taymouth s.s 5	Piedmont s.s..... 4 10		Valleyfield s.s 5	" Feed my Lambs"... 10
Hampden, Rothsay..... 9 50	Dean s.s. 5 50		South Nelson s.s 2 55	Robert Stewart 3 75
Miss J. Margison..... 5	Mrs. L. A. Moore, in		" Christmas Gift"..... 5	Oldham 5
Interest .....125 36	memory of "Jack"... 25		Amherst,Knox..... 53 64	Pugwash 33
St. John, St. Johns 25	Otter Brook s.s..... 1 20		Dartmouth .....603 5	C Nicholson 25
Clifton, N.S. ....115	Halifax, Grove s.s..... 78 01		Mrs. Dodge 20	Plainfield s.s. 2
			Old cheques 21 70	New Glasgow, United 1,100
			Alex. Sutherland..... 25	" " member 50)
			Refund 49 85	" " s.s.....216 30
			N. Shore, N. River....148	Windsor, c.e..... 5
			Musq'd't Harbor 9 53	Friend 5
			Ship H'rb. Lake s.s 1 72	John McLean 45
			Mrs. Geddie's Annuity 100	Murdock McLean 45
			Woodville 10	St. John, St. And..... 162 91
			Bellevue s.s..... 5 70	Brookfield, N. S.....120
			Merigonish w.f.m.s. ... 10	
				Total ... \$70,311 57

Presbyterian Record

VOL. XXXVI.

MARCH, 1911.

No. 3

THE CHURCH YEAR AND WORK.

At this writing, there is uncertainty and anxiety in the offices of the church treasuries. When these lines are read the uncertainty will be over, but will the anxiety be past? It is a safe prediction that receipts will be some laps behind expenditure in the race for the closing of the church year at the end of February.

There are two questions with regard to this matter, how the supply gets behind and how to catch up.

It gets behind in this way. Take Home or Foreign Missions. Last year the church gave a certain amount, but much that pressed for the doing, both Home and Foreign, was left undone.

This year the demands are greater. The very success of last year's work brings the church into touch with new needs that she dare not ignore. Then, too, the spread of the Laymen's Movement warrants the hope of larger giving. The church is richer, and if faithful to her stewardship, more will be given. So, a little more of the work that God is giving us to do is undertaken by the committees in charge. The giving does not come up to estimate, and there is a deficit.

It may be said that money should be expended only as it comes in. It would be impossible to carry on foreign missions in that way. Men and women have been sent abroad and the work has to be maintained. The only way for committees who represent the church is to estimate what is absolutely needed, and what, from past giving, can fairly be expected, and go forward on that basis, assuming that the church they represent wishes to be faithful to the trust committed by her Lord.

Now follows the other question, what to do with a deficit, when it does come. What are the facts? There is the work

to do. There is the Lord's command to do it. There is the means He has put into our hands to do it with. If we use, as just stewards, these means, entrusted to us for that purpose, the work will be done and there will be no deficit.

It is plain then that there are only two alternatives, either to wipe out these deficits at once, each one doing his or her part, or—to have to confess that we are unfaithful stewards, spending upon ourselves and keeping for ourselves, what our Lord has entrusted to our stewardship for doing His work.

We do not want the latter. Let us do the former with glad heart, thankful that He has so honoured us in making us partners with Himself in the great work of Race Redemption, making a better and happier world.

Mention was made in last issue of an earnest worker, who in getting subscriptions for the Record, kept in mind poorer families and when there was need, got another to pay for a copy for them. A lady writes on a larger "inner circle;" while yet another tells of a good lady who subscribes for twenty copies, to be distributed in the congregation. It is a good way of doing Home Mission work.

"What is the chief end of man?" This is the greatest question in the world. And equally great the answer of our good old Shorter Catechism—"Man's chief end is to glorify God" with its inevitable sequence, "enjoy Him for ever" here and beyond.

All other aims and ends should be subordinate to this chief one, and all others will fail to give the happiness they promise. Life is enjoyed in proportion as it makes this chief end its aim, and it is disappointing in proportion as it gives the first place to some other end.

THE PASSING OF DR. A. J. MOWATT.

"And Enoch walked with God, and he was not for God took him." Change the name to Andrew Mowatt, and read the verse over again, as fitting as long ago when the race was young.

The Record owes a wreath to this tomb, for nearly all the sermons that have appeared in its pages for the past twenty years have been from his pen. Such tribute none will gainsay, for, widely as he was known, there is no thought of him anywhere but of kindly respect and affection, deepest and strongest in those who knew him best.

His large place in the heart of the Church was owing to two things, his preaching and his practice. Both were in harmony and both were good.

His preaching was original, with the old, familiar truths always given in a new setting. It was picturesque, he made Scripture scene and story live again. It was evangelical, with Christ as its centre. It was practical, in its insistent call to goodness and away from sin and wrong.

It is doubtful if there is any minister, in Canada or elsewhere, who, through a long life, has invariably come to every service with his sermon so carefully prepared even to the last word. Pages were written and rewritten that they might be his best.

It is equally doubtful whether any other has been, as he has been, through life, at his work by four o'clock in the morning preparing his messages. His midnight oil was that of dawn, the best of the day.

Other sermons might attract by the clearness of their thought or the strength of their logic, his were the simple, homely, pictured truths that aimed at heart and life,

His practice too was in keeping with his preaching.

In the front of an old diary, written fifty years ago, when he was starting out in life, are some words which we give because they may be helpful to others:—

"Life is short, hence arises the importance of living to the best advantage.

"Now this life was given for the glory of God, and therefore it is my most reasonable service to render it subservient to

that end. For this purpose I will endeavor to observe certain rules which may enable me to regulate my conduct and fulfil the object of my existence.

"First Rule.—I will endeavor to act from right motives and unto right ends, that in all my labours the glory of God may be furthered rather than retarded.

"Second.—As far as possible I will live at peace with, and cherish proper feelings of love and respect for, all men, especially those who are of the household of faith.

"Third.—According to the Scriptures, I will try to do good to all men, even to those who do most injure me.

"Fourth.—I will never cherish feelings of revenge or resentment, nor a fretful, discontented disposition, but endeavor to preserve equanimity and exercise patience in the most trying circumstances."

These rules are hard to live up to and condemn the most of us, but those who knew him best know how nearly he lived to his own ideals.

He "walked with God" a simple, honest, true, transparent, kindly life, unspoiled and untarnished by the world.

"And he was not, for God took him." Sitting in his chair on the platform that beautiful Sabbath morning, waiting to preach his sermon on Rev. I: 17, "When I saw Him I fell at His feet as one dead," listening enrapt while another read John's vision of Jesus from that wonderful chapter, without sound or motion or sign of any kind, he was away.

Memories come thronging from well on to half a century ago. His first and only Summer as a student catechist was as minister's assistant in the wide-spread congregation of my boyhood's home. Later, my first and only Summer as a student catechist was in a section of his congregation, but newly set apart for separate service. After days but strengthened the bond, while for the past twenty years the tie has been pulpit and pew. Oh for help to learn the lesson of his humble, patient, faithful life!

It is expected that a memorial volume of Dr. Mowatt's sermons will be published shortly.

THE CHURCH AND THE WHITE SLAVE TRADE.

Rescue and Preventive Work.

BY REV. J. G. SHEARER, D.D.

FOR THE RECORD:—

Your readers are already aware of the awful facts, that there is a traffic in girls for immoral purposes, and that tens of thousands of young girls, tenderly loved of their mothers, are victimized annually—lured or coerced into a bondage infinitely worse than that of the African Blacks in the South. What is being done to rescue these cruelly wrecked lives, and to save others from being wrecked?

This question was submitted to the General Assembly in Halifax, 1910, by the Board of Moral and Social Reform and Evangelism, and the authority of the Assembly asked to begin work, in co-operation with the women of the Church, along both rescue and preventive lines. This authority was granted.

The co-operation of the women is, of course, essential in such a work. The Board therefore (1) is forming, in the large centres and populous districts, Councils of the Women of the Churches to assist in the work, and (2) invites the rural congregations to appoint in each a woman who will act as correspondent and agent among the women of her own church. These, whenever appointed, should be reported to the office of the Board, Confederation Life Building, Toronto.

The work of these auxiliary councils and agents will, among other things, be (a) to arrange for meetings of the women when any speaker is available; (b) to distribute literature among the women; (c) to report any cases of girls leaving the neighborhood to live, study or work in cities; (d) to find and report women who volunteer to employ or give shelter and a mother's love and care to any girl who has been rescued, or who is in danger, and has come under the care of the Board; and (e) to assist in any other way found necessary or possible.

The Board has appointed as its first worker in this new field of service Miss M. C. Ratté, well known as a capable and interesting speaker in the interests of the

French work. Miss Ratté has full command of both French and English, has long desired to give her life to such work, gives herself with the earnestness of love to those she seeks to help, and has in the past been instrumental in saving from the life of shame a number of young girls, and under Christ restoring them to purity, respectability and usefulness. Miss Ratté began her new duties February 1st, and already has several hopeful cases under her influence. She is being designated as a deaconess of the Church.

May we not count upon the constant daily prayers of the whole Church for the special blessing of God upon Miss Ratté, the women who help her, and the Secretaries of the Board who direct the work, that their efforts may be marked by Divine wisdom and Christlike devotion and tenderness, and made effective to the saving of large numbers of girls otherwise in deadly peril at the hands of cruel, cunning and unscrupulous wretches, ready at any cost to exploit their victims?

FOREIGN MISSION DAY.

BY R. P. MACKAY, D.D.

The 12th March has been designated by the General Assembly as Foreign Mission Day. Congregations not taking weekly or monthly offerings are asked to make their contributions for foreign missions on that day. Special envelopes for that offering can be had on application to the Foreign Mission Office, 439 Confederation Life Building, Toronto.

There are eligible young candidates making application. Not less than four graduating doctors are seriously considering the foreign field. We have requests at the present time for five or six doctors in our different missions. Shall we have to decline their applications for want of funds? That would be a deplorable outcome of all the appeals for men, and the assumed responsibility for fourteen millions as our share of the heathen world.

Surely the Presbyterian Church will not fall down in this purpose to do her fair share!

WITH THE SUPERINTENDENT.**Through the Presbytery of Vermilion.**

BY REV. W. D. REID, B.D.

FOR THE RECORD:—

At ten o'clock on a wet Saturday night, I landed from the C. N. R., at Lamont, east of Edmonton, and was met by a kindly friend, and taken to his home.

Sunday morning was pouring rain.

In Lamont the Methodists and Presbyterians have a kind of local co-operation. Both shared in building the church, and they use it alternately.

Such an arrangement seems to work fairly well here, though, I notice in my journeyings, that Presbyterians do not seem to be enthusiastic over such a plan. Experiences have been sometimes disappointing. Many churches appear to have been built under the impression that they were to be union churches, but they have always turned out to belong to some other denomination, and the poor "Easy Presbyterians" have been left out in the cold.

It being the turn of the Methodists that morning, I had the pleasure of sitting in the pew, and afterwards met and talked over the situation with several of our leading Presbyterians, who were at the service. Lamont has since been happily settled, Rev. Mr. Allan, formerly of Innisfail, taking charge of the field, of which this is one of the stations.

In the afternoon, I visited Creekford, and met some good, faithful Nova Scotians, and then drove on to Chipman, another preaching point.

The following day, taking the train east, I found myself at Vegreville, the home of the famous hospital, which has had its troublous days, but all is peaceful now, and prospering, under the able management of Dr. Arthur, a Maritime Province man.

The hospital is a model of cleanliness and efficiency. Dr. Arthur was just then commencing what was to me a very interesting experiment. He had secured a house and about a dozen Ruthenian boys, had put his mother in charge, and was preparing to board them for the winter. His great aim is to bring them under thoroughly Christian influences, and at the same time, give them a good education by sending them to the

public school, and fitting them for Christian leadership among their own people. His venture is a noble one, and is well worthy of the support of the Presbyterians of Canada.

The boys are bright looking fellows, full of life. Some of them, wearing their fathers' (or some other fellows' fathers') coats, about twice too large for them, presented a comical appearance. But it is an undertaking of great promise, and the right man to handle it is Dr. Arthur.

Rev. Mr. Campbell, Secretary of the Bible Society, was having a meeting in Vegreville, and, by request, I spoke on "The needs of Christian works in Alberta."

Next morning, one of our faithful and efficient missionary laymen from Scotland, Mr. Crome, drove me a dozen miles or so to a farmhouse, where quite a number of the neighbors had been gathered, and we had a delightful service.

From this, another eight or ten miles to Warwick, the night was dark "as Egypt." Rain poured in torrents. The mud!!! but we had a good gathering in the school house, and a service, I trust, of profit to us all.

The morning dawned clear and bright, and we duly reached Savoy. Three points on the C. N. R., Savoy, Innisfail and Ranfurley, are supplied now by Rev. G. Paterson.

The next point was Mannville. Here we have a beautiful little church and some fine people. A meeting was held, the Board of Management interviewed, and the cause encouraged as much as possible.

Twelve miles from Mannville is Scotstown, which we were carefully instructed, is not Scotstown. It is one of the preaching stations of Mannville field.

Arriving at the school house, the following, in substance, took place with the first man I met.

"What is your name," I asked.

"Reid," replied the old gentleman,

"Allow me to congratulate you on such a fine name," said the Super, "that is my name too."

"Ah weel," said the farmer, "it's no' a bad name."

Among other interesting personalities in

that community was Mrs. Service, mother of Robert Service, the author of "Songs of a Sourdough." His brother is Secretary of the Board of Management in our little congregation here. The Scotch seem to be "making good" on the plains of Alberta.

From Mannville to the thriving little town of Vermilion, where Rev. Mr. McSimons holds the fort for Presbyterianism. He is the faithful and efficient Convener of Home Missions in the Presbytery. Vermilion has one of the best churches in Alberta, outside the large cities.

After addressing a meeting at Vermilion Friday evening, on Saturday morning, the Home Mission Convener and the Super "hit the trail" for a fifty mile drive northward, fared excellently at noon in a little log shack, pushed on to the mighty Saskatchewan, were ferried across, and northward again until sunset, when we put up for the night.

On Sunday, we drove thirty miles, had three preaching services, dispensing the communion at each of them, and three little ones were presented for baptism.

At Londonville, the last of the three services, there were forty-five present. We were late in arriving, and before the close of our service, the darkness came on. There were no lamps. To me, it was a very solemn occasion, as we sat there in the semi-darkness, people from many countries and climes, in a strange land, remembering, in the Supper, our one Lord and Master, Jesus Himself drew near, as in the olden days, and we all felt the power of His presence, as the night closed in upon us.

I went home with a good Scotch family and at 10 p.m., broke the fast from noon.

The two fields visited during the day, of which the three preaching places are stations, are called the "Moose Hills field and the Londonville field." The men supplying them were Messrs. Thompson and Galbraith, both from the old land, and both have done excellent work.

A forty mile drive on Monday, brought me to the thriving little town of Islay, further east on the C. N. R. Some early settlers from the Isle of Islay gave it its name. The people pronounce it "Ila." Here, Rev.

Mr. McLellan is doing good work, has a nice little church and manse and a fine congregation.

After preaching in the evening, and conferring with the Board of Management, I took the train at three in the morning, and with the first streaks of dawn reached Lloydminster, that thriving little town of "Barr Colony" fame. The line between the two provinces of Alberta and Saskatchewan runs right through the middle of the town.

It was to this promised land that Barr led his Colony of English immigrants in March, 1903. The Colony was not altogether a success, and that particular scheme ended, so I was informed, in his being conducted out of town to the accompaniment of the eggs of ancient origin.

Notwithstanding initial difficulties, the town has made good progress. The Anglicans are the most numerous, but there is a thriving Presbyterian Church, under the faithful leadership of Mr. Beile.

A very satisfactory meeting was held with the people, and afterwards with the Board of Management. The latter is made up of live business men, so there was little a Superintendent could do to help except congratulate and encourage.

Fifteen miles south of Lloydminster, is the school house of "Sunnydale," a community composed largely of Nova Scotians of the true blue type. In the afternoon, we had there, an excellent gathering, and then on fifteen miles to Oxville.

Here, away in the country, thirty miles from Lloydminster, we have a little Presbyterian Church and a thriving community of Macs, largely from the Maritime Provinces. The night was cold, and with nothing to eat since noon it was two cold and hungry travellers, Mr. McLellan and myself, that reached the little church on the hill. But a roaring fire in the stove and a good hearty welcome from the people, dispelled all thoughts of these inconveniences. After an address, the meeting was thrown open and several spoke on the work.

In the hospitable home of Mr. Joseph McLeod, formerly of Pictou, N.S., I spent the night, next day drove back to Lloydminster, and at half past one in the morning, took the west-bound train back to Vermilion.

Thirty miles south from Vermilion, in company with the Convener, Mr. Simons, I visited the Cumming's field.

The first point is fifteen miles from Vermilion. Service is held in the school-house. School was not "out" when we arrived, and to my great delight I found that the lady teacher and I had gone to the same school in earlier days.

A goodly number gathered, and as the children all remained, they were given the place of honor in the address.

Fifteen miles further south, we reached the "Heather Bell School House." Most of the people are Scotch. Mr. Black, now of the Presbyterian College, Montreal, labored here last summer, and many were the inquiries for him.

The following day we drove on to Lindville, where Mr. Proctor, now of Montreal College, did good work last summer.

At Ganton's school-house a meeting was held, and after service quite a discussion arose, as to whether the services should be closed for the winter. Finally it was decided to carry them on as usual.

This is often a difficult question. Many a young man makes his way for miles, through bitter cold, to his preaching place only to find an empty school-house, without any fire. Only this week, a young man told me that for two Sundays he had tramped seven miles through bad roads and bitter weather, only to find no one present. This winter being a specially cold one, many of the poor lads from the Old Country have had bitter experiences.

This completed my itinerary of the Vermilion Presbytery on the C. N. R. line. It by no means completes the Presbytery, as the latter includes the G. T. R. right down to the Saskatchewan border, all of which, with one exception, has been visited. But enough for the present.

What possibilities, what sacrifices, what duties, what privileges, lie bound up in these far flung fields in this Western country, God only knows. Brethren pray for us.

"We must not lose our hold on the spiritual leadership of Jesus Christ. He alone can assuage the world's sorrow."—Fitch.

ECHOES FROM EDINBURGH.

BY REV. A. E. ARMSTRONG.

FOR THE RECORD:—

The greatness of the World Missionary Conference becomes more evident as time passes. For many years, it will be looked back upon as the occasion, when the latest deliverances on the most important phases of Christian Missions were set forth. The nine-volume report is the finest and fullest set of missionary books ever produced. Many have them; others will yet secure them, as they will be the standard, and most up-to-date work on the subject until the next World Conference is held.

But a large number of people have not the time to read such a large report. The Conference Committee have, therefore, had prepared a digest or popular report of the Conference.

"Echoes from Edinburgh" is, therefore, really the story of the Conference in popular style. It is exceedingly readable, and even entertaining, and has that flesh and blood in it which the official reports necessarily lack. The titles of the chapters form an attractive bill of fare;—"World History and the World Mission," "The Preparation for the Conference," "Edinburgh," "The Opening Evening," "The Delegates," "Aspects of Procedure." Nine chapters are devoted to the reports of the eight commissions. Each gives the gist of the subject, by presenting in a most attractive way the salient features and the cream of the commission's report. An "Analysis in lieu of Index" makes the volume easy of reference so that, one can readily turn to any particular topic treated.

To say that this book should be in every Christian home, may sound trite because the phrase is so familiar, but, it is very near the truth. If missions is the chief business of the church, then, it is the chief business of every member of the church. And every Christian should know something of that "chief business" and how it fares. Possibly no single book has ever been written, which gives that information so concisely and so interestingly, as "Echoes from Edinburgh, 1910." The price of it is one dollar, postage extra, but it will be supplied for one dollar, postpaid, by ordering from the Foreign Mission Office, 439 Confederation Life Building, Toronto.

WELCOME TO KOREA.

FIRST LETTER FROM T. D. MANSFIELD, M.D.

(Dr. Mansfield is one of the three missionaries to Korea from the Western Section of our Church.)

Song Chin (Joshin), Korea

January 14, 1911.

DEAR MR. ARMSTRONG:—

My wife and I arrived safely at our destination on Christmas Day.

Our trip up the Korean coast was the pleasantest part of the whole journey. From the time we met Mr. Foote in Wonsan until we became the guests of Dr. Grierson at Song Chin, we were made to feel like old friends just returned from a trip abroad.

We were the guests of Mr. and Mrs. Foote at Wonsan, for a whole day. Then at Soyo, we were met by Mr. McRae and Miss McCully who escorted us fifteen miles inland over a most interesting tramway to Ham Heung, where Mrs. McRae and Miss McCully, Mr. and Mrs. Young and Dr. McMillan gave us a most cordial welcome.

Perhaps you know already that the tramway of which I speak is furnished with manpower only, the car being pushed by two coolies, who run behind and jump on and ride when the car has attained sufficient momentum or is on a down grade.

But it was at our destination for the present in Song Chin, on Christmas evening, that we were given the biggest reception of all. All the missionaries came out to the steamer to meet us. My wife and Mrs. Grierson rode from the dock home in a sled built of pine limbs and boxes, drawn by a cow whose driver was comfortably perched on her back. From the moment of our coming we have been made to feel perfectly at home among our new friends.

We are now settled in our new house which was almost complete when we arrived! It is well built and very comfortable, and we are very thankful that we have such a pleasant home.

The winter that we feared has proved not so unpleasant as we supposed it would be. We were mistaken in supposing that the harbour would be frozen. It is always open, and ships are constantly coming and going. The cold is at times a little unpleasant, but never severe.

REV. H. H. MORTON, B.D.

In connection with the Annual Review of the work of this Mission, beginning on the opposite page, the tenth Annual Report of Rev. H. H. Morton, B.D., is referred to on page 110. Mr. Morton, who has been associated for the past ten years with his father, Rev. John Morton, D.D., in the Tunapuna field, modestly elects to have the senior missionary state the general work of the field and its progress, as is done on another page, and contents himself with supplementing that report by details regarding the opening of new schools in new districts, and of others taken on the list of Government assisted schools, all showing the steady expansion and success of the mission.

The value of a Christian week day school, and a Sunday School, and a Sunday service at the school house, as at Biche, where there are hundreds of East Indian settlers, and no other school nearer than eleven miles, cannot be over estimated. At San Juan, too, with two thousand East Indian names on the Government tax books and no other school.

Of all the twenty schools in the district, Mr. Morton writes:

"On Sabbath a service and a Sunday School are held in each of our school-houses.

"Thus, by teaching and preaching, young and old are pointed out the Way and the Truth and the Life, the only source of life and salvation."

A Missing Report.

For twenty years, the Report of Rev. A. W. Thompson has had its honored place in the Annual Review of the Trinidad Mission. For reasons of health, Mr. Thompson has found it necessary to leave the Tropics and the Mission, and take up work again in the more bracing climate of Nova Scotia, where he labored so successfully before going out. That he may be long spared to continue the work, to which he has always given himself, at home and on the foreign field, with such intensity of zeal and energy, will be the wish and prayer of his many friends.

Our Trinidad Mission.



In publishing once more an annual survey of this Mission there are two features to which we would refer.

One of these is that its worthy pioneers, Dr. and Mrs. Morton, with their forty-three years of service, stand, in seniority, at the top of the honor roll of men and women who have gone as our substitutes, to carry to the heathen the knowledge of a Saviour from sin. They have had their trying experiences, but with thankful hearts they can look back over the way they have been led, and around over the large Christian community that has grown, through the labors of themselves and others, from the three East Indian boys, whom Dr. Morton tried to teach

under the shade of a tree, by the wayside, more than forty-three years ago.

The other feature, one in which this field is unique, not only among our own missions, but probably among all modern missions, is that three fourths of the amount expended in carrying it on, is contributed in the field. This support on the field comes chiefly from three services.

(1) The Indian Christians have been trained to realize their stewardship, and give liberally, contributing nearly eight thousand dollars during the past year, or an average of more than six dollars per communicant, out of earnings that with many are very small. See table of statistics.

(2) The estate owners, for whom these East Indians work, have, as a rule been generous supporters of the work.

(3) The Government, recognizing its duty to these immigrants from India, and having the fullest confidence in our men, instead of establishing schools of its own and managing them, pays the Mission so much per head, as "result fees" for every child that passes a certain standard of examination. The Government also pays a rental for the school-houses, which are owned by the mission.

The missionaries on the other hand, can give whatever daily Bible teaching they

may wish, and they have full use of the school-houses for Sunday School and for preaching services.

In all this, there is no favouritism on the part of the Government. It is simply the best way in which they can discharge their duty to these strangers, and fit them to become good citizens.

The Government also pays for the education and training of teachers, in the Institutions of our Mission. We do not know of any other mission in the world that has similar advantages, or, for that matter, any Government.—"Ed."

Statistical Summary for 1910

	Tuna- puna.	San Fernando.	Princes- town.	Couva.	Total.
Canadian Missionaries....	2	4	1	1	8
Ordained Natives...	1	1			2
Catechists...	13	10	13	14	50
Bible Women...	2	1	6		9
Baptisms:—Adults...	36	30	10	15	91
Children...	83	109	42	32	266
Total...	119	139	52	47	357
Marriages...	18	27	7	7	59
Canadian Teachers...	1	1	1		3
Schools...	20	17	13	10	60
Boys on Roll...	2,023	1,386	1,130	767	5,306
Girls on Roll...	1,056	559	534	361	2,510
Total on Roll...	3,079	1,945	1,664	1,128	7,816
Av. Daily Attendance of Schools...	1,845	1,119	914	617	4,495
Total number enrolled for year...	4,059	3,076	2,207	1,491	10,833
Communicants, Dec. 31st, '09...	240	504	294	166	1,204
Added during 1910...	17	59	12	10	98
Died...	1	16	2	2	21
Removed...	2				2
Suspended...	2	10			12
In good standing, Dec. 31st, '10....	252	537	304	174	1,267
Net Increase....	12	33	10	8	63
Sabbath Schools....	20	21	20	14	75
Number on Roll...	882	1,182	1,021	595	3,680
Daily Av. Attendance...	529	830	505	400	2,264
Contributions, Proprietors....	\$600.00	\$96.00	\$45.00	\$288.00	\$1,029.00
" Native Church...	1,311.70	1,770.46	1,364.15	1,261.59	5,707.90
" Susamachar Church		2,020.60			2,020.60
Total Native Church...					7,728.50
Average for Communicant...	5.22	7.07	4.48	7.35	6.10
Iere Girls:—Attendance...					33
Naparima College Attendance...					68
Pres. Training School Attendance...					13
Presbyterian College Attendance...					15
Pres. Teacher Training Classes...					120

TRINIDAD MISSION FOR 1910 GENERAL SURVEY.

The year 1910 has been one of much anxiety and unusual strain upon your missionaries, owing largely to the reduction of funds from Canada throughout the year. Not only did this reduction prevent expansion of the work, which was in many cases very pressing, but in some instances led to the abandonment of long established work at some points, and the weakening of the forces at others.

At no time in the history of our mission were opportunities for service greater, or the outlook for substantial progress more hopeful. The East Indian population in the colony is rapidly increasing and becoming yearly a larger and more important element of the population. General intelligence and material prosperity are on the increase, and the opportunities for aggressive missionary work growing year by year.

In the face of such facts, any backward movement necessarily causes pain and discouragement to those directly connected with the work and anxious to spread the Gospel of the Kingdom. We trust that this burden, owing to retrenchment, will soon be lifted, and that more adequate support may be forthcoming to carry forward the work.

Staff Changes.

In April, Dr. and Mrs. Morton returned from furlough to enter upon their 43rd year in connection with the mission. The history of missions furnishes few instances of such long, devoted, and successful services as that furnished by our pioneer missionaries.

At the close of the year, Rev. A. W. Thomson, M.A., retired from the Couva Field, and Rev. W. I. Green, B.A., who arrived in December, becomes his successor. We part with Mr. Thomson with feelings of sincere regret. Owing to circumstances which he considers beyond his control he has felt compelled to retire from the work. For twenty years he has laboured with great zeal and energy and with conspicuous success. Our prayer is that his labours in the home field may be abundantly blessed.

In July, Miss Archibald, after a strenuous period of five years' work, left for Canada on furlough. During her absence her place

has been filled by Miss Jamieson, late of the Central India Mission. We wish to express our most hearty thanks to the Ladies, East and West, who made it possible to secure the services of Miss Jamieson.

Educational Work.

(a) Primary Education.

The number of schools in the mission is the same as reported last year, but the average attendance has considerably increased. This has brought about the necessity in several schools of appointing assistant teachers. This means a greater demand for teachers than at present we can supply.

The Revised Education Code has made provision for the introduction of new studies of a practical character, but at present our schools are not fully equipped to develop this work. Effort in this direction will be made as soon as possible.

(b) Iere Girl's Home.

The action of the W. F. M. S. in assuming fuller responsibility for the home has been most gratifying. The work during the year has been encouraging, and good progress has been made. The coming of Miss Jamieson was most opportune, and her presence during Miss Archibald's absence has been of much service.

The work of the home is destined to tell powerfully for good on the whole life of the mission and if fuller equipment could be provided much still might be accomplished in the further training of Bible women and female assistants for our day schools.

(c) Secondary Education.

The attendance at the training school and Naparima College has been the highest in the history of these institutions, and the work in general satisfactory in a high degree.

Much thought has been given to the need of enlarging the scope of work done in these schools, thus bringing them more in line with similar institutions at home. In some respects, our Secondary Education is quite equal to that of the home land, but lacks in several lines of study now regarded as imperative for the best preparation for life. We hope in the near future that some way may be found by which these defects may

be remedied, and our educational work in general be made to profit by this advance.

(d) Religious Education.

Religious instruction continues to receive the large share of attention given in former years. At the annual examinations of the Trinidad and Tobago Sunday School Association, the pupils of many of our schools took a prominent place, and in the senior department led the colony.

Presbyterian College.

The College was in operation during eight months of the year. Fifteen students attended the regular classes, and about one hundred and twenty were enrolled in the several classes of the teacher training work.

The work has been encouraging, and the men manifest a growing interest in their studies. The aim of the teacher training classes is partly to serve as a preparatory work for the regular work of the college. If well equipped and earnest efficient workers are to be forthcoming in the future, we think that only such may be looked for as the result of this careful, prayerful endeavour to cultivate the minds and hearts of those now in the earlier stages of service.

Evangelistic Work.

Few changes have been made in the methods of work during the year. The reduction of "Income from Canada" fell most heavily on this department of work. In some cases, this led to dismissal of agents and the abandonment of ground occupied.

In all fifty men are reported as catechists. This is rather misleading at first thought, as almost half of this number are school teachers, who devote what time they can outside their arduous work in the schoolroom to evangelistic work. The work cannot expand in this way, and the whole question of more adequate provision for preachers and native pastors is most pressing.

The contributions of the native church for 1910 exceeded those of last year by nearly one thousand dollars. This, in view of the fact that business during part of the year was in a depressed condition, is very encouraging, and gives hope for continuous increase in the future.

The Government of the colony continues to aid in educational work. Of our total in-

come for the year less than one-fourth came from the church in Canada.

Judging by statistics considerable progress has been made. A careful study of the reports of the different fields of the mission seems to emphasize the fact that not many adults are being received from the non-Christian community. This state of things will, of necessity, continue until an adequate number of evangelists can be set free to labour among the non-Christians. At the present time the efforts of the native workers must be largely given to the oversight and training of the Christian communities.

Our thanks are extended to all the friends who by their prayers and contributions have assisted in our work.

F. I. COFFIN,
Sec. Mission Council.

FORTY-THIRD ANNUAL REPORT

of Rev. John Morton, D.D., Tunapuna.

I returned from furlough in April. During our furlough, Mrs. Morton and myself had been cheered by encouraging reports of the work, and on our return, we found that real advance had been made—buildings had been enlarged to meet increased school attendance and a new station had been opened.

I shall leave my colleague to report about our schools, but it should be emphasized at the outset that, in addition to their educational value, schools are a chief means of occupying our territory and of reaching the hearts of parents, as well as children.

Two things urge us to press forward, namely, the increase of the East Indian population, which is growing at the rate of 3,400 per annum, and now numbers nearly 111,000, and the movement of the people from our older stations to new fields.

As a result some of these older stations have not increased in strength, the loss by migration being scarcely made up by the fresh converts from heathenism. We are thus urged on to follow our people and extend deeper and deeper into what were till lately forest lands. We cannot afford to wait, for fresh crowds coming increase the mass of heathenism and the strength of its opposition to the Gospel.

Sabbath services were kept up regularly at twenty-one stations, and more occasion-

ally at four others. The attendance at many of these is very largely Christian, and work among the heathen has to be promoted by special meetings and of visiting. For this hand to hand field work many more catechists could be employed in our wide and scattered district did funds permit.

With some shades to keep us humble, the work has been encouraging. For example, in this field, one hundred and nineteen were baptized during the year, thirty-six of whom were adults. Of these eight were over forty years of age and one was seventy.

We have been told "the young are your only hope." Divine grace knows no such limitation. Grey headed and feeble men and women have been brought to Christ out of Hinduism and Mohammedanism.

Nor is this all. There are Hindus of all ages entangled by caste and family ties who are praying for pardon in the name of Jesus.

One such, in the prospect of death, to my "word of exhortation" replied, "that is just what I am doing, asking forgiveness of God in the name of Jesus." The hand of the Lord is not shortened.

A young man of Brahman caste, who had become familiar with the Bible in Miss Blackadder's school, was visited by me in illness. When I took up his Bible, he promptly asked me to read the 86th Psalm. The bondage of Hindu family life restrains many who are yet readers of the Bible.

Guaico, twenty miles east of this, by railway, is the gate of a circle of new settlements, in which we have seven schools. Here the missionary must spend from Friday till Monday, at least once a month, with shorter visits between.

Accommodation was absolutely necessary, but we had no means to build. In July through the kindness of a personal friend in London, Mrs. Morton was able to devote £50 to this object. With some seasoned native wood, which we had on hand, a cottage, 26 x 18, has been built for the missionary when living and working in this part of the district.

A Jubilee Year.

As I have entered on my fiftieth year in the ministry and laboured thirty years in the Tunapuna field, it may be well to note some things of interest in connection with

this field. (Dr. Morton's first thirteen years were spent chiefly in the Princetown District of the Mission Ed.)

By an arrangement with Bishop Rawle, of Trinidad, this district had been left to the Church of England for East Indian Work.

After some years, finding that he could not work the field, he resigned it to us. Rev. Alex. Falconer, then of Grey Friars church, Port of Spain, Trinidad, now Dr. Falconer, of Halifax, Nova Scotia, deserves honourable mention for his zeal and liberality in getting this new arrangement negotiated and the field occupied.

We broke ground just thirty years ago in this Tunapuna field.

There are now three churches, twenty schools with suitable buildings, nineteen of them assisted by Government, and aid promised to the twentieth, as soon as our new building is completed. 3,079 children are on the roll with an average daily attendance of 1,845. There are 882 in Sunday Schools. Two native ministers have been raised up—one of them now dead—with five catechists and eight teacher catechists, seventeen teachers, and forty-three pupil teachers, all won for Christ out of heathenism.

The ordained minister, Rev. Andrew Gayadeen, has done excellent work during the year. In my absence, he greatly assisted in the Hindi printing, and since my return, as he is continuing to live in Tunapuna, he still takes a large share in this work, which he enjoys, and for which he is well fitted. This whole district at its present stage, is a series of distinct stations, each gradually developing, but worked as one mission field in which the three pastors co-operate.

When going on furlough, Mrs. Morton handed over her girls to the Iere Home and closed up that branch of her work. On return she resumed her night school, visiting and temperance work.

On my return I attended to the request of the Foreign Mission Committee for a full report of the properties of the mission. Our general property book was brought up to date from the local books, and the value of each property having been estimated by the Mission Council, a copy of the whole in de-

tail was forwarded by me to the Foreign Mission Committee in September.

Miss Blackadder is still with us as a friend and fellow worker.

We are greatly indebted to the women of the church for their interest and support and for mission boxes received, including the yearly valuable one from Chalmer's Church, Quebec.

SIXTEENTH ANNUAL REPORT

of Rev. S. A. Fraser, San Fernando.

All extension and new work was stopped after we were informed that \$1,320.00 had been cut out of our estimate for this field. Building operations in hand had to be completed, and necessary repairs to save buildings from ruin had to be effected, so that we closed the year with a debt of \$750.00.

The people of Fyzabad are steadily reducing the debt on their church under the management of our catechist, Mr. C. Prayag.

Three of our regular catechist stations were closed during the year. They were supplied on Sabbaths by voluntary workers from San Fernando. In this work Messrs. G. Achharaj and Deosing did good service.

Our seventeen schools and twenty-one Sabbath schools have been regularly maintained, and the total enrolment and average attendance show an increase over last year. Three thousand and seventy-six children received religious instruction in our day schools alone during the year in this San Fernando District.

Siparia school house had to be enlarged at the beginning of the year, and the attendance has increased so rapidly under Mr. Saltanti, that another enlargement has become necessary.

The heathen people in two districts, about eighteen and twenty-five miles from San Fernando, have been pleading for schools. The reply to them was, "no money, cannot extend our work any further."

The communion was dispensed twice during the year in seven different places, five of these being centres for future congregations. Fifty-nine were added to the Communion Roll. One hundred and thirty-eight were baptized during the year. Three thousand seven hundred and eleven have been

baptized in this field since Dr. Grant began the work.

Sixteen of our communicants died during the year, and our staff of workers suffered by sickness and death.

Mrs. Lal Bihari died in October, and the faithful Babu himself has not been well for the year, being confined to his bed for over two months. His health has been improving for the last few weeks, and we are beginning to entertain the hope that he may again for a time be able to engage in the work he loves so well.

Mr. C. Prayag and A. Girdhari, two of our leading catechists, were also laid aside for a time by sickness. Mrs. Laltoo, a faithful Bible woman, and wife of our catechist, H. Laltoo, died in November.

Your missionaries feel that, while a grand and good work has been done in this mission, under the blessing of God, there still remains much ground to be occupied, so that it may be said even of Trinidad "The harvest is great, but the labourers are few." There are about 111,000 East Indians now in this island, and 3,400 more coming to us every year from India.

About 12,000 of this large number are professedly Christian, and probably as many more who have been through our schools, and are to some extent under Christian influence, who have lost their faith in their heathen deities.

There is a new district within nine miles of San Fernando, where, about nine years ago, with a guide, I cut my way through a trackless jungle to spy out the land, which is now inhabited by about 4,000 East Indians, the majority of whom are settled on their own lands. There are now three Government assisted schools in that district, and this year, I dispensed the Communion to sixty-five communicants, in one of those school houses.

But in this large and rapidly growing district, we only have one catechist and a small assistant who gathers children and gives some instruction in one or two of the school houses on the Sabbath. If the ten catechists in this field were all put in that new district they would have more than they could do.

Only a few of the heathen who seem to be specially prepared by the Spirit of God are won for Christ through preaching to them

en masse, once in four or five weeks. A frequent repetition of the truth, and a hand to hand dealing with the individual, is what is needed to convince, convict, and lead to decision.

Fyzabad congregation is situated in a large and growing district, where we require at least four catechists to adequately do the work, but at present we only have two.

The training and care of the Christian element and the oversight of our schools is sufficient to occupy all the time of the missionary and catechists, so that with our present staff, we are unable to do much directly evangelistic work.

Our growth at present is largely the growth of the Christian community, which can be seen from the fact that out of 356 baptisms for the year, only ninety-one are adults. We want more native evangelists, but we have not got the money to employ them. Some of our teachers, who have about completed Dr. Coffin's preparatory theological course, are well equipped to begin this work, but they get from \$30.00 to \$40.00 per month from the Government, as teachers, and we have no funds.

This then is not the time for the church at home to slacken her efforts, indeed, there never was a time in the history of this mission, when there was a louder call for increasing liberality, work and prayer.

The greatest enemy to our church and people is the licensed traffic in alcoholic liquors. Licensed rum, ganga, and opium shops are in many places planted down at the very doors of our schools and churches, and many of them sell all day on Sabbath, through the back door, so that some villages become so riotous that the catechist is scarcely able to hold a religious service. This insidious evil is entrapping many of our young people. Oh! when shall this blot and curse be removed from our land.

We heartily thank all the friends of our mission who have aided our work during the past year.

TENTH ANNUAL REPORT

OF REV. H. H. MORTON, B.D., TUNAPUNA.

Through error in make up, Mr. Morton's statement, which should be here, is on another page.

FIFTH ANNUAL REPORT

of Rev. W. J. Jamieson, Princetown.

We have had thirteen schools in operation during the year. The growth in attendance has been general. We had to put assistant masters in three schools—and extra pupil teachers in two others.

This necessitated extra expense for school apparatus and repairs, and the greater part of it had to be done early in the year, making it impossible to reduce our expenditure for building.

Of the new schools estimated for, one only could be attempted, but as we had engaged men to cut lumber for it, we continued merely the preparation for building, and the house will be finished early in 1911.

The building will be almost entirely made of native wood. Most of the logs for it were donated by the people of the district, all of them Hindus, so the cost of the lumber will be only for the sawing and carrying out.

Special thanks is due, not only to the people of the school district, but to a rich Indian man who generously gave us lumber, and the site for the school, and this site is in the heart of a cocoa field.

Special emphasis is placed on Bible instruction in our schools. The teacher training work has shown fruit in the better teaching methods, and in the organization of the school's classes for Bible study. In the annual examination of the Sunday School Union of Trinidad, our children gained their shares of passes.

Teaching and Training of Workers.

Our catechists or preachers met weekly in Princetown. We have followed the life of Jesus for the last three years. Interpretation of Scripture passages and sermon building have been aimed at, and a general drill along the lines followed in the college course in San Fernando.

We had conferences regarding their work, and the last half hour of the day was given up to united prayer. Many of the men held small prayer meetings in their several fields, and it is hoped, good results will follow among the church members in the out stations.

Diaries were kept by the men of daily work and special points to be noted, thus giving me a weekly report of their work.

Teacher training work was also carried

on for the greater part of the year. Dr. Coffin and Mr. Irvine, assisted by James Rameshwar, a catechist who has taken the course, and myself, taught classes on the last Saturday of every month. Some thirty-six teachers and pupil teachers attended fairly regularly these classes.

Field Work.

The teaching and training of workers is but part of the duties of your missionary. The development of the native congregations is another very important part of the work.

There are twenty-one places in this Princetown district, where we have regular services in Hindi, and Sunday Schools.

There are ten centres where we hope future native congregations will be formed.

A schedule of my visits to these places with dates fixed for the year, was prepared, so that each centre knew when to expect me. Sunday School work and preaching in Hindi, baptizing and dispensing the Lord's Supper, with necessary conferences with the people, constituted the work of these visits.

We hope to organize small congregations in about five of these centres early in 1911. Elders will be chosen, and put on probation until such time as they may prove their fitness to exercise the offices of an elder. They and the members ought to be taught to assume responsibility for the care of the native church and its support, as well as of reaching out to their fellows with the Gospel of Christ. The congregations must be prepared for pastors, as well as pastors must be trained for congregations.

Large settlements are being formed in new districts, and they are mostly East Indians. We are unable to send workers among them.

The Hindus do not attend the regular Sabbath services, as we would like to see. How are they to be reached? It is becoming more and more impossible for your missionary to reach the people in their homes and overtake the other equally important duties that must be done. He must depend more and more on the native Christian to do this.

Most of the catechists have about all they can do now to look after the Christian communities, and give an occasional day to preaching among the heathen. Some of our catechists have districts ranging from four

to eight miles square, two and three Sabbath schools to supervise, preach twice or thrice on Sabbath.

Teachers who spend five hours daily, teaching children, and another hour teaching pupil teachers, are not able to do much preaching of the Gospel among the heathen round them.

We hope to give elders and teachers all the responsibility they are able and willing to take, and to teach and train them to fulfil that responsibility, inspire them to overcome their failings, and fit them to become leaders of their people.

Elders and teachers are to be given a share in caring for the native Christian communities, setting the catechist more free to devote his time to reaching out to the heathen.

This teaching and training of the native agent, I consider the most important part of your missionary's work here. The native workers can do other things, as well, and often better than he, but he can do the work of qualifying them, and he must do it, if it is to be done.

But he must be allowed time to do it, and the cost in money must be met. The church at home ought to support the work here in its expanding character for some years yet, and not to think of reducing the grants.

The native church, in a few years, will be able to stand and walk, if she is helped on now, if not, much of the cost of gathering will be lost. To stint now will mean to stunt the future growth of a prosperous self-supporting, self-propagating native Indian church.

TRAINING TEACHERS AND PREACHERS.

EXTRACTS FROM REPORT OF REV. DR. COFFIN.

In general outline, my work has been along similar lines to previous years. At the end of June, I left for Canada, and returned to resume work on November 1st. While in Canada, I was privileged to visit most of the Presbyteries of the Maritime Synod, and many of the larger congregations within its bounds. While this meant considerable effort and expenditure of strength, one could not but feel more than repaid by the inspiration gained from personal contact with those so deeply interested in the missionary work of our church.

Presbyterian College.

During eight months of the year, work was carried on along the lines of the previous year. Fifteen men attended the regular classes of the College. Two came from the Couva District, four from the San Fernando District, eight from Princetown and one from Jamaica, sent to us for training, by the U. F. Church of Scotland and supported by them.

Extra-Mural Classes.

This work was carried on at the different centres, as in previous years. At the beginning of the year, a preparatory class was formed at three of the centres for the special training and oversight of the boys engaged as pupil teachers in our schools. This means that our teacher training work is growing in volume and acquiring a larger place in our work than in the past.

During the year, about one hundred and twenty boys and young men—all workers in our mission service—attended these classes.

Of this number, twenty-five formed the Senior Division, forty-five, the Junior, and fifty, the Preparatory.

The members of the Senior Division have already obtained the diploma of our church in Canada, the Junior Division are preparing for this examination, while the boys of the Preparatory class are engaged in studies helpful for their secular studies, as well as a preparation for giving religious instruction in the schools. I was aided in this work at the different centres, by some of the missionaries or teachers there.

This work is carried on by Saturday classes, the only time when teachers and instructors can find time and opportunity for such service. In most cases, this work has shown good results in various ways and well repays the efforts made, often under difficult circumstances.

We feel that, if well equipped and earnest efficient workers are to be forthcoming in the future, that only such can be secured by this careful, prayerful endeavour to cultivate both the mind and the heart in the way such work aims to do.

Naparima College.

As Mr. Scrimgeour will give a detailed report of the work of the College, I need only state that the work has been carried for-

ward during the year with vigour and success. Our aim is distinctly not merely to promote the intellectual life of the students, but by all means possible to help them to the building up of Christian character.

Presbyterian Training School.

At the Government Annual Examination for teachers, in April, nine students were presented for examination.

The health and general conduct and diligence of the students during the year, has been quite satisfactory. The interest shewn in Bible study and religious work has been in most cases encouraging, and from some of the members of the present class of the Training School, we shall expect to gain earnest and effective Christian workers, as well as successful teachers.

NAPARIMA COLLEGE.

EXTRACTS REV. J. A. SCRIMGEOUR'S REPORT.

Throughout the year, the work of Naparima College has been carried steadily on.

The record of attendance shows that sixty-eight, the highest on record, have been enrolled during the past year.

The examination results received in April show that the college has maintained its usual high standing in the lower classes, two of the four classes examined leading the Island in the large majority of subjects.

Rev. R. B. Layton has conducted a class in the "Life of Christ" for the lower classes, and the Seniors have carefully gone through the Gospel of Mark with the headmaster. In the coming year, we hope to further divide the boys, so that the Bible work may be more efficiently taught to the various ages, and, thus made more effective.

The regular work of the College and Training School with Sunday School work, almost constant preaching on Sundays, the care of the boys in residence, a little help in the Saturday classes has quite well filled the time of the headmaster.

At times, the work seems but insignificant in its results, but yet the influences that are thus brought to bear on the lives of the boys, who are to be among the leaders of their race in a few years, is not of least importance in the work we are attempting to overtake in our Mission.

FIRST IMPRESSIONS OF INDIA.

By one of our Missionaries.

For the Record,

Lo, I have arrived in Bombay. Eastern people and costumes and customs surround me, I'm a wandering Westerner in the heart of the East.

After a brief visit to a few of the shops, offices, and the Victoria Gardens, with which the National Gardens of Naples are not to be compared, we started on the railway journey of six hundred miles northward, Mr. and Mrs. A. E. Slater, of Guelph, being travelling companions.

As we journeyed one realized how wicked is the noon day sun and how chilly the night. Then the much wild grass, the waste land, and the low mud built huts, each claimed notice from the stranger.

At Gwanda I must leave my companions. For a while I pondered over the unpleasant impressions received on ship board. One lady thinks I am coming to a hard task. After twenty years in India she wonders why I come hither because the people have a very good religion. Soon I learn that she professes no religion and then that "this is not her subject."

Another traveller does not believe that Christianity can do as much for a nation as commerce, nevertheless, he does not know of a single case where pagan commerce did not introduce slavery, etc., etc.

I cease my meditations and looking at the cultured high caste Hindu who sits on the opposite side of the car, I venture a word. He speaks freely. Eventually I read to him a few passages from Blakie's "Life of Livingstone." He laughs heartily over the humorous side of Livingstone's life; he asks questions about the man. Then I read two of Mrs. Livingstone's letters, after which I add that these show Christian love at its best.

For a long time we talk, but, while clinging to his own religion if it were only revised, he dragged out the words, "Oh, its a blessing to—; its a great blessing that Christians came to this land, they do us all good." Here is a man whose very vocabulary is saturated with Christianity and, while not accepting it bids us welcome.

Soon Indore is reached and I am gripped by the strong hand of Sharrard, as with his deep voice he utters, "Welcome to India."

Here I visit many of the classes in the well-known Indore College and it must be said that the Institution is a credit to our church. No student can leave these walls without being trained to think, nor without having a Christian background from which to settle all social, moral and religious questions. The amount of time given to Bible study and Y.M.C.A. work is an important feature.

While here I attend the services. An Indian preaches and an Indian plays the organ. There is no choir, but it is worth while coming to India to hear those children sing.

"Again to visit the school and the industrial work at Russelpura is to be impressed in the same way. Christianity here impresses itself by showing the Indian what should be the characteristics of a good, though humble home. One of these boys was taken out to visit his former village and when he returned it was to store up knowledge and accept an urgent plea to go and teach his own neglected people.

On arriving at Neemuch I go out to visit the district work. Many comments might centre around the curious bazaar, the narrow streets, the four-foot lanes, the nature of the atmosphere, which gives one an appetite for sneezing, or the interruptions in a service. But rather observe one man who takes two books and having learned a tune with these he keeps time accurately. Later the same person confesses that he is attracted by the high level of our worship. Another has his New Testament and he informs all his friends that he reads it and will read it. Another in a letter states that he wants to become a Christian.

Similarly might one mention the singular opportunity offered to the Christian medical man or woman, or the work of love performed by women on behalf of women. These are simply examples of the methods adopted. In these and other ways Christianity is grappling with the evils of heathenism. Unless we must apologize for the introduction of Christianity into Great Britain or America, there can be none offered for our attempt here.

Life and Work.

"THOU GAVEST ME NO KISS."

BY SIR WM. ROBERTSON NICOL.

(In the British Weekly).

The Son of Man, who came eating and drinking, would go to be a guest with a Pharisee just as readily and graciously as with a publican. Christ was sometimes entertained from strange motives. And in the Gospel we discover one Pharisee who opened his doors to the Lord in the spirit of a superior person.

It may have been curiosity which prompted his invitation. But, at any rate, he neglected to welcome his Visitor with the ordinary forms of Eastern hospitality. It appears that Simon the Pharisee considered the Prophet of Nazareth to be so far beneath him in social position that He need not be treated like an equal. The Evangelist shows us how our Lord recognized this deliberate rudeness, and also took occasion to rebuke it with perfect gentleness and dignity.

Coventry Patmore was right when he said that none of the fine arts is so fine as the art of manners, and of them all it is probably the only one which is cultivated in the next world as well as in this. Genuine courtesy exists as a sacrament of fine feeling; it issues out of the abundance of the heart. Rising above restraints and conventions, "this primary art of good manners imitates nothing but God."

Simon the Pharisee behaved like a churl to his Guest, because he was guilty of what is called in the Bible "respect of persons." This form of spiritual perversion is still miserably familiar. "Respect of persons" means that we regard and value men and women according to their outward circumstances and position. Our estimate is based on the accidents of their existence instead of the essentials. We look at them with the eyes of Mr. Worldly-Wiseman: we never ask ourselves how they appear in the sight of God.

Now to measure our fellow-men by this false standard always fosters a certain con-

tempt and condescension towards those whom we consider beneath us; while, on the other hand, it breeds servility and selfseeking in our attitude towards those whom we feel to be above us. In one passage the New Testament flames out against sinners who "show respect of persons for the sake of advantage."

And we recognize the hateful fruits of this same spirit in modern society. Fawning and flattery are still horribly common; and they are practised, as a rule, for the mean object of winning patronage and favour and securing some personal gain from influential people. Even ecclesiastics and philanthropists grow obsequious in the company of a millionaire, because they think he can do so much for the good cause which they have at heart.

There are many imitators of those primitive disciples whom St. James condemned because they greeted a fashionable visitor with effusion, while they turned disdainfully from some poverty-stricken stranger who chanced to enter their assembly by the rich man's side. The apostle rebuked them quite as sternly for cringing to the one as for despising the other. Both forms of snobbishness are equally alien to the mind of Christ.

In the fullness of time, when God visited and redeemed His people, He proved Himself once for all to be no respecter of persons. The Incarnation means that Christ has made Himself one with that elemental human nature which constitutes the manhood of man. He became partaker of our common flesh and blood.

He assumed not the mere accidents of our existence, but its essential reality. And so He chose to share that lot on earth which is the most universal in its experiences. Christians can never forget that His hands, which healed the sick and raised the dead, the hands which He spread out on the Cross to embrace a gainsaying world, had been roughened by daily labour. In the sweat of His brow He ate His bread. His enemies

asked scornfully, *Is not this the carpenter?* But He called himself with inexhaustible significance the Son of Man.

Moreover, in our Lord's own estimate of mankind there was no respect of persons. It never occurred to Him that outward distinctions of money or rank or race could make the smallest difference to a man's real status, or affect his value in the sight of God.

Must we not confess also that He attached no more importance to learning in itself than to riches? For knowledge, after all, is a kind of intellectual wealth and is beset with corresponding temptations. When we look down upon simple-minded, unlettered disciples merely because they lack culture or education, we are doing despite to Jesus Christ.

Indeed, as we ponder the mystery of faith, which has for its sign a crucifix and for its legend *Sic Deus dilexit mundum*, we begin to understand how deep at the heart of the Gospel lies this levelling doctrine: "There is no difference."

In a world of inequality the Gospel appeals to that image of God which is the same in all men, and offers that Divine mercy which Pharisees need no less and no more than publicans. The common salvation has one claim and one commandment for the lofty and for the lowly.

The great central act of Christian worship ignores our human differences, and gathers men of every rank and race side by side at the Supper of the Lord. It is simple matter of history, says a great Church historian, that the Communion service has been by far the most powerful of the influences which have tended to level class prejudices and to unite men as members of one Body.

Early civilization was founded on the distinctions which sever men and keep them apart. The so-called Greek democracies were no better than oligarchies among troops of slaves. Yet we can see in the early Church how, though slavery was not abolished, the sting of it was drawn when the slave was fully recognized as in spiritual things his master's equal.

This comes out emphatically in the Acts of the Martyrs. "No thought ever seems to cross Perpetua's mind that their good companion Felicitas is any the worse for being

a slave; and in the last scene, where the matron and the slave are standing hand and hand to meet the shock of death, the deepest prejudice of the ancient world is not simply overcome, but utterly forgotten."

Even when the spiritual equality proclaimed by the Eucharist became obscured in the Mass, the Church was still for a thousand years the one democratic society, where the son of a serf might become a bishop, and a poor scholar might find his way to St. Peter's chair. The Reformation reaffirmed the liberty and equality of Christian men, but its political influence was at first in the other direction.

A great decisive blow was struck when the American colonies became a republic—the first real republic in history, with every trace of privilege among white men rooted out. And through all the changes which have gradually followed in civilized nations there has run "a deepening sense of the worth and dignity of man as man, and of his right and duty to make himself the best man he can."

Nevertheless, democracy was born at Bethlehem—not, as Carlyle declared, at Bunker's Hill. And the spiritual movement toward democracy is very far indeed from complete.

Take one instance only, which the Hebrew prophets insisted on—the right of each individual man to obtain equal justice. After all these centuries England is almost the only country on earth where a court of justice knows no respect of persons, where the foreigner, as a matter of course, can obtain fair play against the native-born.

And even our British laws and institutions are still clogged with relics of feudal privilege. While the basest kind of class-feeling is that peculiarly modern kind which begins in the passion for material wealth and culminates in grovelling admiration for plutocrats.

Those profound and vital distinctions between men which Christ did recognize all turn upon the relation of their spirits to God. He insisted, for instance, on the measureless difference between the proud and the humble, between the cynic and the tender-hearted, between the hypocrite and the sincere, between the hearers and the doers of His Word, between the sheep and the goats before His judgment-seat.

To-day, as in ancient time, we who are Christ's have to bear steadfast, unwavering witness to these vital distinctions, as opposed to distinctions which are formal and shallow and false. When Ambrose dared to shut the gates of his church at Milan against Theodosius, because the Emperor's raiment was red with massacre, men caught a glimpse of the overwhelming truth that there is no respect of persons with God.

Few arguments for faith are so convincing as the life of a Christian who quietly acts on the supernatural assumption that in Christ Jesus there is neither learned nor ignorant, neither labourer nor capitalist, a Christian who seriously believes that, after all, the saints, and not the millionaires, shall judge the world.

To enter into such victorious faith, how many of us must repent and be converted and become as little children. For there is no respect of persons with children. Our worldly, selfish examples may corrupt them into snobbishness; but by the grace of God they are all born democrats to begin with, and men of genius have sometimes shown themselves to be as little children in this same happy instinct.

It was said of Sir Walter Scott: "He speaks to every man as if they were blood relations." Now the Christian faith is this—that every man is Christ's blood relation. And the true Christian spirit can lift one above caste prejudices and learned conceits and social distinctions.

The Gospel never tells us, indeed, that all men—or all Christians—are alike, or are equally gifted or equally admirable. But it does teach us to contemplate our fellow creatures *sub specie aeternitatis*, in the light of the world to come.

As we hold the faith of our Lord Jesus Christ, the Lord of glory, in naked sincerity we shall discern something of His awful glory in every human being whom He has died to redeem. We shall discover underneath all our divisions the Divine ground of human unity. The things which set us asunder will dwindle and vanish away in that reconciling Love which gathers together into one all the children of God that are scattered abroad.

LOSING HIS LIFE.

"When a man gets so busy that he forgets to do a kindness he is losing his life," said one who, in the midst of pressing duties, dropped everything for the time to render a service which carried with it no obligation whatever, except as a matter of real kindness.

Even earnest missionary workers, in their haste to formulate and execute the plan, are often tempted to forget the spirit of Him whose cause they would serve. The result is they themselves are misjudged, and to that extent their influence weakened and the plan rendered ineffective.

The gospel of Jesus often finds greater hindrance in the lazy misconception and shabby misrepresentation of its true spirit by those who claim to have come into fellowship with Him, and therefore with each other, than it is through flat denial by those who reject it. When we become so busy that our undertakings, whatever they may be, are characterized by the absence of the spirit of Christ, which is the spirit of kindness, then it is time for us to examine the nature of our work, or the quality of our methods, for, however plainly that work may be labeled "Church Work," it is false "for" if any man have not the spirit of Christ, he is none of His."

Our missionary work, as well as our church work, must be carried on, not only, for Christ's sake, but in Christ's spirit. Truly, then are we not only saving our life, but the lives of those for whom Christ died.—Sel.

THE BLIGHT OF RICHES.

There are few greater handicaps that can be loaded upon young people than the burden of wealth with its usual accompaniments. A keen-sighted business man was recently making a study of several preparatory schools with a view to ascertaining the relative merit of one. Among his conclusions was the following statement.

"Many of the highest priced schools are handicapped by having a large percentage of untrained children from the homes of the incompetent rich. So far, ——— has almost entirely escaped this blight."

The blight of the incompetency of riches, to those who make riches a chief end or possession in life, is a crusing one. It means the slow but sure starving of one after another of the interests and capacities whose enriching power gives life its greatest values. If we have been spared the peril of riches, let us thank God for that. If we have been given the stewardship of riches, let us acknowledge the peril, and find our only escape in surrendering all to Him who owns it all.—S. S. Times.

WHEN SET ASIDE.

One of the most desirable and healthy experiences that can come to most of us is the experience of being ignored. For it tends to greatness, if we will let it do so by taking it as Christ would have us. His recipe for greatness was that one should be "least among you all;" and when we find it difficult to take the lowest place of our own move, God helps us by letting others put us into that place. We ought to rejoice when this occurs; and we can, if we will exercise ourselves in sturdy faith and prayer.

One of Archbishop Benson's principles was: "Not to feel any uneasiness when my advice or opinion is not asked, or is set aside." We need all the help we can get in achieving the self-death which leads to the life that is Christ; and to be set aside by others is a blessing for which we may be grateful.

LIFE'S FAILURES.

Life in its ultimate issue is very much what an individual makes it. In itself it is to an individual, if he appreciates it, all roseate with hope and anticipatory success, and pregnant with the most glowing possibilities. And yet, with all these advantageous prospects of good things to come, life is a failure in many a man's experience. There must be underlying causes for such inglorious defeats.

One cause of failure in making one's life count for noble ends is a wrong conception of life and a wrong beginning. The conception of life on the part of some persons is to make or eke out a living, to have food and raiment and shelter. Those things certainly belong to life, for, "If anyone provide not for his own he has denied the faith and is worse than infidel." But that is but part of life's curriculum. A loftier aim should be before an individual, and a more laudable motive should prompt him to action. He should want to put something into life that will benefit others; and that in its influence will live on in accelerated force as the years come and pass.

To begin life right means very much, and will be an indispensable element in one's course in life. The heart and life must be fully surrendered unto God, and a purpose—an all pervading purpose, must permeate his whole career, that will glorify God and be an intellectual and moral uplift to mankind.

Then on the other hand, some persons may begin right but fail to continue therein, they are thrown off the track by the power of temptation and by the influence of associations. How sad and lamentable has been

the downfall of many, because of a lack of stability in right doing, and becoming weary in well-doing. Life is a stern battle, it behooves all who win out, to throw into it the energy of their being, to make the most of its opportunities, meet its demands heroically, and not allow anything of an adverse nature to dishearten, not even the humdrum of every day life. It pays to go into the tussle in order to win out and be crowned at last with "well done."—Evangelical Messenger.

THE EASIEST HARNESS.

No human being has ever attained to such high standards of living that there was nothing higher to work for. What a blessing this is! For there is no such joy in life as the reaching out after high standards and working toward them. Those who are content to live by any lower standard than the highest that they can conceive of know nothing of the real zest and joy of life.

"Aren't your high standards sometimes a strain?" was asked of a man who was making an effort to move toward such standards. "No, indeed," was the instant reply; it's low standards that make the strain."

Those who are closest to God show the least strain in their lives. The only real strain in life is the tug of pulling away from God. The more nearly we get into oneness with Him and His will, the more completely we have God and the universe working with us, instead of against us. It is the way of the transgressor that is hard. Christ's yoke is the only strain-easing harness we can ever wear. But we can always discover ways of fitting our lives into it more perfectly, and this is His never-ceasing invitation to greater joy.—Examiner.

THE SPIRITS HELP.

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with his presence and purifying power. We must be renewed day by day in the inner man.

The mission of the Spirit is that he may abide with us forever. For we need daily cleansing. In the daily cleansing of the heart there must be a willingness to take life's experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not easy to keep a sweet temper, and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given just for such needs as this. He will help us to keep a happy heart and will cleanse away complaining and discontent.

HAPPINESS IN OUR OWN HANDS.

Our happiness to-day is to so enormous an extent in our own hands. A man is happy when he thinks he is. And why should I not this morning think so? Why should I be gloomy when I can be glad? Here inside me is a force that can drive away the clouds. Our will power, which can call up good thoughts and dispense bad ones; which can fall back on gracious memories as a refuge from present evils; which, in a word, can make its own weather our will power, if we will only use it, is our philosopher's stone, that turns all things into gold. The more we give it to do, the better it works.—J. Brierley.

ARE YOU DOING YOUR SHARE?

Are you doing your share at making the world better? That is a straightforward, personal question and each man and woman of us ought to try and give it an honest answer.

Suppose no one else were doing any more than we are, what would be the chances of the millennium dawning one of these bright mornings? If every other man's light were no brighter than ours, when would it be likely that the Day of the Lord would flood this old earth with the glory of its dawning?

If every other Christian had as many unchristly characteristics as we have, and was as indifferent and half-hearted as we about really living the Gospel of Christ among men, would that Gospel ever stand a chance of redeeming the world of mankind from the blasting curse of sin?

These may not be easy questions to answer with exactness, but if we honestly ask them perhaps some answer will suggest itself that will set us thinking.—Ex.

JESUS A TRUE FRIEND.

Not only is he a friend that can be trusted in every emergency, but he is a friend who will be true to us. He will not flatter when censure is more deserving. He will not extoll our virtues and hide our faults. The rich young ruler who could say, "All these commandments have I observed from youth up," received his reward in the smile of love and approval as Jesus "looked upon him, and loved him." But he also received just reproof from these same loving lips when the Master said: "One thing thou lackest: go sell that thou hast, and give to the poor; and come, follow me." He loved his gold and silver more than he did his God, and this was his sin, which Jesus faithfully rebukes while loving him for his virtues.

He tells us in his Word that "all have sinned;" that means that all men are sinners. Whatever our virtues may be, there

is one thing lacking in every one. We have sinned, and the guilt of sin is upon our hearts. We love something else more than we love our God. We may not like to be told that we are sinners, especially if some of us can boast of our natural goodness with all truthfulness; but it remains a fact all the same that there is something vital lacking, and Jesus would not be a true friend if he did not tell us of it.—Sel.

NAGGING IS FATAL.

This is the conclusion reached by a physical trainer after years spent in trying to restore abnormal bodies to normal condition. A child that is nagged at never holds itself well, he declares. Its deportment betrays its mental attitude, and to the trained eye of the physical training instructor the round shoulders and apologetic air tell their own story in the case of a child whose physique otherwise reveals no sign of constitutional weakness.

The attitude of the body discloses in a marvelous way that of the mind, and many parents would be astonished to learn that the bearing of their children reflects their home influences in a very unflattering light.

While lunching with a lady the other day, he says, I listened to a tale of distress about her little boy's flat chest. Presently the child came in from school, running excitedly to show his new "jography" book with colored pictures. "Oh, yes, dear, but don't start with it now; go and wash your hands and get tidy." The child's enthusiastic little face fell, his flat little chest seemed flatter still, and he resignedly put away his book and left the room.

There will be little chance for that child's chest until his mother learns to express her affection more positively in the form of active and ready sympathy, not merely negatively in the form of anxiety. The glow of enthusiasm which was swelling the child's heart literally as well as metaphorically was quenched by the chilly reception. The expanded chest which accompanied the movement of enthusiasm collapsed at once like a pricked bubble.

Give your children encouragement rather than criticism, sympathy rather than reproof, and, while they are in the awkward age at least, do not add to their self-consciousness by constantly drawing attention to their faults.

We have a Friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves, and, in the midst of our deepest despair, breathes into our heart the breath of a new and divine hope.—J. F. Clarke.

THE BARGAIN.

On a certain Sunday afternoon, in a remote corner of a London garden, so shut in by branching lime trees that, so far as privacy was concerned, it might have been in Arcady, a man was on his knees. It was an unusual sight, for it is not customary for an ordinary Englishman of a somewhat rigid temperament to perform his devotions in public, or even out of doors.

James Metcalfe was in an extremity. Within the wall of that colourless suburban house a dear life was in jeopardy, and for that he prayed. He was a tall, spare man, with large features and a strong, determined mouth. Sleepless nights and anxious days had accentuated his physical characteristics. He was haggard and worn, which gave an added pathos to his kneeling posture, and to the words which fell aloud from the lips on which he had no longer strength to keep guard.

"Lord God," prayed James Metcalfe. "I have lived for over fifty years in this world without Thee. I have never worshipped Thee, nor owned Thee, either in my life or in my heart. I have lived as the arbiter of my own destiny, and to this I am brought. One by one Thou has taken away all my props, even everything I possessed and prized, save only one. Spare her, Lord God, and I will live a different life. I will consecrate the remainder of it to Thy service, and give my money for the relief of human suffering, and humble myself before Thee all the days of my life. Only spare her, for without the last I cannot live."

After his lips were silent, his heart, nay, his whole being, remained uplifted, and, unknown to himself, the tears were raining down his cheeks. He was brought to himself by the clear tinkle of a bell and the sharp shutting of a door. He sprang to his feet, wiped his face with his handkerchief, and with a gesture a little wild, made his way through the spreading greenery towards the house.

Two French windows, with white curtains swaying in the breeze, opened from the drawing-room to the lawn, and just within this window the two surgeons, who had been in the house for over an hour, were talking in low tones, very earnestly together. When they saw Metcalfe approaching they ceased speaking, and waited for him politely, yet with an evident air of reluctance.

"Well?" he said, and the mono-syllable was parched, his tongue seeming to cleave to the roof of his mouth.

"The operation is over, yes," said the elder of the surgeons, a man of immense height, with a clear-cut, decisive face. "Only moderately successful. Mr. Attwood and I have just been talking it over. It is right to tell you that while Miss Metcalfe will probably recover from the shock of this operation, we cannot hold out any hope of

her ultimate recovery. You see, we arrived, unfortunately, just a little late."

Metcalfe slightly bowed.

"I am much obliged to you gentlemen, but my daughter will get well. Your fee? If you will name it now, I will go to the library and write the cheque.

"Later," murmured Sir Austin Crane, looking at his colleague with an odd expression. "We are due elsewhere at three-fifteen. Come, Attwood."

They passed out, bidding him good afternoon. He accompanied them to the hall, saw that they got their hats, and watched them get into the carriage waiting in the front street. Then, with an air of relief, he closed the door. He wiped his face again and began very slowly and deliberately to ascend the stairs. He was intercepted on the landing by the nurse-in-charge, who begged him not to go into the room yet.

"She has not come out of the anæsthetic yet. I think you must wait, Mr. Metcalfe."

"I'll see her now," he answered, and made his way into the room with an air which made it impossible for the nurse to remonstrate further.

The patient lay perfectly flat on the narrow hospital bed, which had been requisitioned for the occasion, her bright hair spread like an aureole about her face, which was deathlike, but exquisitely sweet. A day or even an hour ago such a sight would have filled her father with despair, but now it had no power to harm him. He smiled as he stooped to touch with his lips the pale, limp hand.

"She will soon be all right, nurse," he murmured cheerfully, as he passed out.

She merely shook her head, and, when he was out of hearing, murmured to her colleague, "Poor man!"

But Metcalfe was right. Sylvia's recovery, though slow, was uninterrupted. She was very patient and sweet, but not so cheerful as Metcalfe would have liked. One day, when she was nearly quite well, and was able to walk unassisted about the pretty walks of that wonderful and much-envied garden, he ventured to twit her with it.

"Next week we shall go to the sea, Sylvie. Won't even that bring a smile to your face?"

They were sitting under the big spreading ash tree which made such glorious shade in the noonday heat. It was a Sunday afternoon, and the Sunday quiet, which no one has ever been able to deny or to explain away, brooded on the soft, warm air.

She reached out her white hand, and patted his, where it lay on his knee, and in her eyes there was a strange, far-away look.

"I have a confession to make, dad," she said presently. "It is not a kind confession, but I think I shall feel happier, perhaps, when I have made it. I did not want to get better from the operation. I—I even prayed that I might never wake out of it."

"Why did you do that, my child?" asked Metcalfe, with an accent of pain.

"It was very selfish, I know, but sometimes, since mother and Tony and little Jean have been taken, I have been so lonely. And I have thought so much of heaven, since they went there, that somehow it became more real, and—and even dearer than earth. Sometimes, when I looked ahead, and thought what it would be like when you went away too, I was afraid. I wonder, was it very wicked to ask God to take me away? It was selfish, I know, daddy, because of you."

"And you are disappointed then?" he said, in a strange, choking voice. "It is unnatural for a young girl like you to say such things. Life is all in front of you. You need not have a wish ungratified."

"No, but that least of all makes people happy. There is a sort of hunger. I don't know what it is. You won't like me talking like this, dad, because I know how you feel about these things, and how you have said all along that all the happenings of life can be explained by perfectly natural laws. But there are some that can't be explained like that; they belong too, to the other world, in which you don't believe."

Metcalfe was silent a moment.

"Sylvie, I can't forget the first time we talked on this subject, when you sat up, three weeks after your operation and you told me how disappointed you felt when you awakened and found yourself still here. Did you really feel like that then?"

"Yes. It was so strange an experience. I felt as if cords were drawing me two ways, and I waited breathless to learn which would be stronger. When I awoke and saw your face, then I knew."

Metcalfe was silent a full minute, then spoke with an odd new note in his voice.

"Sylvia, I too have a confession to make. That day when they came and I had to leave you with them, I came here to this very spot, and went down on my knees and tried to make a bargain with God."

"You did that, father, you?" said the girl, with a new, intense light shining in her eyes.

"I did. I said that if He would spare you, I would devote the rest of my life to His service, and give my money for the relief of human suffering."

She was very silent, listening with the same still, intent look on her face.

"When you prayed like that, father, you must have believed that God had the power to answer you," she said at last, in a very low voice.

"I was crying out blindly to the force that rules. I called it God, because it was the only name I knew," he answered, a trifle hardly.

She was silent again, seeming to ponder on his words.

"And your prayer has been answered. It reached the source of prayer."

"It must have done. The answer was more direct and convincing because, when I went into the house that day, after the operation was over, they told me there was no hope of your ultimate recovery; in a word, that the operation had not been successful."

"But I am getting well," said the girl, wonderingly. "I feel myself stronger each day. I know, because something tells me that I shall live quite a long time."

Metcalfe nodded.

"I know it too."

"And so my life is a gift from God, daddy—a gift to you as well as to me?"

"I take it like that," he answered steadily. "And I will hold to my bargain. When you are able we will discuss things. After we come back from the sea we will set about doing what we can to help others."

An irresistible joy sprang in the girl's sweet eyes, but the expression on her father's face slightly shadowed it.

"Father, you don't look a bit glad. I don't believe it will make you happy to do what you are talking about."

"I shall be happy if I have you, and I will stick to my bargain," he answered, in the same level voice. She laughed very softly then, as if some inward thought touched her fancy. Her eyes followed the flight of a bird on the wing, and rested on it, where it alighted for a moment on a bough.

"It is all so wonderful," she said at last. "Things explain each other in life, don't you think, father?"

"No," he answered, with a sudden harsh note in his voice; "I think most of it is chaos, and that we are all working in the dark."

"Oh, no. It is all quite clear when one understands. I know now just what mother meant that day she died, when she spoke to me."

"What did she say?" asked Metcalfe, and his tone was intense. He had loved his wife consumedly, in a strange, deep, silent way that had seldom found expression, and her death had changed the whole aspect of his life.

"She said that I should have to carry on her work; that she would expect me to bring you to her."

"To bring me to her; what could she mean by that?"

Sylvia leaned forward. "Don't you understand, father? She taught me to love Jesus when I was very little, and when I was older to trust in God as a Father Who doeth everything well. It made her very sad because you could not believe. She said I must show you that way. That is why I have come back, when I wanted so much to go to her. It is all very, very plain. Don't you see it?"

Metcalfe made no answer. His eyes were hidden by his hand, because they had filled with tears.

"It is going to be beautiful now, you and I together, and mother will understand," said the girl. "Sometimes she comes so near, so very near. To-day I quite think she is here."

Metcalfe started and looked round, then he rose up and walked away with the look on his face of a man whose soul needs solitude. He had made a bargain, groping blindly in the dark towards a Power that held him in the hollow of its hand. Now his eyes were opened, and he saw the working of the Perfect plan.

Once more through the quiet garden breathed the voice of prayer: "Lord, I believe! Help Thou mine unbelief!"—In "The British Weekly."

THE HIGHEST CHRISTIAN LIFE.

The highest style of Christian life involves two important elements—first, real self-sacrifice, and secondly, constant service. Christ spared not himself. He urged his disciples to deny themselves and to take up the cross. Christ was also a worker. He went about continually doing good. He taught others that service is proof of fidelity. He denounced idlers. He insisted that character shall be known by its fruits.

Too many people dream of getting to heaven without much effort or self-abasement. To say, "Lord, Lord," and worship a little is, in their view, sufficient to cause the pearly gates to swing wide when they go hence.

Such people lose sight of the truth that salvation is for this life as well as the next. Christ died, not simply to enable people to get to heaven, but to make them good for something on earth. "Ye are my friends," he said, "if ye do whatsoever I command you." The doers of the word are the first in the line of commendation.

But no man can be an efficient doer who is not also a fearless giver. To give ourselves is the true preparation for serving him whose we are. The man who reserves himself will cut out effort also. Whole-heartedness is the forerunner of whole-handedness. Selfishness is as fatal to efficient service as it is to gather grapes from thorns or any spiritual fruit from self-centered Christians. Get out of the self and into service. Thus shall you have heaven on earth and an eternity of it beyond.—Michigan Christian Advocate.

"I'm going to sing all I can for my Lord, I'm going to pledge all I can to my Lord, I'm going to pay all I pledge, till I can't pay any more."—Fiske Jubilee Singers.

VACATION AND CHURCH.

Almost everybody is going away for a vacation; the city people are going to the country and the country people are going to the city. Which is as it ought to be, for what we need for rest is change.

But wherever we go, we are going to pass some of our Sundays, and Sunday is the time to go to church, wheresoever we are.

There is not the slightest reason that anyone should feel that he has been overworked in his church-going during the year; he has not been more than twice a week at best, and it will not wear him out to go again during the vacation.

And we wish that people would go to church to worship, not to "see how they do it here!" The city people who are in the country should go into the little unpretentious building, not to feel the difference between that church and what they are used to.

The country people should go to church in the city (if they can find a city church open!) not to be filled with wonder at the elaborate appointments and service, but to worship God, Who is there, however much people may have tried to hide Him!

Do not waste a Sunday in simple laziness; go to church on a Sunday morning and breathe into your soul a little bit of the divine spirit which sustains your best life.—Sel.

BEAUTIFUL TABLE CUSTOMS.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five.

As we sat down to the well-spread table, the little boy thanked our Father in heaven for the food before us, and asked him to bless it.

Then the little girl, in childish accents, repeated; "Lord Jesus, be our guest. Come, and this table bless, and do us good."

The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one we visited oft last summer this was sometimes omitted and in its place the twenty-third Psalm recited. For a Sabbath morning, after a week of plenty and joy, what can be more suitable?

"Aggressive fighting for the right is the greatest sport the world knows."—Theodore Roosevelt.

The Children's Record.

APPEASING THE CHOLERA GODDESS.

BY THE REV. C. W. POSNETT.

The cholera goddess had been striking down her victims at the rate of five, ten, and twenty a day in Medak and in all the villages around. The terrified people only knew of one way to appease the cruel goddess, and that was to call the priest and priestess.

The ground was marked with the sacred mysterious signs; a sheep was killed, and the blood of the victim was sprinkled over the priestess. Around her neck the entrails were wound. In her teeth she held the heart of the slaughtered animal.

Then she was called upon to say what the cholera goddess demanded. What would appease her? What would tempt her to withdraw her avenging hand? How many buffaloes? How many sheep? How many chickens?

Through the whole day and all through the night people had been crowding to the sacred spot with black, long-horned buffaloes, multitudes of sheep, and an innumerable host of chickens. From Medak alone there had been brought 50 black-horned buffaloes, more than 200 sheep, and between 400 and 500 chickens.

There sits the crowd, staring in hopeless misery at the woman who was to bring them relief. Now she holds a broken vessel on her head, into which the spirit of the cholera goddess is supposed to come and whisper to the priestess. At this stage the crowd showed signs of excitement. Many of them loudly wailed, beat their breasts, and threw themselves about in great grief. Many were the relatives of those who had died. Others were in mortal fear for their children, and were vowing all sorts of sacrifices to appease the cruel goddess.

And now with the frenzy of madness the priestess begins to stare and tremble, and then with one long cry and shudder she falls down and appears as one dead. The Cholera goddess has entered her priestess. The people, howling and crying and beating tom-toms, gather around, throwing sacred leaves over her and drenching her with the blood of newly killed victims.

At last she recovers consciousness, and seizing the bleeding heart, she cries: "Blood! Blood! Seas of blood! Lest you and

your children die, not in twenties but in hundreds and in thousands."

Then, like one possessed, for one moment she leaps about in a frenzy, and in another moment she falls down in a sort of trance. Again she rises with a shriek, and like a raging fiend calls out to the people for victims.

But what means the procession of buffaloes? They carry between them five hundred quarts of toddy. Each buffalo bears two large skins full of this intoxicating drink called kallu or toddy, taken from the palm trees. This is poured out like a flood in front of the victims. Skin after skin is opened, and the whole atmosphere reeks with the smell. This is the special offering of the toddy sellers—a thousand pints a day—and they will repeat it day by day until the cruel cholera goddess is satisfied.

Surely she had had enough, rivers of blood and seas of toddy have been poured at her feet. Now the priestess is called up again to prophesy to the anxious worshippers. There she stands, holding in her hand a stringed instrument with two large round gourds to act as the sounding board.

The crowd and all the priests now cry to her to tell what the goddess says. She stands in a rice basket, which had been placed upon an earthen vessel full of water hidden in the ground, so that the evil spirits might not disturb her whilst she was in communion with the avenging cholera goddess.

Her hair floating in a wild, tangled mass, she begins in a droning, singing voice to call on the cholera goddess and to say over and over again what the offerings had been. Fifty black horned buffaloes, two hundred sheep, three hundred chickens, five hundred quarts of toddy, and meal after meal of cooked rice and meat and condiments without end.

Soon she begins to tremble and leap about; the priests around are beating drums, and every two or three minutes a chicken is slain, and almost before it is dead it is held, still bleeding, over her head.

Everything in fact is horrible beyond description, and after much calling and shouting, she again falls as one dead and would not come to life again until more offerings were brought.

Then more baskets of steaming meat and rice were heaped before the temple, more toddy was poured on the ground, and at

last the priestess rose to her feet and cried: "The queen now calls for the great sacrifice."

This was the signal that the priest himself must tear a living sheep to death.

The devil priest, covered with coloured paints, is brought into the midst. In his hand he holds a long yellow whip, almost the thickness of his arm, and then two priests bring up a sheep. First of all he grasps the poor animal in his arm, and then we shudder as we see the black bleeding creature and the man both struggling together, the one in the agony of death, and the priest, half wild, half drunk, tearing and biting like a wild beast at the throat of the the priest, looking more like a wild beast than a man, conquers, and the death struggles cease. Then he buries his face in the throat and tearing out great bleeding pieces of the wind-pipe and of the flesh and skin, he holds it in his teeth before the excited crowd, repeating the ghastly action again and again, as he goes round among the huge throng, until the head is almost severed from the body, and the last sacrifice is offered, and the cruel cholera queen is satisfied.

The priest then taking the long whip smeared it with the warm blood of the sheep, and began to dance round amongst the people, lashing them until they tumbled over one another, fleeing in all directions.—Missionary News.

We send our missionries to tell the heathen of a God who is love, and of a Saviour from sin.

THE CLERK WITH A CONSCIENCE.

I was in one of Boston's largest dry goods stores the other day. In my hand was a sample of a certain piece of black dress goods, which I wished to procure. The friend who has was with me also wished to purchase black dress goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we would receive.

He was making up a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect, that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress goods was shown.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded, hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we met. "I want you to have this sale."

"If you had asked for goods of that quality, width, and price, without showing me the sample, I could have found it for you at once," he replied with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. "No one knows except my friend that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it," and he laughsingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. We gave a sigh of relief.

"I will make out the sale and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his sale slip, crediting the goods to "the office," instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by.—C. E. World.

DON'T BE A QUITTER.

It is the apostle Paul who holds up that warning record of the early Christians who ran well for a time and then quit, forsooth, because something got in their way.

Their type persists to this day. Students who would have become great scholars—but they tired of their books too soon; preachers who would have crowded to the very front in their great and holy calling—but they quit growing too soon and began to fossilize; doctors who would have become stars in their profession—but they lost their high ideals too early in life and became common-place and grasping and sordid. Christian workers who would have become great soul winners—but they hadn't persistence and patience and faithfulness. "Ye were running well," said the apostle. Most anyone can do that for a time. "But who did hinder you?"

"Well, it doesn't make so much difference who or what it was, the tragic fact is that you quit. And the quitter doesn't get to the goal, no matter how fine his pace was in the early part of the race.—Ex.

THE ONLY CHANCE.

A jubilant look was on his face. The lively drum beat of his heels on the sidewalk showed that his was a march of triumph.

He turned off the avenue into a street, near the corner of which was Dr. Brown's Dispensary.

"He'll know where to find Mother," chirruped his thoughts. "Poor dear! What a time she's had with her good-for-nothing boys! But I'll make it up now. She'll find I'm all there—every time! Such a gloomy proposition—with us youngsters—ever since Father began to—My! but how he did go down hill—head on! I'll take Ned and Howard in hand. Poor chap-pies!

He caught and tossed back a child's ball that was on a stray tangent. She smiled her thanks—wondering what made the man's eyes shine so.

Dr. Brown was wretchedly tired—at the end of two mortal hours' dispensary work, that sultry afternoon—and his forlorn, East-side patients, wondering in their hot discomfort, if he'd ever get to them.

The last "case" hobbled out, and a woman came in—one of the "better days" order, in the usual, rusty black, but with resolutely brave, uplifted brows.

"No, Mrs. Conant," he anticipated her errand, while he placed a chair for her. "I've done my best to find the boys; but the only trace I could get was their registering in the Mills Hotel—and that was four months ago."

"Yes, Doctor, that was when they had their last bad turn, before this one. I did so hope to get track of them to-day. It's awfully hard getting along—all alone. They're such good boys to their mother, when they're themselves. They can't help this. 'Twas born in them. You know, Doctor. You attended their father. Of course, I ought never to have married him, after I found out about that dreadful appetite. I didn't think how it would affect his children. Girls never do."

The doctor's lips tightened behind his mustache but his voice was kind and respectful. "Keep up your courage, Mrs. Conant. Your prayers are not going to be wasted."

She rose to go, with a heavy sigh. "Yes, Doctor; that's all I've got left—to pray and trust God."

"Stick to him, Mrs. Conant. That's your only chance. I believe you'll pray them all in yet."

He cleared his throat, bracingly, for the thought hammered at his heart, "I wonder if I'd be so cool about it, if they were my boys?" His own little fellows were safe;

but who could tell when the beastliness of some drunken forebear might break out in them. He had worked too hard, and too hopelessly on those wretched, heredity cases, to be light-hearted on a job like that.

When Mrs. Conant was gone, Joe came in, with a basket that he set on the table.

"What have you got there, Joe?"

"Dun know, suh, sunthin' good I reckon. Ole man Kelp's shuffer handed it in, when he went by in his auter." And he went out showing his ivories.

The doctor frowned when he uncovered the basket and found several bottles of choice wine, with the card of a well-to-do patient.

"None o' that in mine!" he growled. He had been busy a good part of the two hours, mending the mischief done by intoxicants—a foot, hurt through drunken carelessness, an arm fractured in dodging the blow of a father, who was "off his base," from beer, and, worst of all, the mother, with her three lost boys.

The sight of the wine stirred his righteous wrath. "Old Kelp may show his gratitude in a more sensible way. I'll have nothing to do with his liquor business."

Taking a bottle from the basket, he aimed it at a stone in the back yard, near the open window. Smash went the bottle, and away went the wine. Then another, and another, till the basket was empty.

As he turned from the window, he faced the young man whom we saw coming, so brightly down the street.

"Pardon me, Doctor, please. The door was open, and your man told me to walk right in. I hope I'm not intruding."

"O, certainly not. Have a seat," politely, though Dr. Brown was not proud of being caught venting his spleen in so extravagant a manner.

"I'm Rudolph Conant. Older by four or five years than when you saw me last. I was sure you could tell me where to find Mother."

"Glad to see you, Rudolph—and looking so well." The doctor shook hands with the young man. "Your mother left here, not ten minutes ago. She'll be the happiest woman in town, to get you back, all right."

He took down his address book; but before he could find the number, the sun's rays had caught up the "invisible spirit of wine," and tossed it in at the window. Conant caught a strong whiff of it and he went white about the mouth, while he settled back in his chair and clutched his vest, over his left side.

The doctor's big heart slumped toward his shoe soles. He slammed down the win-

dow, jerked open a closet door and poured out a powerful dose. There, swallow this. You can't go out of here, till we get the better of that." He locked the door toward which the other was fumbling, and pocketed the key.

Conant settled back again, the medicine relaxing nerve and muscle; but his face was all despair. He tried to gather himself up—dropped from the very pinnacle of joy—it did seem cruel! He spoke stumbingly. "No use, Doctor. You did your best to save father. We boys are all like him. Bound to go under—only a question of time. Thought I was cured came home to take care of mother—but here I am!" He doubled over and covered his face, sobs shaking him from head to foot.

"I know, Rudolph." The doctor's voice was as gentle as if dealing with a poor mother whose baby was dying. "I've tried hard enough to find a remedy for these heredity cases. There is only One who can help you. I've never known Him to fail when His directions were followed. You're out of my reach—away beyond the court-plaster period. You've got to have drastic treatment, or it's all day with you."

"I don't care how severe it is—I'll submit to anything! I will, Doctor, I will. I can't go to Mother—till——" he broke down again.

The doctor had to brace up—this was a case of life or death. "Rudolph, my dear boy, the treatment I speak of is radical—specific—if you put yourself under His care you'll have to stay there till your last gasp."

"Don't care, Doctor, if it takes all I have, or ever will have."

"That's just what it will cost you!" the doctor's emphasis was almost startling; but Conant did not flinch. The finger nails of his clenched hands almost tore the palms.

"You must know whom I'm talking about, Rudolph—such a mother as you have."

Conant assented, his eyes fixed intently on the doctor's face, as the parable opened to him.

"If you trust your case to the Lord Jesus Christ, you must leave it absolutely in His hands—just what I—what any physician would require. He must have your complete confidence, no trust in any other help—or what you can do for yourself. It is impossible for Him to fail. He'll make a new man of you—body, mind and spirit."

"I believe you, Doctor. Mother's told me often enough; and many a time I've said, 'O, that I knew where I might find him!' Where is He?"

The doctor's voice was deeply reverent. "Here, Rudolph, right here. He forgiveth our iniquities, and healeth all our diseases."

"Doctor, I've prayed by the hour—but——"

"You haven't studied His written directions, and followed them. No physician could do anything for you, if you treated His practice that way."

"I see." Conant's head fell forward and Dr. Brown's soul wrestled silently while the great question was settled.

When the young man raised his head, his voice was resolute. "Yes, Doctor, it's deep water—or death—eternal death. Please ask Him to take me in hand—hopeless wreck that I am!"

"No, Rudolph, my friend, it's hardly necessary. Someone has said, 'an invitation from the emperor is already accepted.' An invitation from our Lord is a pledge of favor to all who come. He said 'Him that cometh, I will in no wise cast out.' He takes every one who trusts Him. That is as inevitable as the rush of air into a vacuum."

The ice in Conan's face, gave way before the freshet of faith and joy. "I believe His word. O, thank God!"

"Yes; and we'll get down and thank Him for leading you out of your heredity dungeon. 'If therefore the Son makes you free, ye shall be free indeed.'"

When Rudolph was on his feet again, his face shone, not with self-trust, but with Christ's light. "Thank you, doctor; thank you a thousand times! He'll help me find Ned and Howard, and He'll care for them, too—and mother's joy in it all——" Not another word could he say; but with a good ring of the doctor's hand he started for his mother's little flat—a new man in Christ Jesus.

"A pretty good use to make of Old Kelp's wine!" half laughed the doctor, glancing through misty eyes out at the pile of broken glass, when he pulled down the window shade. "The evil one overshot himself that time!"—The New York Observer.

ONLY ONCE.

"I can only pass this way once,"—once a babe—once a child—once a youth; once a young man or woman; once in the vigor of maturity; once in old age, should we live so long; once dying. All the stages we pass through once only.

Really, when we come to think of it, our chance in this world is pretty narrow. If twiceness or thrice-ness were the note of our life here, a failure once or twice would not be so great a matter. But that grim fact of oneness makes living a mightily serious matter, doesn't it? So the question—how to make this one life of ours in this world nobly effective—is a very practical question for each one of us.—Wayland Hoyt, D.D.

THE NEW CHINESE CURRENCY.

REV. HAROLD M. CLARKE.

(Our missionary in Honan.)

The world is becoming very much interested in the new movements in China. A few days ago a message came from Peking telling us that China had decided to make a great change in the direction of a new and modern system of coinage. All who know and love China hope this is true.

The history of the coinage of Chinese money is intensely interesting to the student. It is said that their first coins were issued over 2,000 years B.C. and since that time at least 5,000 different styles of coins have been in circulation somewhere in the Celestial Empire.

There is an interesting collection of over 700 different styles of Chinese coins and medals on exhibition in our Foreign Mission office at the present time including "bell" cash, "knife" cash, "bridge" cash, "spade" cash, "iron" cash, etc., etc., ranging in date from perhaps 2,000 B.C. to the present time. This is part of a collection made by one of our missionaries in Honan.

To come to the money used in China during the past few years, it is neither an exaggeration nor is it slang to say that it was a "terror" to the foreigner in China. For all the smaller buying and selling the Chinese used the brass cash with a hole in the centre by means of which they could be strung together in hundreds or thousands.

Until recently there were no silver coins in use, but silver was used in lumps and weighed in scales, the tael or ounce being the unit of measurement. Then in the open ports and larger cities of late years the Mexican dollar was introduced, a silver coin about as large as the American dollar, but having a value of about fifty cents in our money.

The trouble with all this money, however, besides the inconvenience of handling it was that there was a different standard of weight in almost every different city of the whole empire. An ounce would be an ounce and a quarter in one place and only three-quarters of an ounce in another. The silver dollars were also worth more in one place than another and their value was also constantly changing even in the same place.

Even the cash did not escape from the general uncertainty and confusion. This even went so far that in one place two cash were called one, in another place ten cash were called one, and in another sixteen cash were called a thousand.

For the last few years provincial mints have been turning out millions of ten cash,

or one cent pieces and other small copper and silver coins, but even these were of different value in different provinces.

Now according to the message received a few days ago all this is to be changed and order is to take the place of chaos. A new coinage which is based on the decimal system like that used in America and to be of fixed and certain value throughout the empire is to take the place of the confused mixture of the past.

It will be seen how gladly the foreigners in China and we trust even the Chinese themselves will welcome a change in which the currency of China will be nationalized and standardized.

It seems too good to be true; perhaps it isn't true, but if it is we almost venture to think that modern England might well follow the example of China and adopt a decimal system of coinage instead of their present rather cumbersome one of £, s. and d.—F. M. Tidings.

MOTHER'S LIGHT.

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stairway to the attic window.

"It won't do any good, mother," the son called after her.

But the mother went up, put the light in the window, knelt beside it and prayed.

Out in the storm the daughter saw a glimmer of gold on the water's edge.

"Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked him to guide him over life's rough sea.

Months went by, and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying.

"Do not be afraid for me," he said as they wept; "I shall make the harbor, for I am steering by my mother's light."—Sent of God.

WHEN JOHN LAWSON TRIED.

"I shall never amount to anything, and I do not see what I am in the world for."

John Lawson yawned even while he spoke these hopeless words. He was speaking to his aunt, who was running the sewing machine, and had hardly understood a word he said.

He repeated his complainings with a little more force, and added: "Nothing I undertake will ever amount to anything."

His aunt heard him then, and without looking around, said: "Try first, and draw your conclusions afterward. Undertake something, and undertake it soon. You have no reason to say what you are saying, since you have made little effort or no effort. I notice that people who try the least complain the most of ill luck."

"You never sympathize with a feller."

"Don't call yourself a 'feller.' You surely can be more careful of your language, but this comes from the same lack of painstaking which is blighting your prospects. To be plain with you, John, you are inclined to indolence."

"I guess I'll go out and find some one to talk to who has more regard for my feelings."

"No; don't go out, John. You do that too much. You seem always to try to get away from yourself. Face this matter. Let us talk it over without glossing over unpleasant facts. Until you are willing to see yourself in the true light there will be no amendment of your faults."

"Where shall we begin, Aunt Mary?"

"Begin at the beginning. You played truant when you were a little school boy, because it was easier and more agreeable to your feelings to saunter about in the sunshine than to bend over your lessons in the school room; and ever since, you have been looking for the easiest way to do a thing, and the easiest thing to do."

"It is a wonder you admit that I want to do anything."

"Do you, John?" asked his aunt, as she turned again to her sewing.

John sat considering her question. "Do I really want to do anything?"

He repeated this over and over in his mind. He was eighteen years old, and he had never tried to help his aunt, nor had he in any way contributed to his own support. This stubborn fact faced him, and he began to think it small wonder that his aunt did not sympathize with him. He watched her quick movements, and could not forget that, though weary, she did not slacken her efforts. He needed a new suit

of clothes, and she would have to work harder than ever to buy them.

He sat listening to the sewing machine as it still rattled on. It was nearly worn out, a fact which fretted both John and his aunt, for they knew that it stood for their bread and clothing.

"I guess I'll go out. I am going this time for a different purpose," said John, seeing his aunt stop her work long enough to wipe a suspicious moisture from her eyes. He had refused work that day because it was hard, but he began to see that some one was doing hard work that he might be kept comfortable, and he started up quickly, lest his courage should fail him to go, and see if the place was still open.

It was, and he returned soon with not a little added self-respect.

"How early can we have breakfast to-morrow morning, Aunt Mary? I am going to work for Weeks and Lyons. They told me to-day that I ought to be putting my muscle to some use, and I am beginning to think so, too."

Aunt Mary was going to say, "I thought so for a long time," but said instead: "I am very glad, John."

And very glad she was, but rejoiced with trembling. Would her nephew stick to any work? and this was hard work.

"Aunt Mary, see that I am up in time," said John, as he went to bed early.

Long after he slept his aunt worked on, and thought of other days—days when she had taken her little nephew into her lonely home, thinking, possibly, to partially fill up the yawning gap caused by the early death of her husband.

Her affections had twined about the boy, but he had not shown a just appreciation of her love and care. Was the time approaching when he would show the same unselfish love? when she might lean, if ever so little, on him?

Unconsciously the color came to her faded cheeks, hope revived, and she began to indulge the expectation of days to come when she could rest, and depend on him who had been only a care.

The morning came too soon for her aching head, but she arose to prepare the breakfast. John came downstairs without being called, whistling as he came. He was passing by his aunt when she laid a hand on him and said: "John, you are going to succeed. I feel sure of it."

A smile lighted up his face as he listened to her hopeful words. He kissed her for the first time in a whole year, and said: "Thank you, Aunt Mary; your faith in me will help me to succeed."

He appeared taller, handsomer and kinder than ever before, and she whispered what was intended for God's ear only. "Thou hast not been unmindful of my prayers."

John heard the soft-spoken words, and said sadly, "I am sorry that I have disappointed you so long."

"And I am sorry that I did not repose confidence in you sooner, since that is likely to help you."

"How could you, aunt, when I had done nothing to win it?"

The days of that first week seemed long to John Lawson, but when they were ended, and he carried home ten dollars, he was a happy boy. Aunt Mary had not felt so rich in years. Not because she had not, herself, earned ten dollars in a week, for she often did, but because there was now a new source of income.

When Christmas came, John brought home a new sewing machine and said: "There, Aunt Mary, if you must sew, sew on something that runs easier and makes less noise."

"John, you are a great comfort to me," she said.

"Am I?" he asked, in a pleased tone; "then this is the proudest and the happiest day of my life. Perhaps I shall be worth something in the world after all."—Christian Intelligencer.

TRAIN YOUR MEMORY.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now, a good memory is a wonderful help in life. If you try to develop yours, in your wouth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock. The most successful politician is usually the one who remembers best the men he meets. Writers, speakers, lawyers, doctors, merchants and most others depend largely on their memories for their advancement.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories. James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name. Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay never forgot a name, a face or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of "Paradise Lost," and "The Pilgrim's Progress."

Make a practice of learning both prose and poetry. Then repeat it often to yourself in order to retain it. Train your memory in every way you can think of. A good memory will not take the place of original thinking nor of industry nor of energy, but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.—Christian Advocate.

THE MAN OF TO-MORROW.

Boys, the man of to-morrow is now waiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself.

What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you?

Will you, boy of the twentieth century, let him come as a man among men in his time, or will you throw away his inheritance before he has had the chance to touch it?

Will you let him come, taking your place, gaining through your experiences, hallowed through your joys, building on them his own, or will you fling his hope away, decreeing, wanton-like, that the man you might have been shall never be?"

Now is the time for young manhood to lay firm foundations for the future. If Jesus Christ be accepted and followed faithfully as Saviour, Guide and Teacher that future is secure.—N. Y. Observer.

NO EASY PLACE.

A gentleman who employed a large number of men and boys received a note from a lad, asking him to find him "an easy job." "You cannot be an editor; do not try the law; you cannot be a doctor; you must let alone ships, shops and merchandise; you cannot be a mechanic nor a farmer, neither a soldier nor a sailor. Don't work, don't study, don't think. None of these are easy. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave. Young man, go to work." There is no place in the world for a lazy boy.—The Friend.

A candle that won't shine in one room is very unlikely to shine in another.—J. Hudson Taylor.

Young People's Societies.

TOPIC FOR MARCH.

THE PROBLEM OF IMMIGRATION.

European and American.

BY A. J. HUNTER, M.D., TEULON, MAN.

"We are living in a wonderful age;" "This is Canada's growing time;" "This is a country of great opportunities," and such like expressions are so common and worn that they have almost lost their meaning to us. But give them voice again, and remember that they are altogether true, and that for the Christian church there are opportunities now which will never come again.

All Europe has heard of Canada and from almost every European nation eager and hopeful immigrants are streaming into our land. They are coming not in tens and hundreds, but in thousands and tens of thousands. Most of those who come have been poor, perhaps oppressed and down trodden at home. The countries of Europe are so full of people, that they are crowding one another out, and the brightest and most enterprising are willing to risk a good deal of danger and hardship in order to reach a country, where men are few, and land is so plentiful that it is given away to the first comers.

Our geographies tell us that Canada is about as large as Europe, and has soil just as fertile, and, when we think of Britain and France and Germany and the other great European countries, with their comparatively small territories and their immense populations, we wonder how long it will be before Canada will count as many millions of people as Europe. As one looks over the immense stretches of the Western prairies with just a lonely house or two here and there on the vast expanse one tries to think what will be here fifty or a hundred years after this.

It is quite possible that by the middle of this century, Canada will have forty millions of people. What sort of people will they be? To illustrate from agriculture, the present immigrants are the seed, the future

millions the crop. What sort of seed are we sowing on this great Canadian farm of ours? How much of it is good seed, how much of it weeds?

Then we have to remember that our problem in this matter of sowing the seeds of a nation is more complex than that of the farmer. He is satisfied if he has good, sound physical stock in his grain or his horses.

But in the case of mankind, we have to think not only of getting good, sound, healthy bodies in our settlers, but we must also think of the minds and thoughts these settlers bring with them. A man may be sound physically, but it depends on what his thoughts are, whether he is a good citizen or a thief or loafer, whether he is a Christian or an atheist.

Now, we are receiving many different kinds of people into our Western land, but there is one danger to which all are subject. In this new land, there is a terrible rush for wealth and material success, and in the rush people are very apt to forget about God and the spiritual life. Nearly all our people, however, have come from Christian lands, so that our task is easier, for we have only to keep them from forgetting the truths they have already learned.

Much of our best immigration comes from the United States, and consists largely of former Canadians coming back to their old home, only a little farther west. Some of the Western Americans, while good citizens, have become careless in matters of religion, and, it is important that they should be put in mind as soon as possible, by our home missionaries, of those precious truths which they have almost forgotten.

The most formidable danger which threatens from the American side, is the Mormon immigration. This strange religion, resembling Mohammedanism in some ways, only worse, with its amazing teaching that God is a polygamist, as were also Adam and Jesus Christ, is certain to furnish one of the most

serious problems for the future, both in Canada and the U. S. A.

Then, there is the British immigration, which, of course, is of the same stock as were our forefathers of Eastern Canada. On the whole, Canadian, British, and United States people may be looked on as branches of the same race, and these in their new combination may be expected to give the fundamental characteristics of the coming Canadian nation.

But many others will play a part in the building of the new structure. There are the Scandinavian peoples, Norwegians, Swedes, Danes and Icelanders, perhaps a hundred thousand in number, at the present time in Canada. These are mostly Lutherans in religion, and, if you ask what are their national characteristics, the nearest I can come to it, is to say that they are very much like Scotchmen, except that they speak different languages.

There are also many Germans, a fine, thrifty, moral race of people, considerably divided in their religious belief, some Lutherans, some Roman Catholics, some of the Reformed Church, which means Presbyterian or nearly so, and some belonging to peculiar sects, Mennonites and others.

The most interesting class of immigrants we have in some respects is the Slavonic group, Russians, Poles, Ruthenians and others coming to us from Russia and Austria. The Doukhobors with their curious customs belong to the so-called Great Russians; the Ruthenians from Galicia and Austria, are related to the Little Russians of the Ukraine, the people who furnished the dashing Cossack horsemen so famous in Russian history.

Of these Ruthenians, there are more than 100,000 in Canada, indeed, nobody knows quite how many there are. Their colonies have been planted for the most part in rough, wild, forest country, and anyone who undertakes to traverse the forest trails and wade the swamps among which they live, in order to count them, and their numerous families has no enviable task.

The reader will kindly notice that the popular names of these people are inaccurate. In the first place, they are not Gala-

tians, the people to whom St. Paul wrote his letter, for the Galatians lived in Asia Minor. They may more correctly be called Galicians, but they object to the name.

The inhabitants of Galicia belong to three different nationalities, Poles, Ruthenians and Germans, and these three detest one another cordially, each thinking that their own people ought to rule the country. This feeling is the legacy of old wars and conquests. As a result, each people prefers to be called by its national name, not by the name of the province from which they all come.

In Canada with its equal opportunities for everyone, these old hatreds are slowly dying out, and in time, all will be proud to be called Canadians. Indeed, many of the younger people are changing their names for English ones, and trying to forget their old relationships.

The Ruthenians are naturally a clever people, but ignorant and superstitious. They have been under the influence of the Greek and Roman Catholic churches, but in Canada, they are breaking away to a great extent from their old associations. Many belong now to the Independent Greek Church, which is in alliance with the Presbyterian. Some are drifting away from religion altogether.

Of all the immigrants, who are coming to Canada at the present time, the Ruthenians are, religiously and otherwise, in the most critical position. The next few years will determine whether they will be Evangelical Christians or followers of Rome or utter unbelievers.

In addition to the Ruthenians, Austria is sending to us considerable numbers of the twenty or more of other nationalities which make up her great and motley empire.

We have perhaps twenty-five thousand Poles. These are usually a little better educated than the Ruthenians, and are mostly Roman Catholics, but among them also independent movements are making headway.

From Southern Europe the most important immigration comes Italy. Italians are of two classes, North Italians, intelligent people of fine physique and character, and of liberal views, and South Italians, small and dark, ignorant and superstitious. A

wholesale classification this, of course, but true in the main. Still, we may say of them all that they are industrious, and expect to earn their own living.

Another important class of people are the Jews, who, driven by persecution, are coming to our hospitable shores from Russia and other European countries. These people settle largely in the cities, and some idea of their importance may be formed from the statement that in Montreal, more than a third of the children under the care of the Protestant school board are of Jewish nationality. I believe that in New York, the Jews number over a million.

Truly the modern cities are becoming greater Babylons. As yet, most of the Jews cling more or less to their old faith, but many are drifting into scepticism. In Europe, they have been kept separate for ages by persecution, but in this country they will gradually assimilate with the rest of the population.

After this brief review of some of the more important immigrant nationalities, let us consider one or two of the principal problems. The first question our business men and politicians ask about any class of immigrants is, "Will they make good? Will they earn their own living and make themselves and their adopted country richer for their being here?"

Now in this sense, we may say at once that nearly all of the European immigrants are a success. The least adaptable are those who come from the slums of the great English cities and the "ne'er do wells" from wealthy families, but many of these in time get "licked into shape," by the bracing discipline of Western life.

The European peasantry from Galicia and elsewhere have been sufficiently down-trodden, but they have not been pauperized by the wrong sort of charity, and they expect to work as a matter of course.

But next, and equally important, comes the question of good citizenship, of ideals and thoughts, which will go to forming the character of the future generations. In such matters, the Austrian peasant has to have his whole mental attitude reconstructed before he can become a good Canadian citizen.

Two things are necessary for this, one is education, and the other is a pure religion, purged of senseless superstitions. This is the task of our schools and our churches. The public school is meeting the need partially, but if the churches do not do something for the spiritual needs of the young foreigners, the outlook will be serious.

THE MAN WITH THE HOE.

The story is told of a man of large wealth who lived most of the year in a country home among the hills of Vermont. All his inheritance and surroundings were those of culture and luxury. All the temptations of wealth drew him towards ease and selfishness.

But instead of that, he was known in the little church of the place, and throughout the neighborhood, as a self-sacrificing, hard-working, consecrated Christian.

One day a minister who visited the church asked him how he came to throw himself so heartily into Christian work. His answer was quaint but striking:

"When I became a Christian, and began to read my Bible with appreciation of its meaning, I read that I was called into the vineyard of the Lord; and I made up my mind at once that I was not called there to eat grapes, but to hoe, and I've been trying to hoe ever since!"

The man with the hoe is needed in every church. Those Christians who come into the Lord's vineyard and have no idea of doing anything, are usually in the majority.

"I've joined the church," said such a man to his pastor, "and I feel that I am saved. But you'll have to excuse me from coming to prayer-meetings, or taking up Sabbath-school work. I'm too busy." All he wanted was the grapes. He let other members do the hoeing.

How much blessing and strength does a Christian like that get? How much are we getting—and is the reason of our lack entirely unconnected with a lack of hoeing?—Sel.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know. Charles Kingsley.

There is no satisfaction in selfishness. The covetous person may get and get until his storehouse is bursting, and still he will die unsatisfied.

Foreign Missions Cont'd from 113.**A VACATION TOUR IN INDIA.**

LETTER FROM REV. J. G. SHARRARD.

Canadian Mission College,
Indore, India, 6th Jan, 1911.

Dear Dr. MacKay,—

Let me tell you of a trip Dr. King and I took during the college vacation.

Rev. J. T. and Mrs. Taylor had extended an invitation over a year ago to spend Christmas holidays with them in the Nimar valley. Owing to plague being so bad early in the term of 1909 I did not give any holidays at Christmas time, but this year our time has been free from interruption, so we felt justified in granting the regular vacation to the students—and incidentally to ourselves.

So on Tuesday morning, December 27, we were roused in the dark to catch the five o'clock train running down to Barwaha, overlooking the sacred Nerbudda river, along side of which most of our trip was to be.

Rev. J. T. Taylor and his son Andrew, met us there and sending our baggage to their camp accompanied us across the bridge, a structure of steel about half a mile in length, to Mortakka, a station of importance only as leading out to Nakarji, the famous place of Hindu pilgrimage to which we were going.

Here our tongas—a two wheeled vehicle in which the occupants "look fore and aft" sitting back to back—met us and we drove out the seven miles to this old city.

It is built partly on the southern bank of the river and partly on an island in the midst of the stream. The approach to the town proper is down a long series of flights of steps cut out of rock, whose strata is as clear and distinct as I ever witnessed. The drop must be at least three hundred feet to the river's edge. All about the banks are native houses, temples and inns.

But the chief centre of interest lay in the great temple and the sacred river. The temple is for the worship of Shiva, the supreme Hindu god who is said to have once come to the earth and stepped on it in twelve places. The temple is supposed to be on the site.

Every year in October a fair is held here, a sort of "holy fair." In former times

devotees of the god threw themselves from the cliffs and were dashed to pieces on the rocks in the river. The last sacrifice of this kind occurred in 1824, being witnessed by a British officer.

Now horses are presented as offerings at the shrine, and as the frugal worshippers are inclined to consider that any horse will pass muster for an offering, as long as it is alive, it has come to be a proverb, when describing an absolutely worthless horse, to say it is good enough to be offered at the shrine of Onkar.

Perhaps the most interesting part of the town from our point of view was an old temple, evidently of very ancient times, but almost completely destroyed by the Mohamedans in their crusade in India against image worship.

Around, within the old walls, are great massive pieces of old idols, evidently once of enormous size, but now completely mutilated. Hindus still climb up the great flight of steps to this shrine, thinking, thereby, to win merit.

On our way across the river again we watched the people feeding the, sacred fishes in the river. Thousands of them, so tame that you can touch them with the hand, come up to receive the parched grain that is thrown to them.

We got back to Barwaha in time to see off the tents which were being sent on ahead to be pitched at Mandleshwar, about twenty-six miles further down the river. This will be Mr. Taylor's headquarters for about two weeks' preaching in the districts lying about it. He has with him three native helpers, students of the Malwa Theological Seminary, and their plan is to visit all the villages in the neighbourhood and preach and teach as opportunity offers.

Leaving the inspection bungalow, a sort of unfurnished shelter, on Wednesday morning, we rode out about twelve miles to Pipalia, another centre for religious fairs. This, however, greatly subordinates the element of worship to that of trade. It is one of the largest cattle fairs in the district, several thousands of dollars worth of cattle changing hands in the early days of the month's exhibition.

When we arrived we found the Indian

Christians with a tent pitched and ready for evangelistic work. The method of work at places such as this is to begin with a hymn, and then when the people collect, to give them the message. This was done at this fair and there seemed to be the best attention given. The crowds present, great as they were, contained very few who could have read for themselves the message given.

There is an immense field for work here, not alone religiously but educationally as well. The people belong to the farming community and although unusually wealthy, the country here being so fertile, yet are unusually illiterate. Through mission examples schools are being established by the State, which will in time work a revolution. One of these schools is to be found at Mandleshwar, where we arrived in time to pitch the tents which we had seen struck the night before.

This town contains a population of about three thousand. Although of some historical importance as having changed hands several times between British and State authorities, it is not now either religiously or industrially of any significance.

It is, however, an ideal place from which to work the district, and if in the near future the Canadian Church can give us more men it would be the best possible centre from which to cover a tract of territory covering many hundreds of square miles.

I have spoken of a school here. When one speaks of schools in India, it is almost invariably of boys' schools. Here, however, there is also one for girls, and although it is in a native State it is controlled by an Indian Christian woman;

From Mandleshwar we went on early next morning to Maheshwar, the most important city in the district, both from the historical and religious aspect. It occupies a most conspicuous position on the edge of the Nerbudda, broad flights of steps of beautiful stone masonry sweeping upwards towards the famous old fort and the many temples which stud the shore. Behind these rise the towers of the lofty palace of Ahalya Bai, the famous princess of the Holkar dynasty, the present rulers of Indore State.

The city dates from an early age and was in more recent times the centre of authority for the Holkar family. It contains traces of early and late Hindu influences and also much that is Mohammedan. It has also considerable industrial importance, being famous for the manufacture of a special kind of colored silk head dress in value up to one hundred dollars.

Mr. Taylor had promised us that we should see also some of the difficulties of moving around through the district. A more than usually good sample was obtained in going on the ten miles from Maheshwar to Kahlghat. In many places the road was almost perpendicular, and even where by chance it was level, it was cut into ruts which reached almost to the axles. For the most part this is the kind of road throughout India, except where the British have constructed good metalled roads.

Kahlighat is situated at the crossing of the Bombay Agra government road with the Nerbudda. Our principal interest here was the possibility of its becoming another centre for working the tract of country extending for miles about it. It is the key to the central Nimar and when the new rail road comes in is likely to be a market and shipping place from which immense quantities of grain and cotton may be exported.

It is easily seen what great advantages there will be in having a missionary at such a centre. Not only so, but as it lies on the good road leading through the whole Nimar district, it renders easy access to the wealthy and populous villages round about. Very little real systematic mission work has as yet been possible, but it is hoped that Mr. Smith, at present in Dhar, may be able to give it in the near future.

Another possible situation is the old city of Dharampuri, about seven miles further down the river, to which we went on Friday. It is not an interesting place as a whole and does not seem to have the advantages that the other town possesses.

Taking a short cut back, staying over Sunday at Manpur, where a native Christian of the Mhow staff is doing very efficient work, we got into Indore early on Monday, after having had our visions of

the great possibilities yet awaiting Christianity, even within our own district, greatly enlarged, and having learned many things that will make us more sympathetic with the men who come to us to college from these districts; many things too, such as the forms and nature of the worship at Unkarji and Maheshwar which will make us the more eager to replace this, often impure, formalism by the spiritual worship of Him whose ambassadors we are.

WHAT PLAGUE DOES IN INDIA.

And What Christianity Does in Plague.

LETTER FROM REV. J. S. MACKAY.

Neemuch, Oct. 11th, 1911.

We are just recovering from a long and severe scourge of plague here. Some months ago, it was prevalent in the surrounding towns and villages, and the month of March it made its appearance in a cantonment bazaar. The hot weather coming on, coupled with the vigilance of the authorities, stamped it out for the time being, but when the rains set in, it broke out again with renewed virulence, and has continued to rage ever since.

Even before it was well established, the frightened people began to flee in all directions, some leaving behind them everything they possessed, others commandeering any, and every sort of vehicle to carry their belongings, while for some time after, the poorer people might daily be seen hastening away with beds, boxes and great bundles of household effects on their heads.

Where did they all go? It is difficult to say, for without going to any one particular place, the whole city seemed to melt away until within one month from the time they began to leave, a population of over 15,000 had dwindled down to less than four hundred. Even among the small remnant left, there were as high as ten and twelve seizures per day, and about half of these fatal.

Caste, that cruel monster of India's life, added to the general misery of the people in that it compelled many to be present at funeral ceremonies, etc., who otherwise would escape exposure.

The grandson of an old man, who does washing for us, died of plague, his mother watched by the body all night, contracted the

disease, and died also, and the poor old father for being a few hours late in going to the home, was put out of caste, a terrible disgrace.

Evangelistic work has been made difficult in some respects inasmuch as the people are now so scattered. Instead of living in plague camps, as is usual at such times, only a mere handful are to be found in any one place.

Suffering abounds as many in the meantime are deprived of their ordinary means of a livelihood, trade being paralyzed.

Our little Christian community, has, we are thankful to say, been graciously preserved, not a single case having occurred among them. They have also done what they could to relieve the distress about us by giving a contribution of nearly \$30 for food and clothing for the needy.

As is to be expected, such an affliction raises questioning among the people, e. g., why does plague continue to come among us. When will it cease, and why are Christians spared while we die?

We try, as best we can, to reply to such questions, but it is difficult to satisfy those who ask them. The Punjab Government has, within the last three years, spent nearly a million dollars in remedial and preventative measures, and their best medical authorities state that, thus far, no remedy has been found for the disease.

The belief is very common, that it comes as a punishment from God on account of the sins of the people.

Taking them at their own word, I often ask, why then will you not accept the provision God has made for the forgiveness of sin? The answers we get are varied, and very few are what one could wish, for here, as elsewhere, men are seldom compelled by adversity to turn to God.

In a dull fatalistic way, they appear to believe that suffering and death come because of the will of God, and if He so wills, He can remove them both.

Thought is being stirred among them, however, and in this respect plague is being used to move the people. They are always willing to let us go among them with the Gospel, and though we may have to wait long for the seed to grow, in the end the harvest must be bountiful.

REVIVAL MEETINGS IN SHANTUNG.

LETTER FROM MRS. GOFORTH.

Weihsueifu, Honan, Dec. 29, 1910.

Dear Dr. Scott,—

The eight months which have passed since our leaving Canada have been full indeed, full of God's loving kindness and protecting care, full of service, at least for Mr. Goforth, and we have reason to believe full of blessing through him to others.

Four delightful months were spent in Britain. From our arrival, Mr. Goforth was almost overwhelmed with meetings. Besides a number of single meetings he held series of meetings in the following places, in the order in which they are given:—Spurgeon's Tabernacle, London, in Glasgow and Edinburgh, in Portrush and Moyallon conventions in the North of Ireland, Keswick Convention in England and Llandrinodod Convention, Wales.

Never can we forget the love and kindness shown us everywhere we went, in England, Ireland, Scotland and Wales. Only once did we stay in a hotel, and that for but one night. Personally I felt better able to face life among the heathen after the gracious experiences and Christian fellowship of these conventions.

We reached Wei Hwei in the latter part of September. A few days later we together made a ten days' tour of Mr. Lohead's field where Mr. Goforth is to help as he is able to give time from the revival work elsewhere. On our return to Wei Hwei-fu, Mr. Goforth left the same day for Shantung.

The first series of meetings was held at Chefoo, October 29th to November 9th. A large, neat shed, holding one thousand people had been erected by the Chinese for the union meetings.

From the first, deep conviction of sin followed the message. Frequently the burden of prayer became so great that many prayed at the same time and many with deep emotion. As in the Manchurian movement, conviction of sin, restitution, and confession were marked features in these meetings. Dr. Corbett, one of the oldest missionaries in China, said he had never heard such praying.

Strange and Trying Experiences.

From Chefoo, Mr. Goforth started by mule litter for Teng Chou, but when only a few miles out, while attempting to cross a river, the hind mule stepped into some quicksand and was drowned. The front mule and driver were rescued with great difficulty. Mr. Goforth's bedding, books, clothes, etc., were soaked, but he himself received no harm, as he had alighted from the litter just before it entered the river.

Returning to Chefoo to get things dried, he again started in company with two other missionaries for Teng Chou, this time by a small native steamer. Mr. Goforth describes the journey as follows:—

"We left Chefoo at eight a.m. Monday morning. It was a six hours' run along the sea coast, but four hours out a north wind sprang up and we plunged through the waves for several hours, finally running for shelter to the islands north of Teng Chou.

The wind was stronger and colder on Tuesday and by Wednesday it was blowing a gale with driving snow.

"By Wednesday noon it was terrific. Our anchor was slipping, timber junks were anchored in front of us nearer shore and they might snap their cables and drift down upon us at any time. Behind was a wide reach of shallow water.

"The captain felt he must shift his anchorage and seek a place behind a higher part of the island, but felt it to be a great risk in the teeth of such a gale. I prayed as they lifted both anchors and got shifted to a safer spot. Never have I been on board ship when the danger was so great.

"The ship was not supposed to feed its passengers, and expecting a six-hour trip we had taken no food. On Monday we had breakfast only. On Tuesday at noon we begged the crew's cook to give us some millet gruel he was preparing. That evening he gave us each a bowl of rice. On Wednesday at two p.m. we each received about half a bowl of cold rice which the cook had scraped out of the kettle after the crew had eaten. We went to bed that night supperless, but after we had been asleep some time the cook waked us up and gave us each a bowl of hot millet gruel.

"Thursday the wind had lessened, but was very cold, I walked up and down the deck, weak with hunger. About noon I thought nothing looked so tempting as the food which was being taken to the crew. It was one p.m. before we received a bowl of rice. It was cold but delicious.

"Then Mr. W——, who had got ashore, brought us some Chinese cakes. He told us he had met a man selling sweet potatoes and had eaten two pounds without stopping.

We started from our shelter about two a.m. Friday and landed at Teng Chou before day light. We expected to reach here in six hours and it took us ninety-six. Missionaries were down to meet us and told of the grave anxiety that had been felt for our safety as the storm had been the worst this autumn.

"We were five days late, but the churches have been holding meetings four times daily. At the three p.m. meeting I spoke on Hab. 3:2. There was very close attention and manifest conviction. A great hush came over the audience when Elder Sun, almost breaking down, confessed to lack of love and to self-seeking, etc., followed by Pastor Kuo who could scarcely utter his words, so deeply did he feel, as he asked forgiveness for the many sins which had been hindering in his life. He confessed to covetousness, envy, unclean thoughts and the failure to be God's true watchman for Teng Chou and district.....

"To-day some of the missionaries broke down in prayer as they prayed for forgiveness for their pride, temper, lack of love, neglect of the Bible and prayer. Many seemed to be weeping.... There seemed at times to be mighty conviction.

The old native Presbyterian pastor broke down in prayer, confessing his sins. He was in the pulpit with me, and I noticed where he bowed his head there were two wet spots made by his falling tears.

"A teacher with choking voice told how he had been hindered by his temper, a deacon was so broken that I failed to catch what he said.

"An evangelist in a clear voice prayed thanking God for all Christ had done to save him, the reviling, the spitting, the crown of thorns, the cross, but as soon as he said 'my mother and my wife are unsaved,' he broke and wept.....

"Both native pastors were badly broken again to-day; pastor Lan, in that his life had been largely a failure on account of too much dependence on human methods and means, and too little on God the Holy Spirit, pastor Kuo, in that he had hated his elder brother because he would not bear a fair share of his father's support. He is writing to-day to ask his forgiveness for his brother is still out of Christ.

"A woman, evidently of some note in the church, confessed to hating another church member and asked forgiveness from God and that person.

"Some time later a young woman, evidently a teacher, rose and told how she had had such bitter hatred in her heart towards another, that the very sight of that one caused inward reviling, she had hated her so she wished to kill her. 'That sister is in the building and I ask her forgiveness for it is all my fault.' It was a surprise to see the first mentioned women stand up and the two were reconciled. Afterwards I saw them going out together with happy faces and spoke to them.....

"At this evening's meeting, the last of the series, forty-nine of the Presbyterian and most of the Baptist girls stood up and dedicated their lives to the service of Christ. Many men and boys also did.

"The hopefulness of the situation here lies in the fact that the teachers, both Chinese and foreign, have been so deeply moved. It is worth travelling over a continent just to see what God has wrought in the girls of both schools, and to hear them express it with tears of joy."

The account of the next two places visited by Mr. Godforth, Hsang Hsien and Ping Tu is so full and of such interest I think it better to send it separately a little later.

Surely our hearts should be led out in deepest gratitude to God who is still with us in manifest power.

It is but three or four years since one of the oldest missionaries of more than forty years' experience said 'The Coreans may weep over sin, but the Chinese never. They are too stolid.' This was indeed the testimony of very many missionaries, but God is touching these stolid hearts and now it can no longer be said the Chinese cannot weep because of sin. God the Holy Spirit has made them weep.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the Record it is because they are not received.

**The General Assembly meets in
Ottawa, First Wednesday of June, 1911.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues. of Oct., 1911.**

1. Sydney, Sydney, 28 Feb., 10 a.m.
2. Inverness, Whycocomagh, 6 Mar., 7 p.m.
3. Pictou, New Glasgow, 7 Mar., 1.30 p.m.
4. Wallace, Pugwash, 2 May, 3.30 p.m.
5. Truro, Truro, 20 Mar., 9.30 a.m.
6. Halifax, Halifax, 21 Mar., 10 a.m.
7. Lunenburg, Bridgewater, Mar.
8. St. John, St. John, 21 Mar., 10 a.m.
9. Miramichi, Newcastle, 14 Mar., 11 a.m.
10. P.E.I., Charlottetown, 7 Mar., 10 a.m.

**Synod of Montreal and Ottawa.
Perth, 2nd Tuesday of May, 1911.**

11. Quebec, Sherbrooke, 7 Mar., 2 p.m.
12. Montreal, Montreal, 14 Mar., 10 a.m.
13. Glengarry, Cornwall, 7 Mar., 1.30 p.m.
14. Ottawa, Ottawa, 14 Mar., 10 a.m.
15. Lanark, Carleton, Pl., 21 Feb., 10.30 a.m.
16. Brockville, Brockville, 7 Mar.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of May, 1911.**

17. Kingston, Kingston, 7 Mar., 10 a.m.
18. Peterboro, Port Hope, 14 Mar., 2 p.m.
19. Lindsay, Lindsay, 7 Mar., 10 a.m.
20. Whitby, Whitby, 18 Apr., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 7 Mar., 10.30.
23. Barrie, Barrie, 14 Mar., 10.30 a.m.
24. North Bay, Huntsville, 15 Mar., 2.30 p.m.
25. Temiskaming, New Liskeard, Mar.
26. Algoma, Thessalon, 7 Mar., 8 p.m.
27. Owen Sound, Owen Sd., 7 Mar., 10 a.m.
28. Saugeen, Palmerston, 7 Mar., 10 a.m.
29. Guelph, Guelph, 20 Mar., 8 p.m.

**Synod of Hamilton and London.
Woodstock, Last Monday of Apr., 1911.**

30. Hamilton, Hamilton, 7 Mar., 9.30 a.m.
31. Paris, Glenmorris, 14 Mar., 10.30 a.m.
32. London, London, 6 Mar., 8 p.m.
33. Chatham, Chatham, 2 Mar., 8 p.m.
34. Sarnia, Petrolia.
35. Stratford, Stratford, 28 Feb., 10 a.m.
36. Huron, Blyth, 6 Mar., 8 p.m.
37. Maitland, Wingham, 7 Mar., 10.30 a.m.
38. Bruce, Paisley, 7 Mar., 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior, Ft. Wm. West, 28 Feb., 10 a.m.
40. Winnipeg, Man., Coll., bi-mon.
41. Rock Lake, Manitou, 9 May, 2 p.m.
42. Glenboro, Treherne, 3rd week Feb.
43. Portage, P.-la-Prairie, last Tues. Feb.
44. Dauphin, Dauphin, 21 Feb., 10 a.m.
45. Minnedosa, Shoal Lake, 11 July, 2 p.
46. Brandon, Brandon, 3 Mon. Feb., 7.30 p.m.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday Nov., 1911.**

47. Yorkton, Yorkton, Feb.
48. Arcola, Carlyle, 12 Sep., 3 p.m.
49. Alameda.
50. Qu'Appelle, Grenfell, 23 Feb., 10 a.m.
51. Abernethy.
52. Regina, Moose Jaw, 21 Feb., 2 p.m.
53. Saskatoon, Saskatoon, 22 Feb., 7.30 p.m.
54. Prince Albert, Prince Albert, Sep.
55. Battleford.

**Synod of Alberta.
Calgary, Last Monday of April, 1911.**

56. Vermilion, Tofield, 20 June, 9.30 a.m.
57. Edmonton, Edmonton, 14 Mar., 10 a.m.
58. Lacombe, Wetaskiwin, Mar., 2 p.m.
59. Red Deer, Innisfail, Sep. 9 a.m.
60. Calgary, Calgary, 14 Mar., 9.30 a.m.
61. High River, High River, 28 Feb., 11 a.m.
62. Macleod.

**Synod of British Columbia.
Revelstoke, First Tuesday of May, 1911.**

63. Kootenay, Nelson, Sept.
64. Kamloops, Vernon, Sep.
65. Westminster, Vancouver, 28 Feb., 10 a.m.
66. Victoria, Victoria, 3rd Tues. Feb., 2 p.m.

CALLS, INDUCTIONS, RESIGNATIONS.**Calls from**

St. James, Dartmouth, N. S., to Mr. J. W. A. Nicholson.
 St. Stephens, New Westminster, B. C., to Mr. M. G. Melvin, of Revelstoke.
 West Side, New Westminster, B. C., to Mr. R. N. Collins, of Gordon Head.
 Church of the Redeemer, Deseronto, Ont., to Mr. F. S. Dowling, of Brantford.
 Brigden, Ont., to Mr. Thos. Oswald.
 Little Britain, Winnipeg Pres., to Mr. H. C. Sweet.
 Watrous, Sask., to Mr. W. B. Tate.
 Chalmers' Church., Hamilton, Ont., to Mr. A. E. Neilly, of Verchoyle.
 Fairmount Church, Montreal, Que., to Mr. H. S. Lee, of Apple Hill.
 St. John Church, Halifax, to Mr. Anderson Rogers, of Amherst.
 Burnstown and White Lake, Ont., to Mr. N. Stevenson, of Rathwell.
 Up. Stewiacke, N.S., to Mr. J. A. Greenlees, of Sydney.
 Beamsville & Clinton, Ont., to Mr. D. L. Campbell, of Saugeen.
 Markham and Cedar Grove, Ont., to Mr. J. A. Moir, of Eramosa.

Inductions into

Lower Musquodoboit, N. S., 27 Dec., Mr. D. S. Fraser.
 Chipman, N. B., 24 Jan., Mr. Edwin Smith.
 Mission, B. C., 17 Jan., Mr. R. E. Pow.
 Pine River, Ont., 5 Jan., Mr. C. M. Rutherford.
 Morewood, Ont., 5 Jan., Mr. K. A. Gollan.
 Leeds' Village, Que., 31 Jan., Mr. J. J. L. Gourlay.
 Knox Ch., Killam, Alta., 27 Dec., Mr. Wm. Hamilton.

Resignations of

Blind River, Ont., Mr. B. A. Rayson.
 St. John's, Vancouver, Mr. A. J. McGillivray.
 Westminster Church, Vancouver, Mr. J. H. Cameron.
 Wilcox, Sask., Mr. J. H. Hadley.
 Swift Current, Sask., Mr. J. G. McKechnie.
 Sombra, Ont., Mr. J. H. Montgomery.
 Nth. Vancouver, B. C., Mr. J. D. Gillam.

Even a dodger may come back; there was John Mark, for instance.

OBITUARY.

Rev. Andrew Joseph Mowatt, D.D., passed to his rest, Sunday, 19th Feb., aged seventy-three years. He was born at Harvey, N. B., 11th February, 1838, received his early education at the College School, Fredericton, N. B., took his Arts Course at the Presbyterian Seminary, Truro, N. S., and studied Theology in the Presbyterian College, Halifax. Immediately on completing his course a call was awaiting him from Albion Mines, N. S., now Stellarton, where he was ordained and inducted, June fifth, 1866. Seven years later he accepted a call to Windsor, N. S., and after a pastorate of six years he was called to St. Paul's Church, Fredericton, N. B., where he laboured for twelve years. Called thence, he was inducted, in January, 1891, into the pastorate of Erskine Church, Montreal, where for twenty years he has made full proof of his ministry. On Sunday, 19th February, he came to his pulpit to preach, for the first time in several weeks, having been laid aside by a very severe case of carbuncle on back of the neck; and as he sat in his chair, while another, at his request, was conducting the preparatory services for him, without sound or motion or sign of any kind, his eyes closed in death. A clot, probably from the deep wound in the neck, had entered a blood vessel and been carried to the brain.

Memorial Volume.—It is expected that a memorial volume of Dr. Mowatt's sermons will be published shortly.

The Tragedy of Quebec.—A copy of the third edition, a handsome volume containing much new matter, sent by mail on receipt of one dollar. Address Watson Sellar, Huntingdon, Que.

"There are said to be 10,000 monks and 40,000 nuns in Spain, and the support of the state church has become a burden past bearing. The determination to throw off the burden will not be killed very easily, even by the well-known methods of Cardinal Merry del Val."

Church Funds, West, '10-11

Table with 3 columns: Fund Name, Received during Jan. '11, Rec. Mar. 1 '10 to Jan. 31 '11. Rows include Home Missions, Augmentation, Foreign Missions, Widows & Orphans, Aged Ministers, Assembly Fund, French Evangelizatr, Pt-aux-Trembles, Social, Moral Reform, Mission to the Jews, Knox College, Queen's College, Montreal College, Manitoba College, Westminster Hall, and Alberta College.

For the Same Months

IN THE PREVIOUS YEAR.

Table with 3 columns: Fund Name, Received during Jan. '11, Rec. Mar. 1 '10 to Jan. 31 '11. Rows include Home Missions, Augmentation, Foreign Missions, Widows & Orphans, Aged Ministers, Assembly Fund, French Evangelizatr, Pt-aux-Trembles, Temp., Moral Reform, Knox College, Queen's College, Montreal College, Manitoba College, and Westminster Hall.

RECEIVED IN JANUARY, 1911.

at the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds as directed by the donors.

Ontario

Table with 2 columns: Fund Name, Amount. Rows include Middleville, Darling, Bond Head, Iron Bridge, Crowland, Woodstock, Walton, Campblfrd, P. H. Burton, Tor. Emmanuel, West Lorne, Tor. Cowan, Valetta, Tibbury, Depot Harbor, Guelph, Sault Ste. Marie, Comber, Hensall, Stirling, Bethel Ch, Swld, Mc Bride's, Embro, Maple Valley, Petrolea, Pakenham, J. D. Ferguson, Deseronto, Teeswater, Meaford, Pine River, Tiverton, Maynooth, Ruddell, Galt, Smith Falls, D. A. Ferguson, Barrie, Buxton, Bellevil, Ottawa, Fairbairn, Brantford, Admaston, Frank Reid, Woodville, and List wel.

Table with 2 columns: Fund Name, Amount. Rows include Warwick, Scarborough, Summerstn, Sand Hill, Pakenham, Scotch Bush, Vankleek Hill, Rv. J. H. Woodside, John Irvine, Blytheswood, St. Cath. Ist, Riverside, Tilbury, Dr. J. Fraser Smith, Rv. D. A. McKeracher, Wmsburg, Winchstr, Zephyr, Laird, Sylvan Valley, Echo Bay, Bar River, Tor. Cooke's, Leeburn, St. Kinloss, Hellen, Glenmorris, Stouffville, Caradoc, Beeton, Elderton, Underwood, Brockville, Tor. Knox, W. Nottawasaga, Collingwood, Florence, Lancaster, Martin, Tor. Dovercourt, Centreville, Carltm Pl, Westboro, Bell's, Stittsvil, Colquhoun, Lancaster, Hibbert, Osprings, Brucefield, Mitchell, Chatham, Rv. Jas. Cumberland, Rv. A. E. Mitchener, Rv. J. McClung, Rv. D. B. McKae, Rv. T. G. Thomson, Seymour, Rv. R. M. Phalen, Mimosa, Mrs. A. S. Jamieson, D. H. Gilson, Ottawa, Ailsa Craig, Kendal, Moorefield, Centre Bruce, Kilsyth, Glenallan, W. Bentinck, Essex, Rv. J. W. Cameron, Mrs. Jas. Donald, Unionville, Ganouke, Carleton Pl, Richard's, Drayton, Temple Hill, Aylmer, Ottawa, Shannonville, Warkworth, Melrose, Orillia, Bobcaygeon, Culloden, Preston, Rv. N. Waddell, Rv. A. A. Scott, Columbus, Beamsville, Comber, Milliken, Rainy River, Glencoe, Harriston, Cornwall, Glencoe, Paisley, Winthrop, Flesherton, Hamltn, H. J. Lineker, Ashton, West Lorne, Aberarder, Port Dalhousie, Martintown, Almonte, Woodstock, Garafraxa, Campbellford, Bury's Green, Rv. R. Harkness, Rv. A. J. Mann, Rv. M. Macgillivray, and Rv. J. M. Whitelaw.

Eramosa.....	114 50	Tavistock Kx.....	196 90	Stirling, St. A.....	7 30	Rv. M. A. Lindsay....	10 45
New Glasgow.....	16 80	“ “ s.s.....	7	W. J. McPherson.....	1 92	Rv. H. Brown.....	16 10
Rodney.....	53	Proof Line.....	157 90	Rv. H. Ross.....	13 95	Rv. G. D. Campbell....	6 95
Lonsdale.....	11	Lindsay, St. And.....	200	Beamsville s.s.....	8 60	Rv. T. A. Bell.....	9 60
Hawkesville, St. A.....	17 45	Niag. on Lake, St. A.....	23 55	Woodbridge, abc.....	12 50	Rv. H. S. Lee.....	17 80
Moore Line.....	102	Fergus, St. And.....	8	Wimico s.s.....	4 10	Rv. H. Young.....	8 90
Nairn, St. And. s.s.....	8 30	Sydenham, Knox Ch.....	3 50	Tor. “ J. R. C.”.....	3	Rv. J. U. Tanner.....	13 60
R. Wadel, G. Stewrt.....	4	S. Delaware, Burns.....	29	Paisley, Kx. ypg.....	10 50	Rv. R. Stewart.....	13 00
Tor. St. Giles.....	100	Dutton, Kx.....	61	Listowel Knox Ch.....	270 27	Rv. Orr Bennett.....	5 80
“ “ s.s.....	91	Keldon, Gandier.....	11	Rv. Dr. Talling.....	7 70	Vaughan, St. Pa. s.s....	5
Corunna.....	6 15	Camlachie, Kx.....	100	Rv. T. A. Watson.....	10	Mansfield.....	49
Schreibr. St. A. s.s.....	8	S. Plympton.....	65	Rv. A. M. Hamilton....	16 30	Madoc, St. Peters.....	167 75
Tait's Corners.....	37 60	“ “ s.s.....	12 05	Rv. J. H. Edmison.....	7 15	Hamilton, St. And.....	475
Mosa, Burn's.....	97 40	Moorefield, St. A. s.s....	16 23	Elora, Kx. s.s.....	37 50	Tilbury E. Fletcher....	54
Dunwich, Duff's.....	10	Carlton Pl. Zion jmb.....	55	Rv. A. H. McFarlane....	16 10	Tweed, St. And.....	22 80
Avonbank s.s.....	8 75	Carp s.s.....	16	Rv. J. A. Millar.....	13 60	Rv. Jas. Binnie.....	9 60
Kilsyth yps.....	20	James Stewart.....	100	Craighurst.....	5 50	Rv. C. Haughton.....	7 70
Streetsvil St. A.....	240	N. Mornington.....	27 20	Deer Park s.s.....	30	Rv. D. A. McKenzie....	8
McGillivray.....	52 13	Chesterfield.....	101 72	Moore, Burn's s.s.....	103 50	Rv. A. H. Kippan.....	6 10
Gravenhurst, Kx.....	34 56	Newcastle.....	8 27	Galt, Kx. s.s.....	108 98	Rv. James McCrean....	11
Carlisle.....	119 51	Rv. W. McKinlay.....	8	Millbank, Kx.....	144 75	Merivale s.s.....	25
Melbourne, Guth. s.s.....	8	Copper Cliff.....	20 60	Lancaster, Kx.....	238 19	Rv. Jas. S. Stewart....	8 60
Nassagaweya.....	78	Brooklin.....	64	Burn's.....	60 50	Elgin House, Muskoka..	41
Cottonwood Grove.....	53	Rv. J. R. Conn.....	9 15	Harwich, St. Jas.....	20	Miss Agnes Shields....	3,000
Keewatin, St. A.....	101 75	Rv. John Currie.....	7 70	Oro, Willis.....	35	Dr. A. J. Murray.....	61 46
Tait's Cors. yphms.....	55	Rv. J. M. Duncan.....	6 95	Harrington.....	40	Gordonville.....	17
Hensall, Carmel.....	164 56	Rv. Jas. Hastie.....	5 80	Duff's Cors. yps.....	50	Harriston, Guth.....	70
Crumlin Guild.....	25	Rv. J. S. McIlraith.....	11 70	Keady.....	47 73	Nairn, St. And.....	30 10
Woodville.....	2 85	Rv. E. S. MacKay.....	10	Centre Road Kx. s.s....	4 50	North Derby.....	50
“ yps.....	14 05	Rv. H. J. Pritchard....	7 15	Cedar Grove, Zion.....	53 70	Sarnia, St. Pa.....	52 50
Harrington.....	60	Rv. Jas. Ross, D.D.....	16 10	Agincourt, Kx. s.s....	53 10	Peterboro', Stewart....	16
Creswell.....	13 80	Rv. Dr. Wallace.....	5 80	Keene, wfms.....	36	Elphin.....	2 50
Kirkfield.....	22	Rv. Rob. McIntyre.....	16 90	“ yps.....	18	Dorchester.....	5
Muskoka Falls s.s.....	4	Rv. H. J. McDiarmid....	25	Miss M. Lang.....	18	Chatham, New St. A....	56
N. Ekfrid.....	15	Glensandfield.....	41	Ft. William, St. A.....	100	Anonymous.....	5
Oro, Central.....	17	Banks, Knox.....	23	Jas. A. McKillican....	5	Bluevale.....	7 80
Appleton, St. A. s.s....	50	Inwood.....	25 50	Ridge Mission s.s.....	2 20	Southwold, McBride....	159
Listowel, No. 2 s.s....	18	Murdoch McKenzie....	1	Wellandport.....	11 45	Sarnia, St. And.....	600
Rv. J. A. Moir.....	9 60	Rv. J. P. Falconer.....	5 60	Madoc, St. Petr. s.s....	28	Rockwood.....	85 20
Strathroy, St. A. s.s....	4 31	Uxbridge, Chal.....	78	Rv. J. G. Greig.....	6 95	Sunderland.....	90 25
Elmira, Gale & s.s.....	4	Rv. Alex. Stewart.....	6 65	Rockland.....	10 45	Essex.....	10 31
Ham. Central.....	929 28	Rv. H. A. Macpherson....	5 80	Mayfield.....	243 54	Pembroke, Cal. whms..	118 50
“ ylb.....	250	Rv. W. T. Pearcy.....	1 75	S. Ste. Marie, St. Pa....	60 80	Eugenia.....	13 65
Elma, Un. s.s., s.s. 2.....	2	Rv. P. M. McDonald.....	6 10	“ “ s.s.....	17 80	Cannington.....	200 57
Kew Beach.....	565 51	Rv. F. W. Anderson.....	8	Eldon Sta. St. A.....	70 45	Aultsville s.s.....	5 50
Caledon, Mel.....	26 92	J. P. Shipley.....	1	Maxville.....	16	2 W. Guilmby s.s.....	3 10
Waubashene.....	9 50	Burk's Falls, St. A. s.s..	1 81	Rv. R. McKay.....	16 40	Avonton, yphms.....	5
Wm. Somerville.....	1	Rv. A. B. Winchester....	6 65	Rv. R. McNabb.....	8	“ s.s.....	12
Agnes Somerville.....	1	Clifford, Kx.....	34 83	Marvelville.....	16	Rv. W. T. Prittie.....	8 30
Rv. J. Becket.....	1	Mt. Pleasant s.s.....	15	Rv. Wm. Bennett.....	8	Orono, ce.....	18 52
Hillsburg, St. A.....	257 51	Brussels “ M. M. A.”..	10	Rv. A. H. Drumm.....	6 10	“ s.s.....	8 15
Alberton.....	22 21	Rv. Robt. Thynne.....	8 90	Priceville.....	43 65	Rv. J. A. McKeen.....	6 10
Whitechurch.....	29 33	Galt Central yps.....	25	Rv. J. A. Matheson....	6 35	Rv. P. M. McEachern..	20
Kingston, Cooke.....	5	Harrington, Kx. s.s....	3	Rv. G. Milne.....	8 60	Rv. J. Burnett.....	10
Winchester, St. Pa.....	120 7	Jarvis, Kx.....	75	Rv. A. E. Mitchell.....	11 70	Rv. J. E. Smith.....	9 60
Stewartville.....	37	Belmore.....	2 50	Iroquois.....	29 75	Rv. D. Johnston.....	13 95
Smith Falls, St. Pa. s.s.	25	Carleton Pl. Zion.....	24	Rv. D. O. McArthur....	12	Guelph, Chal.....	717 20
Wilton.....	15	Erin, Burn's.....	176	Rv. J. B. MacLeod.....	7 70	Vankleek Hill Kx.....	353 28
M. Pleasant la.....	10	Acton, Knox s.s.....	40	Rv. D. Perrie.....	15 30	Rv. Arpad Govan.....	16 90
Moorefield, St. A.....	89 30	Rv. Archd. Blair.....	7 15	Rv. Archd. Thompson..	11 25	Rv. W. T. Wilkins.....	18 40
W. Flamboro'.....	186 90	Rv. W. A. Bremner.....	10 80	Rv. J. R. Van Wyck....	9 25	Rv. W. R. McIntosh....	10 80
London, New St. Jas.....	509	Ventry, Kx.....	43 40	Rv. Wm. Wallis.....	10	Rv. A. Leslie.....	7 45
Donald Campbell.....	30	“ “ s.s.....	11 72	Rv. J. R. Fraser.....	3 30	Rv. F. A. MacLennan..	8
Merrittion, St. A.....	18	Dundalk, Erskine.....	22 37	Snow Road.....	39 20	Rv. J. L. Small.....	10 40
Paisley, Kx.....	3	“ “ abc.....	1 75	Scarboro', St. A.....	512 80	Rv. S. H. Moyer.....	7 4
Rv. W. N. Carr.....	14 45	“ “ s.s.....	5 87	Bothwell.....	3 25	Carlisle s.s.....	9 30
Rv. W. Robertson.....	15 15	Rv. Jas. Buchanan.....	1 30	Motherwell.....	54 40	Mayfield s.s.....	16 15
Billings Bridge s.s.....	12	Rv. D. Currie.....	7 45	Dr. W. A. J. Martin....	13 95	Churchill, ypg.....	24 60
Cromarty yps.....	32	Rv. H. Currie.....	7 15	Rv. T. R. Shearer.....	5 80	N. Easthope.....	5
V. McDonald.....	7	Rv. Geo. Crombie.....	12 75	Dunwich, Duff.....	42 93	“ s.s.....	20
Annan.....	100 29	Rv. R. M. Dickey.....	7 45	Deer Park.....	62 82	Corbett.....	13
Cedar Valley.....	5	Rv. John Fairlie.....	13 30	Bervie, Kx.....	6	Wroxeter.....	116 53
Port Albert.....	33	Rv. G. R. Fasken.....	12 20	Normanby, Kx.....	32	Fergus, St. And.....	184 35
Leith.....	45 25	Rv. Prin. Gordon.....	7 45	Rv. J. J. Cochrane.....	16 30	Vanneck s.s.....	2 65
Anonymous.....	10	Rv. Archibald Lee.....	7 40	Tor. Chal.....	1,365 63	Hamilton, Cal. s.s....	41 50
Kirkhill.....	85	Rv. D. C. McGregor.....	10 45	Rv. F. C. Overend.....	8 60	Rv. L. W. Thom.....	20
Rv. S. A. Woods.....	8 30	Dr. D. McLeod.....	8 60	Mr. Robt. Shaw.....	5	Carluge, St. Pa. s.s....	25
Misses Armour.....	4 50	Dr. John McNair.....	6 95	Nelson, St. Paul s.s....	8 48	Goderich, Un.....	37
Perth, Kx be.....	13	Rv. L. Perrin.....	12 20	Rv. Alex. Macgilivry...	17 85	Rv. J. McKinnon.....	12 75
New Glasgow s.s.....	10 50	Dr. John Ross.....	6 35	Bolton, Caven.....	107 25	Pinkerton, guild.....	6 75
Beckwith Kx.....	10	Rv. J. C. Tibb.....	7 1	St. Cath. 1st.....	75	Rv. W. A. MacKay....	10 45
Claude.....	170	Ottawa, Glebe.....	691 71	Woodlands, St. Ma. s.s.	16 75	Rv. Dr. Neil.....	13 80
Rv. P. W. Currie.....	9 60	Lefroy, Knox.....	85	Claremont.....	15	Rv. W. I. McLean.....	14 86
Rv. M. B. Davidson....	6 55	Maxville s.s.....	25	“ s.s.....	14	Bomanvl, St. Pa. s.s..	26
Tor. Chinese.....	151 61	Simcoe, St. Pa.....	5 4 25	Vernonville.....	115 99	Paris s.s.....	125
Wellesley, Zion.....	30 91	Stratford, St. A.....	65 90	Martintown, St. A. s.s.	41 92	West Lorne.....	7 75
Strabane s.s.....	8 71	Rv. A. E. Camp.....	12 20	Mt. Forest, Wmstr....	221 90	Eldon, St. And.....	98 50
Sunnidale Cors. s.s....	3	Wm. McNichol.....	6 65	Amos.....	68 68	Vaughan, Knox.....	130
Muir s.s.....	2	Rv. W. S. Wright.....	7 70	Cedarville s.s.....	2	St. Cath. Kx s.s.....	177
Dr. R. D. Fraser.....	5 60	Est. Jas. Turner.....	100	Walton, Duff.....	14	Hagersville s.s.....	20
Winterbourne.....	49 1	Thamesford, St. A.....	173 16	Embro, Knox.....	323 73	Durham s.s.....	6
Barrie, St. A. s.s.....	12 50	Pickering, St. A.....	64 90	“ L. P. R.”.....	8 43	Garden Hil.....	54 70
Arthur, St. A. be.....	24	Alliston.....	170 80	Rv. H. E. Abraham.....	6 35	Madoc, St. Col.....	30
Quaker Hill, St. A. s.s.	5 28	Elora, Kx.....	79 83	Elphin.....	33 70	Queensboro'.....	17
Churchill s.s.....	10	Everett.....	24	Rv. A. J. McMullen....	8 30	Carlisle.....	50

Vittoria s.s.	3 75	Brooklin s.s.	20	Casselman	9 25	Goderich, Kx s.s.	15 59
Priceville	81	Apple Hill.	22 37	S. Indian	11 25	Port Elgin s.s.	25
Almonte, St. Jno. s.s.	15 10	Ham. Erskine	16	Rv. I. H. McDonald.	10 80	Ryan family	10
Bathurst, S. Sherb.	17 45	Rv. R. P. Byers	13 60	Monkton, Knox,	53 53	Rv. W. A. Duncan.	17 80
St. Cath. Haynes.	57	Rv. D. R. Drummond.	8 30	Toronto, Ave Road.	125	St. Helen's	227 50
Rv. Jas. Barber	7 45	Rv. P. F. Langill	14 60	Dr. E. D. McLaren.	16 90	S. Wmstr. St. A. s.s.	23 50
Rv. John Lindsay.	8 60	Rv. A. McVicar.	16 60	Dr. R. P. MacKay.	6 95	Caintown, wms	10
Rv. J. H. Lemon.	8	Rv. Neil Shaw.	13 30	Avonton	17 36	Martintown, St. A.	167 90
Rv. S. C. Murray.	14 60	Rv. D. Stewart.	6 65	Mandaumin.	38	Komoka	81 30
Rv. John McDougall.	6 65	Sonya, St. And.	71 88	" s.s.	27	Moonstone	50 16
Rv. A. McKenzie.	12 75	Motherwell, ce.	11 64	Tor. St. Paul's.	1,071 39	Kingstone, Chal. yws.	18
Rv. A. B. McLeod.	8	Vyner	12	Goderich, Un. s.s.	6 50	Tor. Royce	25 95
Rv. T. H. Rogers.	8	Carleton Pl. St. And.	849	Tor. Bloor	4,903 72	Grafton s.s.	10
Rv. A. C. Stewart.	7 15	" ce.	51	Cornwall, Kx.	292 75	Glenarm, Kx.	71 85
Rv. T. J. Thompson.	8	Robert Little	2	" ce.	18	Crin: n Guild	90
Rv. Alex. Wilson	9 15	Rv. D. C. McIntyre.	7 70	Hyde Park.	68 50	Port Hope, Mill.	8
Smithville, s.s.	7	McIntyre	7 25	" s.s.	30	Brockville, St. Jno.	176 57
Watford	18 15	Swinton Park	94 24	" yps.	30	Rv. John Thomson.	8 50
Tor. Alhambra	28	Priceville	5 50	Galt, Kx.	328	Brooke, Chal.	32 30
Ottawa, Beth.	50	Brantford, St. And.	95 82	Dungannon, Ersk.	12	Peterborough, St. Pa.	813 20
Lobo, Mel. s.	9	Egmondville	49 79	Plum Creek	12	Rydal Bank	13 50
Rv. J. C. Robertson.	7 15	" bc.	10 67	Bracebridge	96	Bruce Mines	20 75
Rv. John McInnis.	7 15	Brooksdale, St. And.	90 50	Kingston, Cooke.	300	" s.s.	8 60
S. Wminstr. St. A.	197 15	Tor. St. Enoch's.	118	Pleas. Valley.	54 40	Mildmay, la	10
Woodstock, Chal.	589 82	Sir Wm. M. Clark.	300	Admaston ce.	25	Mrs. Jas. Johnson.	5
Brampton, St. A.	368	Tor. Knox	250	Ham. St. Jas.	125	Leamington	145 59
Tor. Emmanuel	43 87	Sleeman s.s.	2 31	" s.s.	60	Bolton, Caven bc.	20
Rv. J. W. Mitchell.	39	Welland	310 76	Sarnia, St. A. Chinese.	38	Dunbarton s.s.	28
Langside	61	Dunsford	31 50	Gorrie	9 75	Tara, Kx	132
Ow'n Sd. Div.	1,362	Rv. D. L. Campbell.	7 70	" s.s.	11 14	Cmpbelfrd, St. A. ymbe	22 58
Embro, friend.	25	Rv. C. S. Lord.	5 80	Delhi, Chal.	33 75	Amherest lsd. St. Pa.	96
Rv. J. R. Bell	19	Orillia	1,000	Rv. A. U. Campbell.	7 45	St. Ann's, ypg	4
Tor. Cooke's s.s.	50	Woodbridge.	48 15	Strathroy, St. A.	188 23	Belleville friends	25
Peabody, Zion s.s.	1 10	St. Cath. Haynes.	60	Almonte, St. Jno.	229 60	Bolton	7
Rv. Geo. Gilmore.	10	Braeside mb	50	Scarboro', Mel. Guild.	22 45	Finch, St. Luke's	168 20
Limehouse.	111 70	Merrickvl. Kx. s.s.	4 27	Mrs. M. A. Valens.	10	Moore, Kx.	1 75
Mrs. Homuch.	10	Mrs. Maria Elliott.	100	Logan, St. Pa.	14 70	Tor. High Park	77 54
Miss McLevyn.	5	Alliston s.s.	15 38	Edenvale s.s.	5	Hibbert, Roy's.	130
Scarboro', St. And.	10	Leakdale, St. Pa.	14 50	S. Plympton, abc	7	Enniskillen	23 62
Pembroke, Cal. s.s.	18	Bond Head	119 4	Atwood ces	30	" s.s.	3 45
Mr. J. D. M. Darling.	2	Chippawa s.s.	8 17	Thames Road.	106	Norwich	168
Jessie M. Carswell.	20	Napanee	163 75	Mallorytown	36 25	Vittoria	26 50
E. Gloucester	138	Watford s.s.	30	Nottawa	2 50	Mildland, Kx.	463 22
Millbrook	80	Rv. W. G. Hanna.	7 15	Runnymede	146 87	Shakespeare.	225
Brougham, St. Johns ..	32 40	Rv. W. W. Crow.	7 60	Greenwd. St. Col. s s ..	15	Warton	234 52
Port Carling	10	Russltn. Covey Hill.	101	Mono Centre, Burn's.	14	Bothwell	5
Mrs. A. G. Muir.	1	Rv. J. M. Macalister.	6 10	Omagh	54 40	Wyoming	79 85
Brantford, y's	160	Demorestville, Kx.	16 25	Dr. Isaac. Campbell.	5 55	Rv. R. J. Ross.	7 45
Ham. McAb St.	423 50	Crofton Hall	7 75	Rv. W. K. Shearer.	8	Rv. S. F. Sharpe.	8 60
Vars Knox s.s.	10	Mrs. P. Nicol.	1	Rv. T. L. Turnbull.	9 15	Mr. G. W. Bell.	2
Bradford, abc.	8	Rv. P. Nicol.	8	Perth, Kx. friend.	10	Farran Point	6 50
Avonmore	112	Rv. J. Steele.	6 95	Riverside	5	Cockburn Island.	5 06
Rv. Prin. Gandier.	6 10	Rv. M. McKinnon.	24 10	The Ridge	11	Tor. Old St. A.	1,600
Rv. J. B. Hamilton.	8	Scarboro', St. A d.	25	Ayton	13 40	Tor. Col. St. s.s.	50
Rv. S. D. Jamieson.	9 15	" s.s.	77 40	Markham, St. A. abc ..	25	Amherstbg. St. A. rws.	10
Rv. F. H. Larkin.	10	Rv. Gustvs. Munro.	2 30	Dr. A. Malloch.	50	Rv. J. H. Barnett.	9 15
Rv. F. W. Mahaffy.	9 15	Varna	17 50	Woodstock, Kx. s.s.	121	Rv. D. Kelso.	14 35
Rv. W. M. Martin.	6 10	Poland s.s.	5	Mt Pleasant	18	Oshawa	656 14
Rv. J. W. Penman.	8 30	Norwood s.s.	25	Bayfield, St. A.	75	W. Flamboro'	10
Rodney s.s.	20	Markham, St. And.	25	" s.s.	7 21	Chelmsford	3
Miss Mary Moore.	11	Rv. J. H. Turnbull.	7 70	Caledonia s.s.	16 05	Garafraxa, St. Jno.	35
Kenyon	37 65	Oil City, St. A. s.s.	10 32	E. Garafraxa, Beth.	91 25	Cranbrook, Kx.	164 59
Pictou, St. And.	71	Stirling, St. A.	10	Almonte, St. Jno. mb.	48	Binbrook, Kx.	92 20
White Lake, St. And.	33	Markdale, Cooke's s.s.	15	Rv. C. H. Daly.	16	M. H. Reid.	1
Orillia, yps.	18	Rv. A. A. Laing.	6 10	Rv. C. A. Ferguson.	8 30	Hay, Friend.	15
Airlie	23	Guelph, St. And.	137 04	Rv. T. O. Miller.	16 60	Carlisle, ypg	25
Rv. Frank Davey.	11 25	Puce, St. And.	16	Rv. J. F. Scott.	15 70	Teeswater, Kx. mb.	10
Lanark, St. And.	345	Mardstone, St. Jno.	6	Billings Bridge.	48	Princeton	7 44
Rv. W. McDonald.	14 95	Martin Sutherland	2	Blakeney	25 50	Bownanville, St. Pa.	140
Rv. A. W. Shepherd.	7 45	Black Heath.	42 50	Vasey	30 25	Paisley, Kx. s.s.	10
Delaware, St. And.	96 73	" s.s.	10	" s.s.	3 07	Dunwich, Duff.	16
Blyth, St. And.	144 92	" ce.	10	Steelton, St. Pa. whms.	5	Dunnville	46 75
Crinan, Argyle.	51	Fergus, Mel	200	Rv. Geo. Ballantyne.	8	Orangeville Presby.	172 73
Preston s.s.	22	Sharbot Lake.	4 25	Rv. D. I. Ellison.	7 15	Rv. J. G. Greig	5
West Lorne, Kx.	15	Desboro'	8 50	Fergusonville.	16 75	Rv. J. L. Small	5
Mooretown, St. And.	2 80	St. Mary's, Ist.	187 47	Jarvis, Knox	50	Kintyre	189 10
Tor. Rosedale	2,071 94	Bryanston	50	Ingersoll, St. Pa.	101	Kincardine, Kx	566
Durham Guild.	20	E. Williams	213 20	Streetville, ypms.	5	Meaford, Erskine.	92 83
McIntosh	124 55	Brougham, St. Jno.	1	Spencerville	10	" s.s.	24
Woodville s.s.	75	Scarboro', Zion.	123 29	Wychwood Park s.s.	50	" bc.	20
Walkerton, Kx.	315 90	North Brant	116 30	Daywood, Johnson	3	Bookton	32 25
Tor. College St. bc.	32	Elphin s.s.	1 25	W. Nettawasaga.	1 73	Caledonia	423
Teeswater, Kx.	264	Smith Falls, St. Pa.	629 19	Carholme	56 50	R. Zorra, Burn's.	11 47
Rv. A. E. Armstrong.	9 25	Caledon E. Kx.	80 95	Southampton, St. A.	115 40	W. Zorra, St. A.	10 94
Whitby, St. And.	302	Gamebridge	70 10	Grafton	2 613	Rv. James Maleoin.	6 65
Whitby, St. And. s.s.	65	Rv. W. D. Bell.	8 30	Tor. West	254 01	Rv. Robt. Aylward	14 60
Arthur, St. And.	72 90	Rv. J. Rattray.	8 60	Rv. A. B. Dobson	6 10	E. Oxford.	20
Ashfield	207	Carholme s.s.	2	Cumberland	61 30	Crawford	81
Wnstown. Heph.	282 25	Reid's Mills	238	Hallville, St. A.	400	French River	3 50
Beachburg, St. And.	44 55	Strong s.s.	1 26	Rv. T. W. Goodwill.	20 20	Kilbride	36 30
Jarvis, Chal.	73 60	Westboro'.	5	S. Mountain.	18 70	Tor. Grosvenor	1,651 11
Hornby	14 30	St. Thoms. Alma s.s.	2 25	Petrolea	308	Blenheim, St. A.	40 40
Gorrie	61 60	Kintyre	75	Lake Charles	5	Niag. St. A. s.s.	20 14
McGillivray	1	Colquhoun s.s.	28 40	Ottawa. Glebe	94 92	Ham. St. Giles'.	474
Tor. St. Jas. Sq. s.s.	180	Rv. D. Findlay	7 45	Goderich, Kx	786	Lon. St. And.	3,799 55-

Wallaceburg, Kx	130
Fergus, St. A. s.s.	25
Pleasant Valley	1
W'mount, Wmstr	45
Appleton	46 89
Lowry	33
Carp, &c.	6
Walker's, Un. s.s.	1
Chatham, Chal.	83 50
Chatham, "ce	4 50
Tor. Grosvenor s.s.	41
Rv. J. W. C. Bennett	8
Claremont	4
Belmont, Kx	145
" " s.s.	75
Yarmouth, St. Jas	58
" " s.s.	8
Beaverton, Kx	50
St. Vincent, Kx	45 11
Newbury s.s.	10
Charlton	15
Rv. A. W. Craw	5 80
Monck	8 50
Leeburn s.s.	8

Quebec

Cote des Neiges s.s.	\$ 7 35
Mont. American	400
Valleyfield s.s.	40
Rv. J. M. Sutherland	8 30
Woman's Missionary Society	3,900
Ft Coulonge	41
Aylwin	9
Mont. Calvin s.s.	9
Rv. E. McQueen	13 30
David Ogilvie	10
Beauharnois	544
Mont. St. Giles	389
Sarah Ewing	10
Que., Chal. s.s.	50
Kingsbury, St. And.	75 10
Cote des Neiges	53 20
Marsboro	59
Westmount, Wmstr.	73 05
Lachute, Miss McQuat	18
Upper Lachute s.s.	9
Howick s.s.	23
Mont. Col. stud. miss. soc.	253 20
Mont. 1st s.s.	106 26
Mont. Calvin s.s.	25
Bristol	98 29
Joliette s.s.	12
Mont. Stanley s.s.	5
Buckingham, St. A. s.s.	10
Valleyfield, Chinese	12 91
Mont. Taylor	165
Lachine, St. A. ce	93
Hull, Zion	51
Rv. G. W. Mingie	7 70
Rv. S. J. Taylor	5 80
Mont. Stanley Chin.	29
Beauharnois	24 13
Rv. J. D. Anderson	6 65
Mont. St. Paul's s.s.	10
Rv. N. H. McGillivray	7 70
Rv. R. McKenzie	15 30
Mont. 1st	593 52
Athlstrn ladies' aid	25
Mrs. M. S. Crombie	5
Buckingham, St. A. y. p. s	5
Rv. J. E. Menancon	10 80
Rv. J. R. Douglas	10
Rv. K. J. Macdonald	8 6
Rv. J. F. Macfarland	11 25
Rv. H. C. Sutherland	6 65
Rv. R. Gamble	14 6
Rv. J. L. George	5 0
Huntingdon, St. A.	200 34
Rv. J. B. McLean	5 60
Norton Creek s.s.	2
Mont. Taylor	97
Kingsbury, St. And.	2 85
Mont. Stanley	51 5
East Templeton	18 50
v. G. P. Tattie	9 60
Valcartier	12
Rv. E. G. Walker	8 90
Grand Meres s.s.	5
Rv. W. T. B. Crombie	6 65
Maisonneuve s.s.	38 78
Elgin	21 15
Lachute	101 75
Mont. St. Giles' s.s.	83 12

Gore	8 90
Dr. C. E. Amaron	16 10
Prin. Brandt	8 30
Rev. T. A. Mitchell	11 25
Quebec, Chal	60
Rv. J. R. McLeod	6 9
Dundee, Zion	189 45
Windsor Mills	78
Aylmer, St. A.	13 15
Mont. Stanley ce	50
Mont. American yml	400
Mont. St. Pa. s.s.	120
Flodden, Kx	45 60
Mont. Erskine	2,000
Buckingham, St. A.	169 65
Rv. W. T. Morison	6 95
Elgin s.s.	4 75
Mont. Calvin s.s.	8
Beechridge	31
Rv. M. McLeod	11 25
Wakefield, Masham	75
Poltimore	1 25
Mr. Mrs. A. MacDougall	450
Maisonneuve	97 59
Quebec, Chal.	1,864 30
Windsor Mills s.s.	4
Lachine, friend	20

Manitoba

Arden, St. A. s.s.	\$ 13
Beulah	1 50
Pacific s.s.	14 9
Sidney	5 20
Shellmouth	4 55
Pierson	4 2
Rv. S. McL. Fee	7 70
Rv. J. S. Watson	9 15
Clanwilliam	4
Birdtail Ind. Miss.	33 05
Deloraine	46
Russell	257 25
Shellmouth	15
Arden	57 20
Two Creeks	13 50
Dr. J. K. McLennan	300
Virden, Carmel	58 95
Deloraine	69
Dauphin Plains	30
Rv. Alex. Hamilton	13
Sperling	90
Humesville	15
Wallace, Knox	30
Dunrea	14 65
Bellafield	6 50
Ninette	9 50
Wpg. Wmstr.	187
Macdonald	50
Cadureis	113
Oakland Friend	38
Douglas	49
Rv. W. H. May	7 70
Swan Riv. J. H. R.	1
Strathclair s.s.	3
Bandon Hill ladies	19
Wpg. St. Giles	114 08
Newdale	250
Dauphin St. Jas.	006 50
Pr. Dr. Farquharson	226 06
Wpg. Kx	50
Morden Kx	135
Wpg. Knx s.s.	65 97
Hartney	50
Rv. G. E. Loughhead	9 60
Elgin, Knox	50
Orrwood s.s.	3 75
Wawanesa	75
Rv. E. E. Annand	7 70
Chater	30
Roseisle	6 50
Rv. H. G. Crozier	6 35
Rv. B. D. Miller	8 10
Rv. T. R. Scott	8 60
Rv. Peter Strang	14 60
Emerson	41 35
Rv. E. W. Johnson	8 90
Eden, &c.	31 25
Prof. J. D. Fleming	12 20
Rv. McFarlane	8 30
McAuley s.s.	2 25
Rv. E. B. Chestnut	14 60
Belmont, Kx. s.s.	20
Wpg Wmstr. s.s.	10 80
Macdonald	166 65
G. E. Richards	5

Rv. Dr. Bryce, Wpg.	7 70
Manitou, St. A.	254
v. J. B. McLaren	7 45
Simon McKinnon	5
Pilot Md. Kx	225
Sympathizer	2
Rv. J. L. King	10
Rv. A. McTavish	8 90
Rv. D. McVicar	15 15
Wpg. Wmstr.	1184 25
Hartney s.s.	119
Rv. R. S. Laidlaw	7 45
Prospect	132 70
Rapid City, St. Pa. la.	31 70
Spruce Creek	5
Boissevain, St. A.	2 5 97
Isabella	70
Rv. Alex. Stewart	9 60
Elgin, Kx	42 15
Mr. Mrs. J. D. Young	10
Rv. W. L. Findlay	6 95
Nesbitt	18
Thornhill	17 30
Winnipeg	2
Humesville	33
Hartney s.s.	5 75
Pierson	7 50
Palmerston	15 40
Souris, Kx	17
Oak Lake	88
St. David's	210 50
Rv. J. A. Cormie	6 35
Hargrave	25 20
Ba swood s.s.	10
Boissevain, St. A.	5
Rv. D. Fleming	5 60

Saskatchewan

Balgownie	\$18 85
Kinistino	22
Shannonville	6 50
Kyle	1 60
G. R. Burt	1
Caron, Knox	76 35
Manor	58 08
H. M. Bethune	10
Yorkton Presby.	51 5
Rouleau	05
Haddington	10
Bonnie View s.s.	6
Wishart	5
Thos. E. Small	2
Shellbrook	5
Buffalo Lake	19 40
Pilot Butte	21
Rouleau	29
Rv. F. A. Clare	6 95
Pleasant View	43
Estevan, Wmstr.	132
Carnduff, St. A. ce	15
Rv. S. MacLean	8 30
Francis, la.	25
Beaverdale	2
Sunnydale	2 40
Rv. J. R. Coffin	8 9
Rv. B. Glover	8
Rv. Jas. Russell	8 90
Saskatoon, Kx. la.	250
S. Kindersley	2
Fleming	40
Martin	11
Grand Coulee	69
Craik	5
High View	9
Rv. D. J. Scott	8 90
Rv. Wm. Waugh	1
Halbrite	25
Capar	14
Robert Ewart	12
Thos. Moffat	5
Geo. Shearer	5
Regina, Kx	30 60
Qu'Appelle, St. And.	46 50
Kamsack s.s.	5 70
Buffalo Lake	210
Carnduff, St. A.	112
Rv. W. Meikle	18 50
Rv. David Ritchie	8 30
Rv. A. Henderson	10

Alberta

High Riv. Chal.	\$ 25
Sturgeon, &c.	13 95

Rv. A. O. McRae	10
Alston	2 80
Grassy Plains	1 50
Calgary, Grace s.s.	20
Calgary, Kx. s.s.	17 35
Rabbit Hill &c. s.s.	5 50
Calgary Hillhrst.	80 65
" " s.s.	31 10
Stratcona	225
Jennet McLennan	10
Calgary Grace s.s.	50
" Hillhurst	24 50
Strathcona Kx.	50
Wetaskwin, Kx. Ch	114 85
Medicine Hat, St. Jno.	555 15
Rv. A. McWilliams	7 45
Penhold	2 40
Lethbridge, Kx.	99 15
Red Deer Lake	30
Calgary, Hillhurst	40
Rv. J. R. Munro	14 65
Rv. G. R. Lang	13 60
Rv. A. Russell	22
Vegreville s.s.	17 45
Vegreville	101 40
Strathcona, Kx.	80
Fort Sask.	101 65
Partridge Hills	12 00
Rv. J. Alex Brown	8
Rv. W. G. Brown	6 35
Rv. Hugh McKellar	9 15
Rv. T. T. Reikie	6 95
Rv. A. W. K. Whiteman	14
Calgary, Grace Ch.	670 29
Rv. F. D. Roxburgh	8 60
Rv. C. C. Whiting	8
Rv. J. A. Claxton	16 90
Rv. A. D. Archibald	7 15
Miss Jennie Perrin	10
Mr. W. L. Hamilton	150
Lacombe St. A.	55
Innisfail	20
Land Hills	10
Glenmore	4 50
Edmonton, 1st. mb.	22
Beaver Lake E.	1
J. R. McEachern	5
Little Red Deer	7 80
Seven Persons	2 25
Nichols	3 45
W. L. Hamilton	150
Rv. Dr. McQueen	7 70
Rv. Jas. Wheeler	7 70
Tongue Creek	19 45
Big Rock	25 45
Raymond	25

British Columbia

J. D. Kennedy	25
Denman Island	4
N. Vancouver, St. A.	23 45
Victoria, St. A.	150
Revlstoke, St. Jno. s.s.	18
Vancouver, St. A.	500
Victoria Friend	25
Nelson, St. Pa.	27 25
Chase	8
Pender Island s.s.	24 10
Quesnel s.s.	6
Vancr, Mt. Pleasant s.s.	32 65
Gordon Heat	4
Cedar Hill, St. A. s.s.	3 15
Rv. T. S. Glassford	7 15
Ladner, St. And.	21 25
Rv. David James	10
Vancr, St. Jno s.s.	12 25
Vancr, Cent. Park s.s.	29 85
Chiliwack, Cook s.s.	39 20
Ymir	19 55
Nanaimo, St. And. s.s.	23 20
Pender I land	12
Ladysmith, 1st s.s.	1 60
Steveston	5
Kelowna, Knox	72
Jos. Ball	10
Kelowna, Knox s.s.	15
" y. l. aux.	15
Vernon, St. And.	176
Vancouver, 1st.	400 85
South Arm s.s.	11 70
Rv. D. MacRae	8
Rv. W. L. MacRae	7 45
Vancr, St. Jno s.s.	187 50
Rv. M. D. McKee	13 80

Even the most obtuse conscience will acknowledge the truth when it is said, "Ye did it not."

Church Funds, East, 1910.

	Received during Jan.	Rec'd Mar. 1 to Jan. 31
Foreign Missions..	\$12,721.30	\$53,213.43
Home Missions....	2,023.94	7,004.23
Augmentation.....	2,373.91	4,511.32
College.....	2,774.19	11,393.96
A. & I. Ministers..	615.78	2,515.53
French Evangeliztn	474.19	1,161.80
Pt-aux-Trembles...	432.69	698.94
For Northwest....	1,722.93	4,423.05
Children's Day Col.	339.81	1,756.51
Assembly Fund....	182.00	310.20
Bursary Fund.....	318.65	1,488.67
Library.....	—	114.33
Widows' & Orphans'	75.70	169.57
Reform Evangelism	677.61	939.79
Unallocated	1,245.08	4,355.51
Manitoba College	5.00	5.00
Total.....	\$25,982.78	\$94,061.84

For Same Months, 1909.

	Received during Jan.	Rec'd Mar. 1 to Jan. 31
Foreign Missions .	\$8,609.86	\$55,236.33
Home Missions...	1,947.86	7,686.32
Augmentation...	1,513.40	4,504.90
College	1,671.15	10,617.96
A. and I. Ministers	447.00	2,623.64
French Evangeliztn	448.29	1,379.10
Pt-aux-Trembles..	233.92	627.42
For North West...	677.36	3,402.98
Children's Day Col.	141.22	1,872.68
Assembly Fund....	134.28	285.38
Bursary Fund.....	190.00	1,186.47
Library	3.00	268.21
Widows' & Orphans	350.75	465.25
Soc'l., Moral Reform	263.09	522.71
Unallocated ...	1,150.64	3,575.51
Manitoba College	3.00	3.00
Total.....	\$17,784.82	\$94,267.86

RECEIVED DURING JANUARY

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.,
and divided among the Funds,
as directed by the donors.

Acknowledged	...	\$70,311 57	New Carlisle, Pt. Dan.	241
Red Bank s.s.	.....	1 25	Sackville, N.S.	1
The Falls	.....	2	Hx. Grove	90
Princetown s.s.	.....	65	Fredricton	188 46
Princetown	.....	37 75	Fredricton s.s.	50
Lower Stewiacke	.....	200	Dorchester	12
Mrs. Wm. Caldwell	.....	2	Barney's River	64 70
St. Andrews	.....	211 21	Mid. Musgdt. Riv. sec.	206 95
Rv. Jacob Layton	.....	5	J. M. Anderson	25
Riv. John, Salem	.....	100	New Glasgow, First	853 14
Hx. St. Matthews	.....	130 44	Hx. Fort Massey s.s.	87 07
New Richmond s.s.	.....	12	Marshfield	65
Geo. R. Smith	.....	520	Bloomfield	74
Milltown s.s.	.....	6 55	Christopher Irving	40
Windsor s.s.	.....	54	Hopewell, Union	46 40
Rv. J. W. Fraser	.....	10	Charlottn, Lion c.e.	20
A friend	.....	18	Bradalbane	128 40
Mrs. John Ferguson	.....	10	Riv. John, Salem	33
New Annan	.....	50	Bathist. Village s.s.	25 35
Thompson	.....	45	Miss Mott, Mrs. Howe	20
Pictou Presby, Union	.....		Interest	20
Y.P. Soc.	.....	250	Inverness	200
Dalhousie	.....	295 10	Amherst, St. Stephens	559 30
Senator McKeen	.....	150	St. James & Union	83 12
John Irving	.....	25	St. John's, St. And.	1,000
Pugwash	.....	25 50	St. John's, St. And. s.s.	50
River Hebert	.....	12 25	Margaree Harbor	31
Whycocoma	.....	75	Mundleville c.e.	6
The Misses Clarke	.....	25	S. Gut, Englishtown	27 15
A friend	.....	50	Cape John, Cariboo	50 60
Chelmsford s.s.	.....	5	Hx. Park St.	74 45
Hopewell, St. Col.	.....	130 90	Pictou, Prince St.	252 64
" " wms.	.....	129 76	W. Riv. Green Hill	567 30
Port Hood	.....	35 51	Cavendish, Stanley	50
New Mills, Charlo, Jac-	.....		Bridgewater	197 75
quet Rivers	.....	500	Mem. Isabel H. Gow	5
Stellarton mem, Stell-	.....		Princetown	200
arton, Sharon, mem.	.....	5	Milltown	10

Souris E. s.s.	5	Sydney Mines s.s. Be-	
Malagawatch	7	gners' cl.	5
Friends For. Miss.	9	Shubenacadie s.s.	50
Sherbrooke	13 30	St. Croix, Ellershouse. 100	
Greenfield	20	J. Stanley Ross.	50
Summerside	471 83	Glace Bay, Knox ce.	50
Charlottn. St. Ja.	218 50	Hx. St. Matthews	1,532 19
" " wfms.	67	Berachah miss. circle.	25
" " girls... 50		Milford ce.	12
Tignish, Montrose,		Bridgeport	745
Elmsdale, Campbltn. 204 02		Orwell s.s.	3 50
French River s.s.	4 07	Bass River	103
Riv. Hebert, Maccan.	35	Westville, St. Philips.	455 09
Portaupique	84 73	Duncan Cole	10
Truro, St. And.	1,116 30	St. George s.s.	2 50
Lunenburg	125	J. S. McKay	50
Per Agent, Toronto....	880 50	Millsville ce.	20
Bay of Islands	9	Hx. Fort Massey	2,132 75
W. B. River John.	70	Glace Bay, St. Paul's.	50
Maitland s.s.	7 42	St. John, St. Davids	239
Kensington	273 98	Harvey, Acton	115 44
" s.s.	25	Dundee s.s.	1 35
French River	43 60	Grand Falls, Nfld	5
Long River	27 42	Shemogue & Pt. Elgin.	74 50
Princetown	41 50	Hx. Chalmers	159
Campbelton	137 19	North Sydney	379
New London	81 30	A. W. Schwartz	5
Forks Baddeck	21	Blue Mountain s.s.	4 70
Mrs. Malcolm Logan	8	T. A. Fowlie	30
Oyster Pond s.s.	1	Mid. Musgdbt.	70 28
Westville, Carmel.	235	Dalhousie s.s.	18 58
Archibald McKenzie.	30	Milford	68 26
Middleton	66 02	Gays River	23 08
Truro, St. And.	4	Colostream s.s.	2
Sydney Mines	555 80	Milford s.s.	25
A friend	50	St. George, Pennfield.	90 47
Rv. J. D. McGillivray	50	W. River Station	16
Great Village	213 50	St. John, St. Ste. s.s.	35
Board at College	31	Dartmouth s.s.	100 11
Redbank	104	South Granville	59 25
Durham Adult b.c.	5	Lunenburg s.s.	30
New Glasgow, United.	134	Renton	211
Pictou, St. Andrews	200	Refund	40
Rod. McKay	10	Newcastle	288 70
Malagawatch	2 65	St. John, St. Davids	828
Mrs. Robert McKay	1 70	St. John, St. Matt.	25
Windsor	185 65		
Bridgewater s.s.	50		
New Aberdeen	82 50		
			\$94,061 84

GO YE INTO
PREACH THE GOSPEL
ALL THE WORLD AND
TO EVERY CREATURE

The PRESBYTERIAN RECORD.

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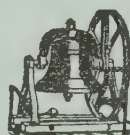
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Be as careful of the books you read as of the company you keep, for your habits and character will be as much influenced by the former as by the latter.—Paxton Hood.

Presbyterian Record

VOL. XXXVI.

APRIL, 1911.

No. 4

WHAT SHALL IT PROFIT?

One of life's serious mistakes is that in balancing moral and spiritual accounts it is usual to place in the opposite columns, present and future, time and eternity; and the question "what shall it profit a man if he should gain the whole world and lose his own soul" is generally taken to mean, simply and only, what shall it profit to be successful in getting gain in this life, if one has no part in the good of the hereafter.

The gain and loss are thus put so far apart, the gain so near, ever present, filling one's horizon, the loss so far away, that multitudes give themselves to the present gain, leaving what seems to them the far off future to some more convenient season. This is a great mistake, often a fatal one, for the habit grows with years and the pursuit of "the world" to the exclusion of "the soul" continues to the end.

While the question "what shall it profit" includes the future, it includes as well the here and now. The Revised Version uses the word life instead of soul. What shall it profit to gain less or more of the world if it means the loss, less or more, of myself. What shall it profit if my bank account grows larger, if my character, my life, myself, is growing smaller.

The sum total of the capital with which a man enters another state of existence, is himself, what he is, what he has made of himself, with or without God's help, in this life. What he has in this life he must leave behind. What he is goes into the beyond. If in this life he has yielded himself to God and his life to God's sway, and his character has been fashioned into God's likeness, into that character which in itself is harmony and peace, he passes out rich, he has, he is, what constitutes happiness beyond.

If on the other hand, self has kept the throne of the heart, and God's sway has not

been yielded to, the character has grown more completely subject to the sway of self, and passes out under that sway, which in itself constitutes unhappiness, unrest, dispeace. And if one were successful enough to win the whole world, yet if the life, the self, the character, remain under the sway of self, what shall it profit? What was gained is left behind. What was lost to self cannot be recovered. If a man gain that which he can only keep for a short time, at the expense of his life, of himself, it will not profit.

To put it in a crude yet practical way, if one cheats another in a bargain, he may make a dollar but he loses in character. He has more, he is less. And what he has lost is of infinitely greater value than what he has gained. The latter is a something outside himself which he must soon part with. The former is himself and the loss of it remains for ever. He gains a little of the world; he loses his soul, his life, something that he is, himself.

The child who deceives a parent, may gain a something, but loses something out of life, loses a part of what is best in self. Anything selfish or wrong injures the one who does it more than it can injure any other. He pays for what he gains by giving of himself for it, his soul, his life, his character. After the transaction, the karakter, the impress, the mark upon him measuring what he is, indicates less value, than before, less likeness to God, to the perfect ideal of completeness.

The process of giving character for worldly gain is a daily one, leaving a man at the end of each day or year, it may be with larger worldly gain but less of the divine and complete in character.

Every indulgence in anything selfish means a gain of some selfish pleasure, but the parting with something valuable in character. It is a life long process.

Men and women are thus every day giving character, giving their soul, their life, themselves, for pleasure or gain, and what does it profit? What does it profit to shirk a duty, to practice deception, to gratify a passion, when it has to be paid for in something of self, something that leaves a life smaller, poorer, less worthy?

The shopper's question, "What is the price," should be that of every step of life. If it costs something of myself it is too much to pay. What shall it profit if man gain anything at the cost of more or less of character, soul, self?

The man who realizes that he is "not his own," that he is a steward of time, talents, means, influence, etc., and who, whether rich or poor, prince or peasant, makes the best of his life for God and for his fellow-men, is gaining day by day in life, is being fashioned more and more into the perfect likeness. On the other hand every unworthy thing that has entered into a life, while it may have gained a temporary gratification of some kind, has been at the expense of soul, life, character. Every such thing, no matter how great the seeming gain, if paid for in soul loss is infinitely dear.

Schools in Manitoba.

Manitoba and her schools have helped to make history, political and otherwise. At present little is heard of them, but a condition of things prevails there, a concession to the Roman Catholic Church, that does not tend to the unity of Canada or the growth and strength of the Canadian nation.

The law is that "When ten of the pupils speak the French language, or any language other than English, as their native language, the teaching of such pupils, shall be conducted in French, or such other language, and English, upon the bi-lingual system."

It is said that already one quarter of the country schools are bi-lingual, English and some other tongue, either French or some of the languages of Europe, little groups of strangers seeking to perpetuate their own tongue and race in their new homes.

There can be no graver mistake for the future of the Canadian nation than to permit such a state of matters. Canada is Brit-

ish and those who wish to share the liberty and prosperity of a British home, should accept all that is implied in the name, should aim to be a unifying and strengthening and not a disintegrating influence. Any institution, religious or otherwise, that seeks to introduce such disorganizing influences, is not true to the best good of the country, and any who have power to prevent such disorganizing influences and do not use that power are equally responsible.

A Phase of Church Union.

While looking abroad for larger things it might be well to improve the opportunities that lie to hand. There are three lines of work carried on in Canada by our church, viz., giving the Word of God to our French Canadian fellow citizens, caring for the smaller scattered English and other settlements, and seeking to evangelize the North West Indians and the Chinese. Three different committee have charge of this work and three Funds support it, the Home, French and Foreign Funds. These lines of work, in many cases are in the same districts, and it would surely tend to unity, simplicity and effectiveness, if our church would place all her mission work in Canada under one supervision, and have simply two great Mission Schemes, Home and Foreign. It would save men and money, would lessen expense of management, and would give better results.

We sleep in peace in the arms of God when we yield ourselves up to His providence, in a delightful consciousness of His tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who put us there and who holds us in His arms. Can we be unsafe where He has placed us?—Fenelon.

We never know the real strength of a man's foundation until he is tested by the storm. Picnic weather does not reveal the seagoing powers of a liner; these are tested and made manifest by the tempest. When a man is brought into a tight corner, and every way of escape seems closed, then we shall see the worth or worthlessness of his religion.—J. H. Jowett.

THE MORMONS IN ALBERTA.

BY REV. A. M. GORDON LETHBRIDGE.

To speak about the Mormons in public at all, is notoriously difficult. No sooner are they mentioned than politicians on both sides cock their ears and listen for something sensational. If one ventures to hint that the Mormons are not faultless then zealous advocates are sure to arise and extol the virtues of the Mormon people. One sometimes wonders whether these advocates are more eager for facts or for votes.

It will be generally admitted that the apostle Paul deserved the name of "saint." Yet he spoke of himself as "chief of sinners." The Mormons call themselves saints, "Latter Day Saints." Yet it is dangerous to impute to them any sin, for fear of public censure.

Probably wild statements have been made both by those who criticize and by those who defend the Mormons. In reality they are neither the salt nor the off-scouring of the earth. It cannot, I think, be claimed that the average Mormon intellect is of a high order. The Mormons are trained to speak in public and in private. They will talk religion by the yard or by the hour, for they will compass sea and land to make one proselyte. As a rule they all repeat the same stock arguments, and put them in the most specious form.

Imagine an ignorant man, disgruntled with the Church or discontented with his lot. A Mormon "missionary" comes to him, preaches a new religion that professes to be based on a revelation given by God to "the prophet" Joseph Smith, and promises that the Mormon Church will help him in every way if he will cast in his lot with the "Saints." No wonder that these Mormon missionaries gain converts.

But when a Mormon and an educated non-Mormon meet, and discuss religion, the discussion is likely to leave each exactly where it found him. The Mormon has his beliefs drilled into him. The thinking non-Mormon considers many of these beliefs absurd.

Kipling, in his book "From Sea to Sea" describes the Book of Mormon well. When any man is ready to believe that the Bible and the Book of Mormon are both equally inspired of God, he is capable of believing anything. The average Mormon does not seem able to distinguish between credulity and rational belief; the miracle of Joseph Smith translating the plates and the miracle of our Lord's resurrection are on a par. In some cases it would seem that the more marvellous a statement is, the more readily it is believed.

The Mormon is nothing if not literal in his interpretation of Scripture. To him it is absurd to speak of a God "without body, parts or passions." He takes all the anthropomorphism of the Bible literally, and looks on God simply as a magnified man. He holds that all parts of Scripture and all things recorded therein are of equal authority. Therefore he argues, thus:—

"The patriarchs were polygamists. David the man after God's own heart, had more than one wife. What was right for them is right for me. Therefore polygamy is the divinely appointed order."

The Mormon takes isolated texts from Scripture, and on them he bases strange customs and beliefs. It is useless to point out to him that some verses are obscure, and that the greatest Christian scholars are not agreed as to their meaning. He replies that God has revealed their true meaning to him; and however fantastic the belief may be, this convenient doctrine of Revelation can always be used to justify it.

For example, the Mormons take the text, "Else what shall they do that are baptised for the dead?" and on this they base their custom of baptizing for the dead. Worthies who lived before the day of Joseph Smith can be baptized by proxy. Then they are safe. Thus Mary Queen of Scots is sure of the Mormon Paradise, because some Mormon has been baptized on her behalf.

Such beliefs and practices seem odd to us. Other beliefs, however, are not merely queer; they are repulsive. The Mormons say, "What God was, man is.

What God is, man may become." And the measure of a man's divinity depends on the number of his children. The more numerous a man's progeny, the higher his place hereafter. One of the Mormon funeral hymns has this line, "Reason tells us we've a mother there." That is, the Mormons hold to the idea of a female deity. We are back at the old Semitic conception of a female deity, the counterpart of the male. In other words God has wives.

Of Mormon exegesis, utterly abhorrent to us, take only this example, "Jesus loved Martha and her sister," is held to mean that Martha and Mary were two of the wives of our Lord. If Jesus himself was a polygamist, why should not the saints of to-day be polygamists too?

The reason why there is little polygamy practised in Canada is that the law of the land forbids it, the Mormons, when they were admitted to Canada, agreed to obey the law, and the law is enforced by the police.

Undoubtedly, some polygamy is practised in Canada. But polygamy is notoriously difficult to prove in a court of law. The second woman in a household is always the wife's cousin, or a friend on a visit; or her presence is explained in some other way.

Indeed, the police and the judges say that it is almost impossible to convict a Mormon of any crime on evidence furnished by Mormons. If he can help it, a Mormon will never give evidence against a fellow-Mormon. The Mormons may dispute among themselves, but when non-Mormons, or, as they call them, "Gentiles" are concerned, they will stand by each other through thick and thin. This seems to be a point in their peculiar code of honour, and a part of their wonderful social system.

Every student of Mormonism sees that its strength lies not in its religion, for the religion is a weird jumble of ideas borrowed from many sources, but in its social system, which is a more compact and finished thing than the system of the Church of Rome. It is, as one of our eminent ministers put it, "a triumph of human, or other, ingenuity."

Nearly all the Mormons live in towns or villages. In these towns you see the system at work. As the people are grouped together, the authorities can keep in closest touch with them all. They know all that goes on, and they hold their people well in line. The Sunday Schools, the clubs and societies, the socials and the weekly dances are all controlled by the Mormon church. The Mormons seem to have solved the problem how to hold the young men and women for the church.

One cannot help feeling that the Mormons would prefer to live by themselves, uncontaminated by "Gentiles." For what other reason did they cross the American desert and settle in Utah, than in order to be alone, apart from the rest of the world? In all the Mormon towns in Alberta, Gentiles are found, usually in the positions that demand education, such as the teaching, legal and medical professions.

But none of these intend to live there forever. You cannot feel quite at home among the Mormons. You cannot make of them intimate friends. They will not allow you. Though seemingly cordial enough, they hold the "Gentiles" at arm's length; they are enclosed within their own fortifications; they talk to the outsider across a moat; and the drawbridge is always up.

I am convinced that it is for this reason people do not like the Mormons as neighbors. People do not wish to take up land in a settlement where all the other settlers are Mormons. Therefore land in the Mormon belt often fails to fetch the same price as the same quality of land elsewhere.

Speaking about the Mormons, to an engineer who had long experience of irrigation and Mormons, I asked his opinion of them. His answer was, "They make good pioneers, but not good settlers." After a couple of years of Mormon occupation, virgin land will be further advanced than if taken up by the ordinary immigrant. But after ten years or more, neither land nor people will be in as good shape as in the district where all the people are "Gentiles." Other observers equally competent, give the same opinion.

Be it understood that I am not trying, as the phrase runs, to "knock" the country. We have magnificent land in Southern Alberta. Immigration of the right kind is what we need. The best thing that could befall the Mormons would be to have the unoccupied land settled by skilled farmers, sane men, warm-hearted and hard-headed enough to influence their Mormon neighbors for good.

Certainly the Mormon community system is not the best for farming. In some cases, most of the day is taken up in going to and from the farm. And as for the much vaunted industry of the Mormon people, it is not always in evidence. A leading man in the West called the Mormons "afternoon farmers" and one can assert, from personal observation, that the name of "afternoon farmers" is not wholly undeserved.

Then, one asks, why are the thrift and industry and purity of the Mormons lauded to the skies? For two reasons, perhaps. First, because some people have brought unjust accusations against the Mormons, and their defenders wished to see fair play. Second, because certain other people wished to capture the Mormon vote. The Mormon vote has not hitherto been a solid one. It has been divided in the Mormon communities as elsewhere. But there have been no issues at stake affecting Mormonism. Were these present, there is small doubt that the great body of Mormons would vote as one man in the interest of their church, first and foremost.

All over the West there is the danger that the large foreign element will remain an unassimilated mass in the body politic. If there be any "Mormon menace," it comes from two facts, first, that many, not all, of the Mormons hold in theory to polygamy and would welcome the opportunity to practise it; second, that the Mormons are controlled by their leaders, and in case of questions affecting their church, would vote solid as these leaders bade them vote.

Then, what should the Church do with the Mormons? Directly she can affect them very little. We need not expect many converts from Mormonism. For

them life among the Mormons would be impossible. In Mormon theology, the lowest hell exists for the benefit of apostate Mormons, and in this life they would be so boycotted and ostracized that they would be utterly miserable.

But if we cannot look for direct results, we can keep on working. It must be a fine object lesson for the Mormons to see that most of the leading and educated people among them are not of them, but are "Gentiles."

For the most part these non-Mormon people heartily appreciate the work of our Church in providing services in the Mormon belt, and they take a live interest in the Church. The little congregation in Raymond, where I was stationed for nine months, was a union church in the best sense. Anglicans, Methodists, Presbyterians and sometimes Roman Catholics, worshipped together like members of one family. Never in all those nine months was I ever so much as invited into a Mormon house. The non-Mormon people, to whatever branch of the Christian Church they belonged, always made me as welcome as if I had been their own minister or priest.

It is worth while to keep up our missions at Raymond and Cardston, so that the non-Mormon people may not be left without services, and that the Christian Church may be represented in the midst of Mormonism. And if they are kept up, they must be kept up well.

Like St. Paul's mission, our mission is largely to the "Gentiles." The men who represent the Church, whether they can win the affection of the Mormons or not, must be able to command the respect of Mormons and non-Mormons alike. Men appointed to such work must be ready, in the western phrase, to "stay with it." Some may doubt whether we as a Church should have undertaken the heavy Mormon work. All must agree that having begun and carried it on for years, we must not drop it now. Little can be done by controversy; much may be done by preaching. May God bless to saints, "Latter Day" saints,—and sinners—the preaching of His Word.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the RECORD it is because they are not received.

**The General Assembly meets in
Ottawa, First Wednesday of June, 1911.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues. of Oct., 1911.**

1. Sydney, Sydney, 2 May, 10 a.m.
2. Inverness, Port Hastings, May.
3. Pictou.
4. Wallace, Pugwash, 2 May, 3.30 p.m.
5. Truro, Truro, 20 June, 11 a.m.
6. Halifax.
7. Lunenburg.
8. St. John.
9. Miramichi, Chatham, 27 June, 2 p.m.
10. P.E.I., Charlottetown, 9 May, 10 a.m.

**Synod of Montreal and Ottawa.
Perth, 2nd Tuesday of May, 1911.**

11. Quebec.
12. Montreal, Montreal, 6 Apr., 10 a.m.
13. Glengarry.
14. Ottawa, Ottawa, 2 May, 10 a.m.
15. Lanark, Pembroke, 23 May, 1.30 p.m.
16. Brockville, Prescott, 16 May, 2 p.m.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of May, 1911.**

17. Kingston, Napanee, 27 June, 11 a.m.
18. Peterboro, Peterboro, 11 July, 9 a.m.
19. Lindsay, Lindsay, 16 May, 10 a.m.
20. Whitby, Whitby, 18 Apr., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 2 May, 10.30
23. Barrie, Barrie, 2 May, 10.30 a.m.
24. North Bay.
25. Temiskaming, Haileybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Wiarton, 6 June, 10 a.m.
28. Saugeen, Harriston, 4 July, 10 a.m.
29. Guelph, Guelph, 16 May, 10.30 a.m.

**Synod of Hamilton and London.
Woodstock, Last Monday of Apr., 1911.**

30. Hamilton, St. Catharines, 2 May, 10.30
31. Paris, Ingersoll, 11 July, 10.30 a.m.
32. London, Dorchester, 2 May, 9 a.m.
33. Chatham, Chatham, 27 June, 10 a.m.
34. Sarnia.
35. Stratford, Stratford, 16 May, 10 a.m.
36. Huron, Brucefield, 9 May, 10.30 a.m.
37. Maitland, Ripley, 16 May, 10.30 a.m.
38. Bruce, Nth. Bruce, 4 July, 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior.
40. Winnipeg, Man., Coll., bi-mon.
41. Rock Lake, Manitou, 9 May, 2 p.m.
42. Glenboro, Glenboro, May.
43. Portage, P.-la-Prairie, 5 Sept. 10 a.m.
44. Dauphin, Dauphin, 12 Sep.
45. Minnedosa, Shoal Lake, 11 July, 2 p.m.
46. Brandon, Brandon.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday Nov., 1911.**

47. Yorkton.
48. Arcola, Carlyle, 12 Sep., 3 p.m.
49. Alameda, Oxbow, 12 Sep., 1.30 p.m.
50. Qu'Appelle.
51. Abernethy, Tantallon, 4 July.
52. Regina, Regina, 23 May, 9 a.m.
53. Saskatoon, Saskatoon, 4 July, 3.30 p.m.
54. Prince Albert, Prince Albert, Sep.
55. Battleford, Scott, 4 July, 10 a.m.

**Synod of Alberta.
Calgary, Last Monday of April, 1911.**

56. Vermilion, Tofield, 20 June, 9.30 a.m.
57. Edmonton.
58. Lacombe, Camrose, Sep. 7.30 p.m.
59. Red Deer, Innisfail, Sep. 9 a.m.
60. Calgary.
61. High River.
62. Macleod.

**Synod of British Columbia.
Revelstoke, First Tuesday of May, 1911.**

63. Kootenay, Nelson, Sept.
64. Kamloops, Vernon, Sept.
65. Westminster, Vancouver, 2 May, 10 a.m.
66. Victoria.

CALLS, INDUCTIONS, RESIGNATIONS.**Calls from**

- Strassburg, Sask., to Mr. Samuel Lundie of Phoenix, B.C.
 Mill St. Ch., Port Hope, Ont., to Mr. C. H. Lowry.
 Chalmers and Barton Churches, Hamilton Pres., to Mr. A. E. Neilly, of Verschoyle.
 Dutton, Ont., to Mr. J. C. Robinson, of Oil Springs.
 Neepawa, Man., to Mr. H. G. Crozier, of Hamilton.
 Carberry, Man., to Mr. G. D. Bayne.
 Zion, Brandon, Man., to Mr. Hillis Wright, of Strathclair.
 Erskine Ch., Ottawa, to Mr. C. W. Nicol.

Inductions into.

- Chatsworth, Ont., 15 Mar., Mr. Jno. McKinnon.
 Latona, Ont., 22 Mar., Mr. N. Stevenson.
 Thamesford, Ont., Mr. W. S. Galbraith.
 Upper Stewiacke, N.S., Mr. J. A. Greenlees.
 Brigden, Ont., 31 Jan., Mr. Thos. Oswald.
 High River, Alta. 12 Jan., Mr. J. D. McKenzie.
 Granum, Alta., Mr. And. O. Paterson.
 Burnside, Iowa, etc., Sask., 14 Feb., Mr. A. Henderson.
 Port Hood N.S., 13 Feb., Mr. R. H. McPherson.
 Fairmount, Montreal, 31 Mar., Mr. H. S. Lee.
 Maisonneuve, Montreal, 26 March, Mr. P. Walker.

Resignations.

- Knox Church, Mitchell, Ont., Mr. J. W. McIntosh.
 Swift Current, Sask., Mr. J. G. McKechnie.

WHY PREJUDICE A CHILD?

A free thinker came one day to Coleridge and argued vehemently against the religious instruction of the young, and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge to the particular argument was pertinent and sound enough: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockle-berries and strawberries?"

MINISTER'S OBITUARY.

Rev. J. Edgar Hill, D.D., minister of St. Andrew's, Church of Scotland, Montreal, died in Montreal, 3 March, ult., near the three-score and ten. He was born in Glasgow, Scotland, in 1842; was educated at Edinburgh University, graduating in 1872. In the same year he was licensed by the Presbytery of Edinburgh, and in 1873 was ordained and inducted at Burntisland. Four years later he was called to St. Paul's Church, Dundee, and in 1882, accepted an appointment from the Colonial Committee of the Church of Scotland to St. Andrew's Church, Montreal, where he has labored for the past twenty-eight years. The end came very suddenly. He addressed a missionary meeting on Wednesday, March 1st, in his own church. On the way home he was stricken with paralysis, and two days later passed away. Those who knew him best loved him most.

CONVERSING ON THE UPPER LEVELS.

Everyday conversation is our greatest opportunity for bringing and keeping ourselves and others into touch with God. The waste of precious opportunity that the most of us allow through the trivialities, the meaningless small talk, of our daily conversation with our fellows, must be a heavy burden on the heart of our Saviour.

A suggestion to delegates at the Student Volunteer Convention of last year as one secret of making the convention of great spiritual power, was the following: "They will maintain their conversation on the higher levels and will not descend to trivialities, personalities or faultfinding. 'They shall speak of the glory of Thy Kingdom and talk of Thy power.'"

But why do this any more at a Student Volunteer Convention than in everyday life? Is there so much spiritual power in the lives of all about us, and in our own lives, that it is not needed? Suppose we all try steadily and resolutely, every day for a month, to maintain our ordinary conversation, when we are free to direct it, on the higher levels of the Kingdom; and note the result. How much heart-hunger and life-need Christ will meet and satisfy, for us and for others, if only we let him enter fully and constantly into our daily life!—S. S. Times.

WITH THE SUPERINTENDENT IN ALBERTA.

On train, 4 March, 1911.

Dear Dr. Scott,—

The Vermilion Presbytery is mainly two long arms, reaching away east to the Saskatchewan border, one along the settlements on the C. N. R. to Lloydminster, the other along the G.T.P. to Chauvin. I told you of a visit to the former. A few words about the latter.

Shortly after taking up the work in Alberta, I was asked by the Vermilion Presbytery to take a run out to the much advertised Wainwright, the home of the Buffalo—and also of quite a number of good Presbyterians—to investigate some little difficulty that had arisen there.

In company with Mr. Gold, the worthy clerk of Presbytery, I found myself one evening in this thriving little town. The hotels were all full, and we had to walk the streets for a time. After a while we found a place where we could lay our heads, and were very glad at the discovery.

A way out of the church difficulty was soon found, for the Wainwright people are good sensible folk—and the Rev. Andrew Russell, formerly of Lunenburg, Ont., is now happily settled and doing good work in this prosperous town. On the 2nd Sunday of the year, I had the pleasure and privilege of opening a fine commodious new church, with basement for Sunday school purposes, and everything is progressing favorably.

My work seems to have been strangely linked with Wainwright since coming to Alberta. Presbytery meeting called me that way again; and last week, a joint meeting between Methodists and Presbyterians, for the purpose of federating the district to prevent overlapping, again called me to the Buffalo town.

Of this federation work I may write more fully at some later date. For the past month we have been working at it in all parts of Alberta. At Wainwright, we had the stiffest meeting of them all. From four o'clock in the afternoon until eleven at night, five Presbyterian brethren looked across the table at the five Methodist

brethren, and every proposition made on one side was promptly turned down by the other, and not a single arrangement made with regard to the fields. It was a dead lock.

The chairman evidently entered into the spirit of the meeting as he announced the hymn, after coming back from supper, and invited all to sing heartily "Onward Christian Soldiers, Marching as to war." It was suggested to him the next morning, that perhaps we had better open the morning's meeting with "Fight the good fight with all thy might" as appropriate to the occasion.

However, a good night's sleep worked wonders, and both parties came together the next morning prepared to yield somewhat, and the whole land as far as these two bodies are concerned was "divided between them," within the limits of the district allotted to that Committee. In one locality alone over sixty townships were assigned to the Presbyterians to look after.

In the arrangement, the Methodists even consented to draw out of "Paradise" Valley and leave it to the Presbyterians, which was a great concession. Some proposed that the Presbyterians withdraw from "Deville," and leave it to our brethren, but they rejoined by saying that they thought the Presbyterians could best look after such a place.

Great good, we believe will be accomplished in Alberta, by this wonderful federation movement, which has swept over all sunny Province. Men and money will be saved to both churches, better service will be given, causes of friction will be removed, and the country as a whole, when properly apportioned, will be better looked after than ever before; responsibility will be focused, and both bodies will be enabled to concentrate effort, instead of trying to spread themselves over the whole land.

From Wainwright, I went East to Egerton, where has labored for three or four years the Rev. J. J. L. Gourley, who gave most faithful service. He has gone East, and is now settled in Leeds Village, Que.

From Egerton, one beautiful afternoon, we drove out to one of Mr. Gourley's coun-

try appointments, where we held a service at the home of a cultured Scotch lady from Boness. She is trying to be happy on her homestead, and doing her duty well, but it was plain that she was langin' sairly for the hame-land.

In the evening the service was held in the home of Mr. Gourley, where a company of good solid Presbyterians gathered. After public worship plans were discussed for the building of a new church, which is now under way. Our good Methodist brethren, according to the federation arrangements are withdrawing entirely from this whole vicinity, so that our cause ought to be strong here in the near future.

Westward to Viking was the program of the following day, where labors a good Scot by the name of MacGregor, frae Auchterarder. Sunday morning dawned, dark and rainy, and few turned out to church. One of the weaknesses of the West—and sometimes of the East—is that people are too fond of bed to get out to morning service. Morning congregations are slim in Alberta.

In the afternoon, Mr. MacGregor and I started for a point on the adjoining Kinsella field, about fifteen miles away, over an unknown road. We plodded on and on. One man we met told us we were within two miles of the place, and after another half hour of good work another pedestrian informed us we were still four miles away. We strayed from the right trail, went around the end of a lake, and finally drew up before a house which we thought was our goal. Imagine our chagrin when told, that this was not the place at all; that it lay about a couple of miles in another direction. However, we got there and received a real warm Scotch welcome from good people who came from the banks of the Tweed.

Shortly after our arrival I noticed the man of the house taking down his gun and going out. Asking him what he intended doing, he replied, "I am going to round them up with a gun." Not knowing the hour at which I would get there, it had been agreed by the people that three shots could be fired on my arrival, that they

might know when to come to service. Never in all my work, have I been greeted with a salute like that. The shots were fired, the congregation came, and we had a splendid service.

At its close the people expressed their great gratification at having Divine service held regularly among them by their own church in this great western land.

Returning to Viking the next day I proceeded westward. Our next field on the G. T. P. is that of Holden and Riley. This congregation is under the care of the Rev. Mr. Gordon. Both of these points are thriving little towns with a good future.

Holden was the first place visited. The managers were interviewed, a site for a new church selected, and the people encouraged as much as possible.

In the evening another ten miles brought us by eight o'clock to Riley. Service was held, the managers interviewed and plans for a new church discussed. The following day a site was picked out, and a subscription list drawn up and started on its rounds.

Evidently the people were not sufficiently interested, as both in Riley and Holden, the lists got pigeon-holed shortly after starting and nothing has as yet come of the plans and arrangements made.

A twelve mile drive towards the setting sun brought us to the little double-barreled town of Tofield, with its old town and its new town, and a gap between, which is slowly filling. Here lives and labors the faithful and efficient clerk of the Vermillion Presbytery, Rev. W. F. Gold. A nice church and manse, the results of earnest effort of both pastor and people, now give visibility to the Presbyterian cause in Tofield. After a regular preaching service, a meeting of the Board of Management was convened and many phases of congregational work discussed.

On the second last Sunday of 1910 it was my privilege to preach anniversary services in this same church. The good pastor certainly has a strenuous work, as the duties of the day of my service there consisted of preaching three times, driving thirty-four miles, besides the funeral service of a deceased half-breed.

People in the East, have usually but little idea of the work of the ordinary missionary in the West. Many write from the East and from the South, thinking they hear the call of the Lord to the West. It is very frequently to Calgary or Edmonton, or some other good big town, but when they hear of the long lonely drives, the wrestling with poverty, the sometimes disappointed people they have to please, they decide they have mistaken the call.

I do not wonder at it. I do not blame them. It is well, however, for all to know that Mission work in the West is by no means a sinecure. It is hard, it is difficult, often discouraging, but there is the stimulus of seeing everything growing, advancing, booming. The spirit of optimism is abroad, and there is the feeling that we are laying the foundations of righteousness in a great country that is in the making.

THE PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME, TORONTO.

By MRS. E. LIVINGSTON, SUPERINTENDENT.

About four years ago the church recognized the necessity of reviving the "Ancient and Honorable" Order of Deaconesses, and now we have not only the deaconess, but her uniform, and she goes freely and helpfully about her work.

Before the church recognized the Order of Deaconesses, the Ewart Training Home trained girls for home work as well as foreign, but these girls, though doing really deaconess work, were called "Bible women," pastor's assistants," etc., So there was no great change required in the training when the graduates became entitled to their proper designation.

All deaconesses are missionaries and all missionaries are deaconesses. While some may go to India or China, and others remain to work in the home land the training is the same. And as both at home and in the foreign field, the work they do is principally along three lines, educational, medical and evangelistic—so our students are trained along all these lines.

The educational training consists of lectures upon the Practical Use of the Bible, Composition and Delivery of Addresses, Church History, Christian Doctrine, Old

Testament, New Testament, Study of Missions, Sabbath School Methods, English Literature. Then there are medical lectures, one course on Emergencies, Nursing, Bandaging, etc., and another course on Sanitation and Preventive Medicines; also lessons in elocution and physical training.

The practical training consists of putting into practice what is learned in theory. The students of the Home are responsible for a service for women and girls at the Industrial Refuge each Sunday morning at 9.30. It is taken by students in turn. They also conduct the devotional exercises at a mothers' meeting held each Friday afternoon in the East End of the city. They are expected to address auxiliaries and mission bands on mission subjects when called upon. Also many of the girls work at the Jewish Mission and in the Chinese classes.

The medical lectures are made practical by going the rounds with the district nurses one day in each week, helping them as they can, and learning from them. The students also attend the Dispensary occasionally and have the benefit of the doctor's talks on the cases that come to the dispensary. The doctors who lecture to them are very kind about taking them to operations and any cases where they may learn simple medical work.

Then there is also the evangelistic work. They visit the poor in connection with each of the missions; and those with whom they come in contact in going out with the nurses are principally very poor people. This winter a number of the city churches have had student deaconess-assistants. This gives valuable training for both home and foreign work.

The life in the Training Home is very busy and very happy and bright. The students, coming together as they do from all parts of Canada, and living in close contact day by day, the corners are worn smooth, and while each girl retains her own individuality, she learns to bear and forbear, and to work in harmony with those who may be very different in temperament.

The deaconesses find the uniform a great protection in their work. By it

they are enabled to go to parts of the city where they could not without a uniform, and they have access to public institutions, as hospitals, etc. which they could not have without the uniform. They are generally well received and heartily thanked for their work.

A deaconesses must be very alert and ready for every emergency. For instance, one of our girls was walking along a side street not long ago and heard a sound of wailing in a house, just when an ambulance drove up to the door.

She stopped to find out what the trouble was, and a woman rushed out of the door protesting that she was not able to carry out another woman, and calling on the ambulance driver. The deaconess quietly stepped up and asked if she could be of any assistance, and found that the poor woman in the house had been beaten by her worthless husband until she was almost dead, and her landlady was turning her out. So our deaconess stepped into the breach, helped the driver to carry her to the ambulance, and attended to her until she reached the hospital.

During the present winter a large amount of clothing and provisions has been sent to the Home for distribution among the poor, and this has been very pleasant though arduous work for the deaconesses. It has revealed to them the seamy side of life as they have never seen it before. And yet, with the seamy side, there is in almost every case a ridiculous side, and as they learn to laugh over the funny part it helps to relieve the tension of the sad part.

Two deaconesses started out on Christmas Eve, each carrying two baskets with Christmas dinners. They missed their way in the dark streets in the East End and had a good deal of difficulty in finding it, and before they found their way it was still darker.

As they were in uniform they attracted some attention, and they accosted a policeman asking the way. He directed them to the place they wanted to go to and when they turned up the street, they found it was just a narrow blind lane and very dark.

A boy on a wheel had been following them, evidently with a great deal of in-

terest in their doings. As they turned into the lane, the foremost deaconess fell headlong in the snow, the contents of her basket were scattered, but she herself not hurt—except her feelings. The boy kindly dismounted from his wheel and helped her to pick up the scattered potatoes, vegetables, etc., and they went on their way.

When they found the place for which the help was intended, they found a poor woman sick in bed, a lot of little children about her who had little or nothing to eat for two or three days.

At other times the deaconess is asked for spiritual counsel and advice. One of them makes it a point to visit a poor old blind woman and read to her at least once a week. In this case she is generally accosted as "sister."

All this visiting among the poor, and helping as they can, gives them the practice they require in personal work. Most of the girls who come to the Home have never really seen poverty until they come to the city, and at first they are overwhelmed with what they see, and they find it difficult to speak freely, but this soon passes away, and they learn, or rather, are given, the word in season.

This year, 1910-11, has been the most successful in the history of the Home in point of numbers, but we are not able to supply the demand for deaconesses. There must be a great amount of latent talent in the church. There must be many a young woman who longs for something to make her life fuller and to do more for the Master. Will not some of these young women think seriously of taking up this work? It is a joyous service and has been greatly blessed.

This year we have had representatives from eight provinces in Canada, but there is "much more land to be possessed." The West is calling loudly for deaconesses, and many of the churches in the large cities in Canada are finding the necessity for this form of Christian work.

I will gladly furnish information regarding the Training Home, its rules and regulations, to any young woman who may be thinking of taking up this work, and who will call, or write to me, at 60 Grosvenor Street, Toronto.

Our Foreign Missions.

FROM REV. JOS. ANNAND, D.D.

Thirty-Seventh Year in New Hebrides.

(Dr. Annand has charge of the New Hebrides Training Institution, training teachers, preachers and evangelists for the whole New Hebrides Group. Many of the young men are married and their wives come with them for training in things that belong to civilized life.—Ed.)

Tangoa, Santo, 29th Dec., 1910.

Nineteen hundred and ten was a year of unrelenting toil which yielded a normal quantity of fruit.

The Institution was in session forty-five weeks in all, the first term opening on the 19th January and closing on the 3rd of June. The four weeks between the terms were spent in attending Synod meeting in Tanna. The second term began June 30th and ended Dec. 23rd.

Thirteen new students came in and fourteen went out. Ten of them completed their course, and of the other four, two died here, and two left us on account of ill health. There are now 82 men and 17 women, wives of some of the men, attending classes.

Class work averages about five hours a day, and manual labor under our guidance about two and a half hours. Besides the above labors the students cultivate their own vegetable food.

The progress made in their studies varies greatly according to the ability and diligence of the students. Some of them come to us poorly prepared so they are handicapped by their ignorance of the English language. However, upon the whole, the advance made was highly commendable.

The regularity of attendance on classes was this year particularly marked. Seven students did not miss a single roll call out of 665—while thirteen others were absent only from one to three times—the latter being equivalent to one whole day. This in a land of fever and other ills is certainly a good record.

Mr. and Mrs. Bowie left us on furlough on the 8th October, expecting to be away

eighteen or twenty months. Mr. and Mrs. George M. C. Thomson arrived on the 26th November and entered upon the duties of assistants in the Institution.

The health of your missionaries continues fairly satisfactory.

In concluding, I must say, Brethren, pray for the outpouring of the Spirit upon us here. In this Institution lies a mighty influence for the evangelization of these islands, but it must come from on high.

A Note from Dr. Annand.

2 December, 1910.

Dear Dr. McCurdy:—

The work here is moving on. Never was it more encouraging than at present. The number of students keeps up and their quality is not deteriorating in any way. Our new assistants arrived here last Saturday and they are now getting settled in their own home.

Mr. Boyd who has been with us for the last two months, returns home now to Malekula. He has rendered good help. Mr. Gillan's two daughters have been here also for six weeks. They have been taking Mrs. Annand's class in the afternoon, and thus rendering her assistance which was much needed. They remain another week.

On the 9th ult. we had a very severe earthquake which did considerable damage. The three chimneys on Tangoa all went down. Three lime houses, our wharf and more than a quarter of a mile of stone walls were destroyed. Two big iron tanks at Mr. Bowie's were ruined beyond repair. Dishes and bottles were smashed wonderfully. Land slides on the mountains are visible in great numbers. Standing in one spot I counted forty-two in sight. However, no lives were lost so far as we know. It did no damage south of us, we have not yet heard from the north.

Mr. and Mrs. Watt, of Tanna, are on this outgoing steamer retiring from the islands, after almost forty-two years of service on his part.

FROM REV. J. W. MACKENZIE, D.D.

Thirty-eighth Year in New Hebrides.

Fila, Efate, 8 December, 1910.

Another year of mission work! We found the three earlier months of the year the most enervating and trying in our long experience here.

We have nothing of a very unusual nature to record either in the way of gratifying results or of trials and discouragements.

I must say that we are somewhat disappointed in our expectations of the benefit to be derived from the proclamation of the Convention. It is not three years since the Condominium was established with pomp and ceremony. I regret to say that the drink curse goes on unchecked, much as before this event took place. The French alone are the violators of the law in this wretched traffic. Seldom are they convicted, and when they are, they either refuse to pay the fine, or it is so trifling as to have no deterrent effect.

The French are very jealous of the influence of the missionaries, and at present are very bitter against them, as the missionaries have been exposing their illegal recruiting and are accused of preventing natives from leaving their homes.

Then as to preventing immorality among our natives, matters are much worse than previously. At one time there were native courts at the different villages, which either inflicted a fine on the guilty ones, or compelled them to do a certain amount of manual labour. Cases of immorality do not come under Convention articles, so no notice is taken of them. Should the native courts act as formerly they may get into trouble with the Government.

Some months ago a woman ran away from her village and went to live with a heathen native from another island, employed by a low Frenchman. I spoke to the chief of Erakor about sending some of his men to bring her away, as the chief of her own village was powerless to do so. The Erakor men went and brought her away, but unfortunately they took their muskets with them.

When brought before the Government

officials for this they explained that they had carried their muskets to shoot pigeons or wild pigs in the bush. No matter, along with their chief, who was quite innocent, they were sent to the lockup for a month. This has emboldened other women to disregard the native courts.

At another village, a young woman ran away from her husband, a fine young man, a church member. The chief and people of her village were indignant. They would soon have brought her home and have punished her as well, but were ordered by a Government official not to do anything of the kind. She is still following her own evil ways.

But notwithstanding these annoyances the work holds on its way. My brother missionaries have often expressed surprise to us, that in the midst of such evil surroundings and in the face of such a tide of bad influence, our people should for the most part remain steadfast. It shows that the work is not of man but of God.

The Foreign Miss. Committee of the Presbyterian Church of Victoria has transferred Dr. Crombie from Malekula to Vila. Dr. Crombie is well qualified for the position. He is tactful, clever and energetic.

Some weeks ago the Joint Land Court was formally opened. Two war ships, one British and the other French, were in the harbour for the occasion. The President, a Spanish gentleman, unfortunately cannot speak English. There will be many knotty questions before the Court, as land in so many cases is claimed by both British and French. The mission land at Erakor is to be surveyed in a few days. We have asked Mr. Woolcote, the solicitor employed on behalf of the mission, to take charge of the case.

The Sacrament of the Lord's supper was dispensed twice. On these occasions the collections amounted to £23 7s. Eleven names were added to the roll of church membership. Teachers and assistants in the different districts have been supported by the villages in which they are located. The amount raised for this was £70. The proceeds of arrow-root amounted to £27 10s. 9d. Amount expended on the station, including a dingey, was £28 18s. 2d.

A NEW CENTRE IN HONAN.

LETTER FROM REV. J. H. BRUCE.

Wu An, Honan, China, Dec., 1910.

DEAR DR. MACKAY:—

The coming of the reinforcements which have been sent to Honan, is very opportune. We are seeking to redouble our efforts to preach in many districts, where the evangelist has yet seldom been seen, or heard. Many bands of men have been out in different sections of the field during the Autumn, and a very sanguine spirit prevails. We are all looking for greater manifestation of God's presence in our midst.

Work has been going on in the preliminary building operations here at Wu-An, for more than a month past, chiefly the gathering of materials and preparing of foundations. We have had to spend a long time clearing the land of a huge ash-heap, which filled along the whole northern border of the land.

The digging of a well has caused us no little anxiety. The first well after being sunk about forty feet, began to cave in, and had to be abandoned.

The second well is being lined with brick all the way down. It is now about eighty-five feet deep, but still there is no evidence of water.

As winter has set in early, the masons must postpone their work until the spring.

Had we been able to get water, it is likely that we might have had some sections of Chinese buildings erected by this time. As it is now, the foundation trenches, which are dug, must be unfilled until the spring. The digging of the well, the removal of the ashes, and the gathering of materials will proceed without interruption.

The foreign residences have been contracted for, and the builder is here gathering materials, getting ready to begin work with the first approach of spring. We expect to receive also a boatload of foreign materials this week. The boats from Tientsin are able to come within twenty-two miles of Wu-An, so that we are fortunate in this respect. It is probable, that early in February, a number of Chinese workmen will be employed, and at least one residence should be finished in the spring.

I have all my available Christian workers

out preaching in two bands through the towns and villages, far and near.

My own evangelistic work is necessarily confined to the city in the meantime, and among the workmen. We meet for worship every morning in a temple near the land where the men have rented a yard to live in.

About ten of the men have learned to repeat a couple of hymns, and are now learning the commandments and the Lord's prayer. Each evening, they come into the city to our rented quarters here, where we have a meeting every night. Our morning, afternoon and evening meetings on Sundays have also been well attended.

As I have had no evangelist or preacher with me this fall, all being out touring, as above stated, I have personally conducted all the meetings. But it is a joyful work, and we have some encouragement.

I have had to set my face resolutely against all the false pretensions of many in this city, who had made a pretence of believing from very false motives. These men by their deceitful and unrighteous lives have been a great hindrance to the work here. They brought me numerous law suits, insisting that I should intervene in their behalf. When I refused to fall in with their plans, they took up a hostile attitude, and when I remained inflexible in my refusal to manage their causes, they gradually ceased to come near, and not only so, but spread many evil reports, and in many ways prevented others from associating with us.

As soon as building operations began this fall, all those who had been recorded during previous visits, began to come back in the hope of loaves and fishes. The head contractor is one of the most ardent Christians in my field. He comes from She Hsien, and has brought some workmen from that country. The contract for the foreign residences has been given to a Christian carpenter from Wei Hwei.

The Wu-An men feel slighted, and thus the situation here is not made any easier. It was reported last week that students and leading business men were about to hold a meeting to protest against outsiders being invited to do our building. However, I feel confident that this is only one more empty threat by disappointed men who were once catechumens, for the business men here

are on the very best terms with us, and the people on the street are very friendly, and seem very pleased.

I am glad to be able to report that a new spirit is beginning to be manifest. The doers of evil are dropping out of sight. A few of the better inclined of the old catechumens are attending services regularly, and showing a truer interest in spiritual things. A number of new men are beginning to associate with us. I believe that the Lord has many of His own chosen ones in this city and that He will honor every faithful effort to bring them to a saving knowledge of Christ.

The winter has set in very early this year. About two inches of snow covers the ground at this date and it is very cold. I moved all my goods to Wu An about a month ago, and am very comfortably settled here in the Chinese compound. I have put in a few foreign doors and windows, which can be used next spring in our foreign houses. These doors and windows turn the Chinese buildings into comfortable winter quarters.

Our marriage plans have been changed on two occasions because of unforeseen events, but we look forward now to being married on the third of January. Miss Thomson and myself both feel that it is not well for me to be up here all alone, we have, therefore, decided on the first week in January.

Within a month or two, we will be within telegraph connection with the rest of the world at this station, as a line is being laid down here now.

Great changes are taking place in China. The granting of the Chinese Parliament within three years is a change, the effect of which we cannot now fully predict. It may be premature or it may be the beginning of an era of wonderful reform. We believe that it is one of the indirect fruits of the previous years of preaching in China, and we trust that it may mean liberty and beneficent rule, new laws for the oppressed and poor, and a greater measure of righteousness and justice in official and business life.

But without Christ and the leavening influence of His truth and Spirit in the hearts of these people, we must discount the usefulness of any and every reform. May He come in regenerating power and lift up the nation to the exalted place that He intends it should occupy.

INCIDENTS IN FORMOSA.

BY REV. R. P. MACKAY, D.D.

FOR THE RECORD:

When large numbers are being gathered into the church, we speak of apostolic days. It is not so readily remembered that the apostles had difficulties to adjust in the churches. There were many misunderstandings and factions and charges and counter-charges. They had to write letters, pay visits, ex-communicate members and restore them to church membership again. Their whole lives were an effort to pour oil on troubled waters.

It all illustrates the conflict between light and darkness, the universal struggle between flesh and spirit. A letter from the Rev. William Gauld, our missionary, North Formosa, gives an interesting illustration of similar apostolic experiences.

A member, Mr. A., lived at enmity with his brethren. He was opposed to ministers and elders, but after much conference, there seemed to be reconciliation, and Mr. A. wished to be restored to the fellowship of the church.

A communion service was to be conducted by Mr. Gauld who, with the Session, received certain members, but when the name of Mr. A. was brought forward, certain elders objected, and stated that although he had promised to foret the past and be friends with all Christians, including elders and deacons, and attend church regularly, yet that his conduct belied his profession.

After consideration, one of the elders stated that, if Mr. A. would stand up, and pledge himself before the whole congregation, they would be willing to receive him. The other elders agreed.

Mr. Gauld asked Mr. A. if he were ready to forget the past, and live at peace with all Christians, especially with those in authority.

He replied that he had promised three weeks ago that he would do so.

Mr. Gauld replied "Your mouth said so, but your face belied your words. Are you willing now to be friendly with all?"

He answered, "Yes."

Then he was asked—"Will you stand up and declare this before the whole congregation?"

He answered, "Yes."

Mr. Gauld took him by the arm and led him to the platform. He made his declaration, and the congregation cheered him. He was received by the Session and sat down at the Lord's Table, which tells of love, and grace and pardon. A happy company of believers they all were.

The next day, there was to be a marriage in one of the families, and special invitation was given to those members of the community who had been at enmity, in order to confirm friendly feeling. Mr. Gauld rightly asks, "Have you better Christianity than this in Canada?"

At Sin-tiok on Monday, 28th November, Mr. Gauld was introduced to two young men, cousins, who lived in the same house, aged respectively twenty and eighteen years. The younger of them said that he had been thinking over what he had been taught from time to time, and came to the conclusion that the teachings of China and Japan had really nothing to permanently satisfy the soul of man, so he and his cousin decided to attend the Christian church, where they had found the true teaching.

The father of the one was glad to have them go, but the father of the other was very angry, and he is the elder of the two brothers. The young men said, however, that they are determined, by dutiful conduct and wise teaching, to bring him to the light.

Mr. Gauld adds, "These two young men were not asked by the preacher or any one else to go to the church." The spirit of God is working, and explains their action. Their's is one of the wealthiest and most influential families in that neighborhood.

"On Sunday evening, the 27th," Mr. Gauld continues—"I was introduced to a man from the country, who had just been converted from vegetarianism. The manner of it was as follows. He had occasion to go to the city and was staying at an inn. An ex-preacher was staying at the same inn. The vegetarian began to ring his little bell and to intone his prayers. The ex-preacher began to sing a hymn. The vegetarian scolded the ex-preacher for disturbing his devotions. The ex-preacher answered by scolding the vegetarian for disturbing his hymn singing, and so an argument began and acquaintance was established. This resulted in fur-

ther discussion, with the final result that the vegetarian became convinced of the futility of his past efforts to purify his soul, and has turned to Christ." His little bell is now in Mr. Gauld's possession.

A FAITHFUL KOREAN CHRISTIAN.

BY REV. A. S. ROSS, B.D.

For the Record.

There lives at a place called Chung Pyung in Tan Chun county of North Ham Kyung Province, Korea, a Christian called Yi Pang Chien. This man is a farmer. Before his conversion he had the reputation of being a silent man, but believing in Jesus made him a different man. It loosed his tongue in prayer and praise. He was no longer the one who had nothing to say, for God had touched his lips and given him, like Isaiah, a message to preach and he set about to do it to his own household and neighbours with real earnestness.

This led those around him to say "This man used to say nothing and now he is constantly speaking, he must be crazy."

Like Paul before Festus, Mr. Yi was meeting trials for Him whose ways are often foolishness to the men of the world.

But this was not all, for, when they found him alone bowed in prayer, and heard him speaking as to himself they decided that he was possessed by an evil spirit.

Then, following their custom in such cases, these men bound Mr. Yi with ropes and pierced his limbs with a gimlet, and called in a sorcerer, who set out to drive out the spirit by beating a drum and brass dish, and by offering food to the great spirit who would expel the smaller spirit from the Christian. This work cost Mr. Yi's heathen father about twenty yen, ten dollars.

In spite of such treatment, this earnest disciple did not lose heart, but preached with greater zeal. As a result, his wife, mother and child believed, and his house became the place of worship where a group of Christians now gather before the true and living God and His Son Jesus Christ, who must pity the millions of this nation that as yet know not the Christian God but dwell in darkness.

Our India Mission for 1910

I. The Evangelistic Work.

Our field contains about seventeen thousand towns and villages, and work among these is carried on from eight stations and eleven branch stations.

Several of the districts assigned to these stations are of considerable extent, and it has hitherto proved impossible, with a limited staff, scattered villages, adverse climatic conditions, and other hindrances, to even touch the whole population, numbering over three and a half millions; much less establish anything like continuous work among them.

Apart from the local evangelistic work in the immediate neighbourhood of each station, which is carried on with comparative regularity the whole of the year, the touring of the districts is limited to about five months; the extreme heat, or the rainy season during the rest of the year, making it difficult to get far from headquarters.

It is still an open question which of two methods of conducting this work is the better, covering large areas annually, and thus reaching larger numbers, or confining efforts to a smaller area, and doing more constant and aggressive work in it. Both methods have their advantages, and the one to be employed in any particular case can only be determined by Providential leading.

The native workers who assist our evangelistic missionaries in this work, are for the most part trained men, or in process of being trained. We note an improvement in this respect in recent years. This is due to the establishment of our Theological Institution, whose work is already beginning to tell in the greater fitness of the men for the preaching of the Word, and dealing with enquiring souls.

The burdens laid upon these men are by no means light, and where they are faithful to the opportunity given them for service, especially during the touring season, their labors are almost ceaseless.

A glance at the map will give some idea of the area to be covered in this work. To

make it more feasible, in some of our districts the men are provided with ponies, by means of which they are able to reach from six to eight villages a day, singing, preaching, and conversing with individuals in each. Such work may seem to some rather desultory and generally fruitless, but it has often proved otherwise, and some of our richest fruit has been gathered in just this way.

The general features of this work are practically the same in all parts of the field, but each district presents its own characteristic experiences and needs, and it seems wise to look briefly at the conditions prevailing in each.

The Mhow District.

In the Mhow field, there are about two thousand villages, lying partly in the Nimar Valley, to the south of the Narbadda River, and partly on the slopes of the Vindhya, and on the higher table land round about Mhow itself.

Besides the head station, there are three branch stations, manned by four evangelists, and in addition to these and their families, there are some fifteen adult Christians throughout the district, making thirty-one in all.

This field has been well worked for some years, but there still remains much land to be possessed. Half of the past touring season was spent in breaking new ground. The co-operation of the lady missionary in this work has proved invaluable in reaching the women of the villages, who as everywhere in India, wield such an influence in the home.

Many villages were visited for the first time. There has been much superstition and prejudice to overcome. But the spirit of enquiry is deeper and more general, and there has been much opportunity for personal work.

Here seems to be the call in this field to-day, to dealing with the ones and twos, rather than seeking to cover large territory hurriedly. But oh! how the burden of the untouched villages rests on our hearts; two

thousand villages, and only a little band of four male and three female workers to reach them!

The needs of this field are great, if the work is to be adequately overtaken. Instead of three, we should have nine out-stations, with two men in each. One more central station should be opened in the southern part of the field, with two missionaries in charge, one an ordained, and the other a medical man. Each out-station should have a primary school. The cost of such out-stations would not be less than fifty rupees (\$17) a month.

The Indore District.

The work in the Indore district has been confined to several weeks' touring among the villages by the assistant missionary, an ordained Indian Christian, accompanied by three of the seminary students, during the interval between terms. Their reception was cordial, and the attitude of the people encouraging. The paucity of evangelists greatly limits our ability to utilize the inviting opportunities for this work. In the Indore district it is still the time of seed-sowing.

In the city itself, a house has been rented on the main thoroughfare, with ample space in front for the large crowds that gather to listen two evenings a week. One of the preachers lives in the building, and his door is ever open for any who wish to buy Scriptures or discuss Christianity.

The two men engaged in this work are both much respected, and are doing something to break down prejudice against Christians living among non-Christians. Throughout the city, there is frequent opportunity for preaching, and this without hostile interruption, and there are many who shew a deep and intelligent interest in the things Christianity offers to the seeking soul.

The work in this field seems to demand the appointment of a missionary definitely set aside for evangelistic work, who might reside in one or other of the larger towns at some little distance from the city itself.

The Ujjain District.

The Ujjain district takes in the north eastern part of our field, and its boundaries are a little uncertain, but it contains an area at least sixty miles square. It is well populated, with a number of large towns,

five or six of which rank as cities. Many of these are as yet unreached.

The plan of campaign here as elsewhere is to camp for a limited period in one of the larger centres, and from this to cover the surrounding country. Scriptures and tracts meet with a ready sale, and it is impossible to calculate the influence these must be having upon the communities thus reached.

The work of the lady missionaries, both on tour and in the Zenanas, is appreciated by the women, and ground is evidently being gained here. In some of the villages, they are welcomed, and in some are met with hostility, but in many cases where the reception has been formerly unfriendly, it has been good to see, as the work was persisted in, how the attitude of the people has changed, until before leaving, they came to regard the missionaries as their friends.

The lack of trained native workers is keenly felt. If these were available, they should be placed at once in at least ten or fifteen centres, from which the whole district might be systematically reached.

In the absence of these, centres might still be secured, where houses could be either rented or built, and these periodically visited by such workers as can be obtained, staying in each a month or two at a time. This would make possible more frequent visits than can be made in the ordinary touring season, during which only a small proportion of the villages can be overtaken.

The Rutlam District.

Rutlam field has been the scene of systematic evangelistic work for many years. In addition to the two out-stations of Sitamau and Jaora, which have been operated for some time past, three new out-stations were opened during the past year, at Barnagar, Khachraod, and Seogarh.

The former has since been closed, first when the men in charge attended the seminary classes, and again on account of plague. There have been ingatherings in the district, the fruits of this faithful labors of our mission workers, and the steadfastness and co-operation of the village converts.

Christians are scattered throughout the district, and the difficulty of reaching these and giving them regular instruction forms one of the problems of the work. The field is too large to be satisfactorily handled from

one central station. There are several advantageous points in which work might be established and missionaries settled. Until this is done large parts of the field must continue to be neglected as in the past.

The Alote District.

A part of this field, known in the past as the Alote district, has been formed into a new field, with Kharwa as its headquarters, under the care of Mr. Harcourt. This move had been under consideration for some time, and Alote had been thought of as the centre, but Kharwa was found to be more suitable. as a market town, the headquarters of a British district, easy of access, and soon to have a good metalled road, opening up the district to the north and south. After various delays a lease of land for bungalow, etc., for ninety-nine years has been obtained, and the work of building begun.

In this new district over two hundred villages have been visited several times, and in all but two, there has been a hearty welcome, and the Word has been eagerly listened to. During this time five adults and one infant were baptised, and some forty enquirers asked that their names be recorded.

The Neemuch District.

In the Neemuch field strong opposition is being met with in some quarters, the report having been circulated among the people that the missionaries come among them as emissaries of the Government to disseminate plague! This opposition is, however, defeating its own object, as many know the missionaries too well to believe these reports, and discussion as to their real purpose is provoked.

Here, too, is found the invariable experience, that the district is much too large to be worked from one centre, and in spite of constant and earnest touring work for months each year, there are many places never visited, and many more which receive only an annual visit.

With an area of some sixty miles square (thirty-six hundred square miles) to cover, it is evident that intensive work cannot be done. At present it would seem advisable to open at least two new stations, one in the south, and one to the east, both of which would form centres of a considerable population, and open the way to more efficient evangelization of the district.

The Dhar District.

It was hoped to relieve the situation in the Dhar district, by the opening of two new stations, one at Sirdarpore, and the other at Barwani, provision for both of which had been made.

In the case of the former, delay has been caused by the indecision of Government, as to the abandonment of the place as the headquarters of the agency, on which depended the taking over of the hospital at Sirdarpore by the mission, one of the inducements to opening up the station.

This is still not settled, but it is hoped that ere long we shall have this centre at least occupied. An entrance into Barwani does not seem possible at present, and our attention is being turned to another part of the field as a possible substitute in the meantime.

The whole Nimar Valley, forming the southern part of the Mhow and Dhar fields, is a most promising district, and it seems advisable to consider its being divided into three sections, with a mission station in each. This would provide more adequately for the needs of this large area, and ensure the consolidation of the work already done there.

In the Barwani section of the Dhar field are a number of Christian converts among whom Devaji is well known to all conversant with our Indian work, and no time should be lost in placing a missionary in constant touch with this community. They are being regularly visited, but the distance and climatic conditions make any thing like constant work among them impossible from any of our present stations.

One of the villages in this section, Temla, where many of Devaji's caste people are living, has been especially the object of attention, and workers have resided there for a shorter or longer period, teaching the children, preaching to the villagers, and visiting the surrounding country.

To the north of Dhar, an interesting section has Badnawar as its centre. Here, too, workers have stayed for several weeks at a time, until the opening of classes at Indore took them away.

In almost every one of the larger centres in the northern part of the field, the people have asked to have a worker left among them to teach the religion of Jesus, for "how can we hear without a preacher?"

In more than one place, north of Sirdarpore this request has been accompanied by a promise to help towards the cost of establishing work, and offers of assistance in carrying it on. This almost invariable request, in all parts of the district, is one of the most hopeful signs of the change that is taking place in the hearts and attitude of the people, and is one that should meet with immediate response.

The Amkhut District.

In Amkhut section, with its four outstations, in two of which, in addition to Amkhut itself, there is a European missionary, the interest is being maintained, and the workers are greatly encouraged. All villages and market places within a reasonable distance are visited regularly. A month

spent at Ranapur in the Jhabua district, proved very helpful, and it was gratifying to see with what power the jungle Christians could preach the Gospel before men who despised the Bheel for his ignorance and low origin.

Other stations report the interest shown by the heathen, many of whom come in several miles to attend service on Sunday. Workers are frequently invited by the headmen of villages to come and spend the night and preach to the whole village.

There is still room in this district for more missionaries, and at several points beyond those now occupied, it seems necessary that men be placed if this whole section is to be brought under the influence of the Gospel.

II. The Educational Work.

I. The Malwa Theological Seminary, Indore.

This most important institution prepares students for the ministry, taking them through a four years' course of no mean order. Students enter every second year thus lessening the number of classes. During the past session, there were ten in the Third Year Class, and eleven in the First.

Dr. W. A. Wilson, as Principal, lectured in Theology and Exegesis; Rev. I. B. Bawa, in Church History, Ecclesiology and Homiletics; and Mr. I. W. Johory, as an honorary professor, in Comparative Religion. Three students reading the English course under the case of the Presbytery received a series of special lectures from Messrs. Sharrard and Taylor.

The examination results were very favourable. One or two, who failed, will be given a supplemental before the opening of the next session in February. Mr. Bhagaji, of Dhar, who had read in the Presbytery's classes before the establishment of the seminary, was allowed to take the third year, as his final, and has since been duly licensed.

The students took an active part in congregational work and bazaar preaching. They attended, also, a special course of lectures on "First Aid to the Injured" delivered by one of the surgeons of the Government Hospital. Nearly all passed the examination, and will receive Government certificates.

To the regret of the Board, Mr. Bawa has tendered his resignation on account of failing eyesight, but hopes still to be able to give some assistance next session. A tutor has been appointed with whose help it is hoped the work of the coming session may be as successful.

II. The Canadian Mission College, Indore.

In affiliation with the University of Allahabad, the mission has for many years conducted a college, which is now filling a very large and important place in the community.

During the absence of the Principal, Rev. R. A. King, D.D., Rev. J. A. Sharrard was in charge, and was assisted by Rev. D. J. Davidson for whose faithful and efficient work in the class room and out of it, the college is deeply indebted.

Rev. R. Schofield joined the staff in July, and has been giving his time largely to Bible teaching and personal work with very encouraging results.

Last session, there were one hundred and twenty Art students on the roll, the largest number in the history of the Institution. This current session there are about one hundred, the decrease being due to a rise in the standard for matriculation, and the consequent failure of a larger proportion of candidates from the High Schools throughout the country.

At the last examination, the college took a very remarkable stand. Reckoned by its average of successful candidates, it stood first among the affiliated colleges in the University.

The present graduating class (B. A.) numbers twenty-five. This year, there are in attendance two young ladies, one a Marathi, the other a Parsee. This is the only case of co-education in all the colleges of the University of Allahabad.

Through the generosity of friends in Canada, about five hundred volumes were added to the library. Further additions of books not already on the shelves would be acceptable, and even magazines, though a couple of weeks' old.

A good stereopticon and reflectoscope, a microscope and apparatus for experimental psychological work, are all required.

But the most crying need is a permanent boarding house for the students. To erect a building which would harmonize with the present structures would require \$10,000.00. At present thirty Christian boys are living in eight rooms, ten by twelve each. This ought not to be. The better class of Christian parents are inclined to send their boys away, where they can secure better accommodation, and pay for it. The mission cannot afford to lose its best boys.

Probably next session, an arrangement will be effected with the State College, whereby we shall teach no Natural Science in our college, and they, no Economics or Advanced History. This will lighten the work of the staffs of both Institutions, and be a saving to us in expenditure.

III. High Schools.

(a) The Boys' High School in Indore is often confounded with the College. In point of fact, and in accordance with Government regulations, it stands apart with a staff and equipment of its own. Its staff, including those of the three Primary Departments, numbers twenty-one, of whom six are graduates in Arts or Science. Mrs. Schofield has been giving two hours in English since her arrival. The register shows an enrolment of 397 and an average attendance of 333. The Matriculation Class contains 46.

Half of a new building was completed and occupied two years ago. The contract has been let for the finishing of the upper story

though the funds are not all in sight. The Indore men are proceeding on faith.

Three of the seven new rooms have been subscribed for, and will respectively bear the names, "The R. T. F. G. Room," "The Man. Coll. S.V. B. Room," and the "Uxbridge Room." The remaining rooms will average \$200.00 each. Does any congregation, or society, or individual wish to perpetuate its name in this way? No provision has yet been made for furnishing.

A year of unbroken work with satisfactory results is gratefully acknowledged.

(b) The Girls' High School, Indore, Miss Jessie Duncan, Principal.

In 1908 this institution, which had been known, hitherto, as the Boarding School, became affiliated with the University of Allahabad, and was permitted to send up students for the matriculation examination. Last spring, the first candidate, a Parsee day-scholar, passed, and has since joined the college.

For the past three years, girls have also written on what corresponds to the High School entrance. Results have been most gratifying. Thrice the school headed the whole list of candidates. Five scholarships have been taken. This year four passed, one taking a scholarship and an honourable mention in Hindi.

The year 1910 closes with an enrolment of one hundred and thirty-two, of whom fifteen are day-pupils. The children of Christian parents are beginning to come, though too many are sent elsewhere for their education, and are likely to be lost to the mission through associations formed in their new environment.

The staff looks forward to the coming of a graduate teacher, Miss Robertson, of Winnipeg, who is expected shortly. There are six non-resident teachers.

(c) In Neemuch, the cantonment authorities are asking the mission to take over their school, promising buildings and liberal support, if it be raised to the standard of a High School. It has been agreed to undertake this work. At present, the enrolment is about 300, but properly managed, the number may easily reach 450.

This step gains importance from the fact that the native authorities in the adjoining

State of Gwalior have been putting obstacles in the way of our educational work, and have made it practically impossible to continue some of our village primary schools.

(d) In Mhow, the cantonment has already given over the control of its school, though there is considerable opposition to this from a small but influential section of the native community. We are asking for guarantees of sufficient and permanent support. If these are forthcoming this will also be raised to the status of a High School. The present enrolment is 405 with twelve teachers.

Thus, education in the three important cantonments of Central India, will be practically guided by the mission. It is difficult now to find a district in the agency in which there are not some Indian officials who have received their training in mission institutions. The sympathetic support of such men is invaluable to the evangelistic missionary.

IV. Primary Schools.

Lower grade teaching is provided in all the schools mentioned above, but besides these, there are in Indore the "Camp School" under Miss White and the "Marathi School" in the city proper, under Miss Thomson, and the school work in connection with the Widows' Industrial Home, under Miss White.

The former has been in existence since 1897, growing naturally out of Zenana work. There are two departments, one Marathi, the other Hindi. The attendance, in spite of seasons of famine and plague, runs between fifty and sixty, all girls of good caste.

In the city, work among the girls has been going on for about thirty years. Until some years ago there were two schools, one Hindi, the other Marathi. The frequent interruptions from plague compelled the closing of the first, while the opening of girls' schools by the State authority has greatly affected the attendance of the other.

But with a faithful staff—one helper has been with the school since it opened—the work has been continued, and the fruits are, many open doors to zenanas throughout the mission. Very excellent work has been done in the Widows' Industrial Home, in school work as well as in industrial work. Some of the older ones have shown great patience, and refuse to be beaten in their learning to read their New Testament.

In Mhow, besides the boys' school referred to above, Miss Clearihue has charge of a school for girls with an enrolment of 125. These are both Hindi and Marathi; some of high, some of low caste. Our mission schools know nothing of such distinctions.

At the sub-station, Manpur, a girls' school was opened recently with the wife of the Catechist as teacher. She is one of our own girls.

In Dhar, the efforts on the part of the State authorities to bring all educational work under their direct control made it advisable to limit our work to Christian children.

We should not regret that the Native States are awakening to their duty of educating their subjects. Truth is always our ally. This will, however, make it more difficult to determine our general policy in reference to the heathen children. Opportunity must be largely our guiding star.

Concerning the Christian community there can be but one line of action. We cannot send our own children to the State schools.

In the Industrial Institutions at Rutlam, Neemuch, Dhar, Indore, Rasalपुरa, and Amkhut, which are described elsewhere, there is always a certain amount of elementary training given. But the real Christian community is outside these Institutions, living in the bazaar, forming a part in the great patchwork of Indian Society. For the growing number of children in this community, provision should be made at Rutlam and Ujjain.

At Kharwa, our youngest station, already arrangements have been made for a primary school.

The Christian Boys' School at Rasalपुरa, formerly known as the Boys' Orphanage, calls for special remark.

This Institution is intended to be a Boarding School for all Christian boys in our mission, whether orphan or not, who wish to take advantage of the combined Literary, Biblical and Industrial Training, as given in it. Our aim is a combination of (a) Ordinary Anglo-Vernacular education, (b) a training in some industry, and (c) the Preparatory two years' Course of Study for entrance into the Theological Seminary, Indore.

It is intended as a "feeder" to Indore High School, and to our Theological Seminary in Indore, and to our School of Industries in Rasalpura.

Its chief purpose is to prepare Christian boys for Christian service in our own mission field in India, and it lays special stress on the present great need in India for (1) Evangelists, (2) Teachers, (3) Medical Helpers, (4) Leaders in Industries.

We say to the boys, give yourselves first of all unreservedly to God, and we will do our best to prepare you and send you out capable trained men in one or other of these departments, as God may lead you for Christian service.

Twelve at least of our present Evangelists are from this school besides four in Medicine. There are five in the High School, Indore, and in our highest class here we have nine. Some of these will go to Indore to school this year, and some to the Seminary a year hence.

Besides these, there are many doing excellent work in one or other of the industries. Consider India in any light you will, and the importance of such an institution in our mission must grow upon you.

It follows that the scheme of education for Christian children is fairly complete. Primary schools almost at every station and

outstation; an Industrial school for the boys; High schools for both boys and girls; and, lastly, the College and Theological Seminary. Such is the scheme, but most of the links need strengthening.

In all the Mission Schools, there are Sunday Schools, the attendance at which is quite voluntary. Many of the scholars, both Christian and heathen, compete yearly in the All India Sunday School Examination.

It goes without saying that Bible teaching is part of the regular curriculum in all. It should be noted, however, that in handing over the schools in Mhow and Neemuch, the cantonment authorities requested that attendance during the Bible period should be made optional. This was made necessary by the official position of neutrality in matters of religion.

Judging from our experience in Mhow, this option makes but little difference in the attendance—a point well worth considering.

In Amkhut, special attention is paid to Bible teaching with a view to preparing catechists from among the Bhils. Classes covering an elementary course have been held for a number of years under Dr. Buchanan. During 1910, Padri Labhu Mal, of the American Presbyterian Mission, and Rev. W. G. Russell had charge and taught about eighteen men, who showed both interest and ability.

III. The Medical Work.

Our work for the spread of God's Kingdom is like the pebble thrown into still water, with its ever-widening circles, with this difference, the limit is reached when the circles touch the shore but of His Kingdom there is no frontier.

Medical work is destroying many of the old superstitions. The patient who binds the pea-cock feathers upon the injured limb no longer openly proclaims it a cure or charm, but only a warning to others to keep clear of him, lest they should hurt the injured part.

Dhar, Indore and Neemuch are the three stations in which medical work for women is carried on. In the first two named cities, the mission has both hospital and dispensary equipment sufficient to meet the present needs, and in Neemuch, a hospital of thirty-six beds is in course of erection.

On the other hand the medical men of the mission are greatly handicapped because of lack of equipment, for, although, there are now four of them on the staff, they have not, as yet, a single hospital where patients can be taken in for treatment. Such hospitals are urgently needed, but, for the present, if one large well-equipped hospital were erected in a central place, where patients from other stations could be sent, it would be of great advantage to the work, and a boon to the scattered Christian community.

Could not this hospital be in course of erection before the end of the present year, through the generosity of some friend of our mission and of suffering humanity?

Ujjain.

Leaving his dispensary in Ujjain City during the cold season in the hands of his gen-

ial and popular assistant, Anand Rao, Dr. Nugent takes his tent, boxes of drugs, and one or more compounders, and catechists, and tours the district. In this way he not only carries relief to the sick living in the distant town and villages, but gets into such close touch with the people that they have come to regard him as a sort of father.

An influential young teacher said to the doctor lately, "Sahib, you complain that we are very slow in changing our religious opinions, and still slower in acting after we have altered our beliefs, but we have made greater changes in the last five years than in the previous hundred years.

"Five years ago, when you first camped here, I came once for medicine, and my father, who is a high caste man, and strictly orthodox, was very angry with me, and for months bitterly censured me for having gone near the vile Christians.

"This year, as soon as you came, my father himself was among the first to welcome you. Every day he visits your tent three or four times on some pretext, invites you to see the purdah (female) members of our home, and cannot speak too highly of you to his friends, yet you think we are too conservative. We, who understand the old school, think such rapid changes are miraculous."

Among the 12,293 patients treated in the Ujjain dispensary during 1910, over 4,000 were women and girls. The average daily attendance at this dispensary was about 175.

Rutlam.

In Rutlam, the medical equipment is largely made up of "needs." At present, the only dispensary consists of two small rooms, and a nim tree.

The larger room is used as a waiting room, where the preaching services are held for the patients. In the other, the patients are seen, and the medicines dispensed, while the shade of the nim tree provides operating and dressing room.

From this, it is obvious that there is great need of a good dispensary building. If there were such a building, the women would not have to intermingle with the men, as they do now, contrary to their customs. Over two-fifths of the patients were women and girls.

Notwithstanding the poor equipment, the attendance at the dispensary for 1910 was 2,614 new patients.

Until the return from furlough in October of Dr. Waters, the work of this dispensary was carried on by S. Massey, medical catechist.

Rutlam, during the year, was visited by a serious outbreak of plague, but the Christian community having all been inoculated, there was only one seizure among them—a little girl, who recovered.

Amkhut.

Dr. McPhedran, who, in August, went to live in Amkhut, to take charge of the Bhil work until Dr. Buchanan's return from furlough, writes, that when on tour for a month at Ranapur, at first very few patients came to his camp; but before the end of the month there were as many as forty daily, and the Bhils were beginning to come from distant villages.

Dhar.

The medical work in Dhar was opened in 1895, by Dr. Margaret O'Hara. It has been under her care almost continuously since, except during a former furlough, when Dr. McMaster was in charge, and for the last few months, when Dr. Chone Oliver has been in charge in Dr. O'Hara's absence in Canada.

There is a small branch dispensary within the city, but the chief work is carried on at the dispensary and hospital built on land granted by the State, and situated just outside the city. Last year about 7,500 new patients were seen, and 242 patients were treated in the hospital.

For almost three months, plague has been epidemic, and the people are scattered among the villages or dwelling in temporary shelters in the open country. Policemen are posted on all the roads, and no one may come near the city without a pass.

The numbers attending the dispensary are reduced, but Dr. Oliver has been able to help those remaining by inoculating many of them with the anti-plague serum. Only one case of plague has occurred among the Christians, and that ended in recovery.

Dhar "Work Among the Lepers."

The work among the lepers is one of great interest. Most of the patients are in an advanced stage of the disease, and there are few who have not lost most, and in some cases all, their fingers and toes. But they

are, on the whole, remarkably happy, and appreciate the care that is bestowed on them.

The asylum is under Dr. F. H. Russell's care, with a native Christian compounder of medicine in charge. This man, an earnest and devoted worker, has won the hearts of the lepers by his sympathy and loving service.

It is wonderful to see the change that a few months in the asylum makes, not only in the physical condition, but in the very expression of the leper. A number are happy Christians, and by their contented lives and example are doing much to help the others to an application of Christianity.

The physical condition of most is such that they cannot do any real manual labor, but some little work is found for them, which keeps them out-of-doors, and helps toward the alleviation of their trouble.

The large area in which the asylum is built, some sixteen acres, gives scope for such little efforts as they are able to make in the way of gardening. This work is supported by "the mission to lepers in India and the East."

Indore.

Five minutes walk from the railway station, brings us to the compound on which the Indore Medical Mission building stands. This compound adjoins that on which the mission college is built, and just across the way are the buildings of the Woman's Industrial Home.

The principal buildings of the medical mission are the hospital, built twenty years ago, and the dispensary for out-patients erected last year. This year a ward for Europeans and additional rooms for the accommodation of the staff have been added to the hospital building. It is now a fine, substantial two story structure.

There are thirty-five beds in the hospital, and to care for their occupants during the past year, besides the missionary doctor and nurse, a staff of six Indian Christian nurses, two compounders, a Bible woman, and a matron.

During the almost twenty years since the hospital was first opened to receive patients, there has been a yearly average of over three hundred in-patients. These have come from all parts of Central India and beyond, as for several years there was no other hospital for women in this part of India.

The hospital has opened many doors. Our lady missionaries when on tour are constantly meeting with, and receiving a friendly welcome from women who tell them that they have been in the Mission Hospital at Indore.

During the year just closed, the in-patients numbered 387, and out-patients 6,114, and from those able to pay something for their medicine and treatment Rs. 1,491 (\$497.00) have been received.

An important branch of the work of the hospital is the training of our Christian young women in nursing and compounding medicines. The present staff have all received their training in the hospital. Two of the workers, nurse Chimi Bai, and Gendi Bai, the door-keeper, came to us as patients. Both were Hindoos and had never even heard of Christ, now they both are humble followers of Jesus, and commend His Gospel in their walk and conversation.

Chimi Bai has the true missionary spirit, and is very desirous of being set free from nursing so as to give herself wholly to evangelistic work. This, it is hoped, will shortly be arranged for.

Jumni Bai, one of the servant women, is the most zealous evangelist of all the workers. She cannot read yet her knowledge of the Word is wonderful. To see her face light up when she is telling the Story of Redeeming Love is ever a fresh tonic to faith and love. In season and out of season her voice is heard—either speaking of Christ, or singing hymns to His praise. She, too, after she came to work in the hospital learned to know and love her Saviour.

Neemuch.

Over and above the ordinary routine of every year, the plague epidemic, and the building of the hospital were the outstanding features of last year's medical work. A full description of the hospital will be given (D. V.) in the coming year, for, as yet, the main walls are only up to the lintels, and months of work must be done before the building will be ready for occupation.

At the beginning of the year, fifty-three patients were treated in the old building before it was torn down to make room for the new one. In the dispensary during the year, 1,383 patients were seen, and 1,304 visits were paid to the homes of patients,

of which number 600 visits were to plague patients.

In no former plague epidemic in Neemuch was there such an opportunity given to help those who were overtaken by the pestilence. Patients from one hundred and fifty villages have come to the dispensary, and the doctor has been called to sixty-two villages during the year.

Villagers come from great distances, when their women are in dire distress. A few days ago, the doctor had a drive of twenty-five miles in answer to a call, and when she told the friends how heroic the treatment

must be, they answered, "We put her in your hands, do whatever you think necessary."

"I was sick and in prison and ye visited me." Your medical missionaries have given over 130,000 treatments to some 36,000 of the people of Central India. These with the friends who accompanied them, have all had made known to them the name and the claims of the Saviour of mankind. When interceding at the Throne of Grace for Central India, pray that our hospitals and dispensaries may yearly be the birth place unto Everlasting Life of many of her people.

iv. The Industrial Work.

It is a truism to say that if India is to be saved, it must be through her own people. But this does not mean native preachers and teachers only. These have their place to fill, and the work cannot go on without them.

But, it is a noticeable feature of reports in districts where much fruit is being gathered, that much of this is due, under God, to the influence and work, not of paid agents, but of Christian men and women pursuing their ordinary work, and by their lives testifying to the power of Christ to save the soul and life. If India is to be evangelized, we must have a large community of wage-earning, self-supporting Christians, who both by their personal efforts and by their liberality will help forward the work of the Kingdom.

How is this community to be formed? At present, the great majority of our people are untrained, unfitted by their former life for the work in which a Christian may consistently engage, and are in need of help rather than a source of strength to the work. Who is to train them, and how are they to be made fit? This is the problem the industrial work seeks to solve.

Hitherto, this work has been limited almost entirely to the training and employment of the orphan children who came to us during the famines of a few years ago. But the time has come when we must make provision for the children of our Christian people, springing up in such ever increasing numbers in our midst.

In the absence of such provision, some have been allowed to drift away from Christian influences, and have been lost to their

families and to the church. Converts, too, who by their conversion have been debarred from continuing the work they formerly followed for a livelihood, are looking to us for help. Something has been done to meet the need, but much still remains undone.

Amongst the girls and women of the mission, especially in the various orphanages, considerable time and effort has been given to training in needle-work, button making, crotcheting, knitting, weaving, hooking mats, laundry work, gardening, etc. This has proved to be not only a means of keeping busy hands that otherwise would be idle, but has also added something to the income of the various Institutions.

The work of teaching these occupations is not always easy. In the Widows' Home, for example, it has been found that many of the women are unable to learn much either of head knowledge or of manual skill. But the work on the whole in these orphanages is well done, and reflects great credit on those who have so patiently taught these oftentimes unready learners.

The work amongst the boys of the mission is even more important, as upon them must fall the bulk of the burden of wage-earning. In the Amkhut district, attention is given to agriculture, and here the report for the year states that those who have been doing this work under supervision have done better work than formerly, and results have been more satisfactory.

The object of the printing press at Rutlam is two-fold. It provides training and employment for Christian boys and young men, and publishes Christian literature in

the vernacular. A considerable number of orphans have served their apprenticeship here, and have gone to other printing establishments, as capable assistants, while others have been called to the service of direct evangelistic work.

A variety of tracts for free distribution have been issued, and a monthly periodical in Hindi and English, the "Satyarth Patrika," printed, thus constituting the press an important evangelistic agency. A variety of other work has also been turned out, thus considerably lessening the amount of aid required from mission funds.

At Dhar, the agricultural, carpentry and blacksmithing work has been going on satisfactorily. The large garden leased in 1909 has been got into good shape, and the crops in it are in excellent condition. The past good rainy season was a great help to the crops of sugar cane, ginger, etc. The boys engaged in this work are becoming more proficient, and should make good cultivators in time.

The experiment in village agricultural work, while not as successful as had been hoped, has proved the value of this work, with proper oversight and earnest work. The young men who were put out on land have not been as diligent as they might have been, or results would have been more satisfactory. With a few older men among them, and constant supervision, this would undoubtedly be a most valuable method of at once providing for incoming converts, and disseminating the Gospel in the villages.

The removal of the Dhar workshops to

Rasalpura, as decided upon by the mission, in connection with a plan for greatly enlarging the scope of the latter place, makes it advisable to consider the two together. This work is encouraging in all its departments, and only needs the increased capital, which we hope soon to have at our command to make its financial success assured.

Considerable advance has been made in the weaving department, which is now filled to overflowing, and demanding the introduction of more looms as soon as space and funds will permit. Silk-weaving has been given to the better skilled boys, and a good quality turned out. The work of many of the boys has greatly improved, and now compares favourably with that of expert weavers.

The effort made to procure a tailor to take charge of the tailoring department has so far been fruitless, but it is hoped that in course of time a European master tailor may be secured.

Considerable work has been done in carpentry at both Dhar and Rasalpura, and the outlook in this direction is encouraging. The output for this year has been double that of the previous year.

With the beginning of the work on new lines at Rasalpura comes the application of Christian youths from different quarters for work, some of them being partially trained workman, and there is every reason to believe that in course of time, we shall have at Rasalpura an institution that will be in every way a strength to the church in her great work of bringing India to Christ.

v. Church Life and Work

This is probably the supreme test of the work which, as a Foreign Church, we are doing in India. If "Life and Work" in the Indian church is satisfactory then all else will likely be found satisfactory. If the spiritual life of the church is unsatisfactory, not only must her work among her own members be also, but she must fail, too, in the great work of the church, "the discipling of the nations."

What can we say then about the "Life and Work" of the Indian church?

To begin with, we could say many discouraging things about some of its members—indifference to their own spiritual welfare

and to that of others, lack of sense of responsibility, lack of moral earnestness.

These and other things could be, and must be said; but thank God more than this can be said. We would like to present the "Life and Work" of the Indian Church, as it seems to us to compare with the "Life and Work" of the church in Canada.

(1) As to attendance at the regular Sabbath Services, at prayer meeting, at Sunday School, and at the Lord's Table, in all these, the attendance, is, we think, better, on the whole, than in Canada. It may be different when congregations are organized in the villages. The spirit of interest and rever-

ence in worship is as great here as in Canada. The number willing to take part in Sunday School work and in the services of the church is as large also as in the Home Church.

(2) Take another test. The givings here in proportion to the earnings, in a number of our congregations at least, are greater than in even good congregations in Canada. There are many here who have not learned to give—not even to see the need of giving, but, on the whole, the giving will be found to be on as large a scale as in the church, as a whole, in Canada. A good many members of our Indian church give their tenth, and in one congregation, at least, every member with two or three exceptions, gives the tenth. Different missionaries in their reports this year speak of increased liberality.

3. Take yet another test, the effort made to reach those without the means of grace. One report says, "In addition to the support of the acting pastor, it maintains a primary school in a district inhabited by low castes, also an Indian missionary whose work is among the despised classes of the city. It also gives a monthly sum to an agent who, in addition to preaching, endeavours to help the people to reach a more independent mode of livelihood."

Another writes, "The people while laying by each year a sum of money towards the erection of a new church building, which will soon be needed, are not forgetful of the needs of the world about them."

The Bible and Tract Societies, Christian Endeavor and missionary work receive generous aid, and the voluntary work carried

on by some members of the congregation is bearing fruit. As the result of one man's efforts, several of his former caste people are now baptized and others are being taught with a view to being baptized."

Others report work of various kinds carried on by the congregation for the spread of the Gospel.

Very much remains to be done in developing the missionary spirit, but we can give thanks that this spirit is in the church and in increasing measure.

Mention should be made, under this head of C. E. and Y. M. C. A. and Y. W. C. A. and Women's Societies for the advancement of Christian work.

(4) There is another test upon which I wish we could speak with certainty and encouragement, the matter of the daily private study of the Word and prayer. From the feebleness of the lives of many, we can be sure there is great neglect of this, the greatest of all means of Grace. But yet we do know that a good number do give some time daily to private reading of the Word and prayer.

The Indian Church falls far short in "Life and Work." There is much that is neither cold nor hot. There is also too much being satisfied with feeble life and little fruit, but yet, having said all this, there remains much—very much in the matter of attendance at services—givings—efforts to reach the unsaved—a rising missionary spirit—a fuller sense of sin—a fuller faith in the all-sufficiency of Christ and, in other ways, to beget thankfulness and courage to go forward in the work committed to us in India.

VI. Orphanage Work.

"When I was hungry you gave Me food;
When I was thirsty you gave Me drink;
When I was homeless you gave a welcome;
When I was ill-clad you clothed Me."

Therefore, "Come....inherit...."

Every tree is known by its fruit, and so is every religion, and one of the visible fruits of the Christian religion in India, is the Orphanage Work. No other form of work has done more to commend the Gospel to all classes of people in India, than this work, and no work has been more fruitful in good results.

In the dread famine years, the Head of the Church went everywhere. His follower went saying, "Let the little ones come unto Me...." and thousands were led into His Kingdom and educated and taught useful trades, and are now doing good service in one form or another in different parts of the land. A goodly number are among our most efficient evangelists.

The total number of orphans in the care of our mission at present is—boys one hundred and sixty-six—of which eight are in Amkut; twenty-two in Dhar and one hundred and

thirty-six in Rasalpura. Over thirty of these are fully self-supporting, and the remainder are doing something towards their support. One hundred and ten of the total are out of school all together, leaving fifty-six in school, all at Rasalpura.

The total number of girls is two hundred and eighteen, of these forty-nine are in Dhar; thirty-seven in Rutlam and one hundred and thirty-two in Neemuch.

In all these Institutions a good education is given, and some useful industry is taught, and in these, as in all our schools, the Bible is a chief text book.

WHAT THE CHURCH NEEDS.

What the church needs more than anything else is men of conviction. There is enough of policy and pretence, of trimming and compromising, of self interest and half heartedness outside the church.

Within the church should be found men of such strong conviction that they are controlled in business, in society, in politics, by the things they believe. These are the men who achieve results for the betterment of the city and the state, because they are always on the side of righteousness.

Mr. Moody was right when speaking of the kind of men needed, he said:—"Some men are afraid of being too religious. What we need to-day is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit.

"A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now."—Ex.

SOME INTERESTING FACTS.

There are now 19,280 missionaries, 98,388 native workers, 1,925,205 adult communicants, 5,291,871 adherents, 81 colleges and universities, 489 normal and theological colleges, 111 medical colleges, 92 nurses' training schools, 1,594 boarding and high schools, 284 industrial training schools, 113 kindergartens, 28,901 elementary and village schools, 1,574 hospitals and dispensaries which treated in a single year 4,231,635 patients, 265 orphanages, 88 leper asylums, 21 homes for untainted children of lepers, 25 institutions for the blind and for

The numbers are decreasing yearly, chiefly through marriages, and through seeking work outside the orphanages. Those marrying form Christian homes, chiefly in our own mission, and in this way are not lost to us, but tend to increase the influence of the Orphanages in the community.

The work of the Orphanages is reported under the educational and industrial. The support of both Boys' and Girls' Orphanages in Dhar—comes, as for many years past, from the Victorian India Orphan Society, of Winnipeg, to whom heartiest thanks are due.

deaf-mutes, 21 rescue homes for fallen women, 103 opium refuges, 15 homes for widows, 28 industrial homes, and the annual expenditure is \$24,613,000, while \$2,726,000 more are contributed by the natives themselves.

Foreign missions has thus become a vast undertaking. It affects the character and destiny of two-thirds of the human race. Such a movement demands clearness of vision, soundness of judgment, statesmanship, and administrative capacity of the highest order.—From Notes of the World's Missionary Conference.

EVERYDAY RELIGION.

Religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday it was only a cloak and a mockery on Sunday.

If it doesn't show itself in the home, breathing upon everyone therein a kindly and helpful and strengthening influence, then it will make a fine show in the House of God to very little purpose indeed.

If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all.

When we speak of everyday religion we speak of the only genuine kind of religion that there is. And it is its homely everyday quality that will commend it to the world and will in the end win for it the allegiance of the world.

Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration, are for the common-place days in the common-place lives of common-place men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power.

A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.—Ex.

Life and Work

THE VISION OF JESUS.

BY THE LATE REV. A. J. MOWATT, D.D.

(This sermon Dr. Mowatt had prepared to preach on Sunday morning, 19 Feb. His last previous sermon had been on Christmas day. An illness had intervened. This was his first Sabbath out. Sitting in his chair on the platform during the preparatory services, which he had asked another to take for him, he passed quietly away. The sermon was given to the congregation in the evening by another.)

"And when I saw Him, I fell at His feet as dead."—Rev. 1, 17.

John has a vision of Jesus. He had visions of Jesus before this. No one had been so privileged and honored as he had been in that respect. He was among the first of the twelve to see Jesus and to be called to follow Him. It was his to see Him transfigured on the Mount. His, too, to see Him at the table, and in the garden, and on the cross. The glad resurrection visions were also his to enjoy in a special manner. And then it was his to behold the ascension vision, when a cloud received Him out of sight.

And now we come to the vision we have here, the Patmos vision of the Lord Jesus.

John is an exile. Cruel persecution had torn him from his beloved people at Ephesus, and banished him to a rocky islet in the Aegean Sea. It is the Lord's Day morning, the first one after his banishment. The sea is a sea of glass. The sun is rising gloriously over it, turning it into jasper and molten gold.

You see him standing on the shore. His eyes fill with tears. It breaks his heart to think of himself deprived of the blessed privilege of preaching the Gospel, of telling the sweet story of God's love to sinners. To him there is no higher privilege

a man can enjoy on earth, and, on the other hand, no greater deprivation than to have the privilege withdrawn.

The Spirit is upon him. He wants so much to preach. A message seems to take shape, and is ready to drop like honey from his lips, or leap like the bolt from the surcharged cloud, for John was a son of thunder as well as the apostle of love.

Much, however, as he wants to preach, and much as he is filled with his message, and much, too, as his people want him to preach, there he is, that glorious Lord's Day morning, a preacher with a message burning in his soul but no congregation to preach to, and so such a sense of loss and loneliness comes upon him.

And then he thinks of his dear people yonder at Ephesus, gathering to morning service, and he is not there to greet them. Think how it is with them. Their pulpit empty, no pastor to preach to them. The fire on the altar burning low, and no one to fan it to a flame. Hearts breaking, and no one to minister to them. Wounds and bruises, and no one to pour into them the oil of consolation. Tears flowing, and no one to dry them. Bereavement breaking in upon happy homes, and graves being dug, and he is not there to say: "Blessed the dead that die in the Lord." Souls perishing in sin, and no one to tell of the Cleansing Blood. Oh, it is all so sad! So there on the sands of Patmos his thoughts trouble him, and he knows not how he is to do without his people, and how his people are to do without him.

His Vision of Jesus.

While, however, he is thus giving way to bitter thoughts and repinings, suddenly a vision breaks upon him—The Vision of Jesus. The vision is a great surprise to him. He thought of Jesus as at Ephesus, not at Patmos. And then the vision is all so different from anything he had seen and

known of Jesus before. The glory is so terrible in appearance he cannot stand it. He falls to the earth like one dead: "And when I saw Him, I fell at His feet as dead."

He describes the vision in detail—First of all, a great voice startles him. The voice was like the peal of a trumpet. It was told him in trumpet-tones to write in a book what he saw and heard. The book he was to send to the churches.

The pen can reach a wider circle than the most eloquent tongue. Persecution thought it had silenced John when it banished him to lonely Patmos, whereas, instead of that, it gave him the opportunity of his life. His banishment was a new call to service, to write instead of preach.

And now he turns to see the voice speaking to him in trumpet tones, and his eyes see more than his ears hear. There is a vision of candlesticks. The candlesticks are immense ones. They are all gold, and all burning and shining. They are seven in number. Seven is the perfect number. The seven candlesticks represent the seven churches of Asia, and his own church at Ephesus is one of them.

But the candlesticks are only the outer fringe of the vision he sees. Within the circle of candlesticks is seen the head of the Church, the glorified Son of man. He is majestically apparelled in a white garment reaching down to the feet. His hair is of silvery whiteness. His feet like burnished brass. His eyes like flames of fire. His face beams like the sun in his strength. In His right hand are seven stars. In His mouth a flashing sword, two-edged, sharp, keen. That sword is the Divine Word: His voice is terrible like the thunder of the sea, the roar of many waters.

All this is highly emblematic. But then the vision is no less real. In moments of spiritual ecstasy it is not uncommon for the Lord's servants to have such visions. And very real spiritual experiences are they to them, epochs in their history, turning points in their career, calls to higher service.

The prophet Isaiah tells us of a vision of God he had. It was in the temple. The vision gave him an awful sense of his own

unworthiness, and that of others. But it was a great thing for him. It led to his prophetic call. It found him with nothing to live for, and it made him the glory of the day, a spiritual power.

And then there was Paul. He too had a vision of the Lord Jesus. At noontide a great light flashed upon him, and a voice spoke to him. From that moment he was a new man, the persecutor of Christians a preacher.

So John's vision is to give him new conceptions of the Lord he loves. It is a call to a higher service. Instead of ministering to one little congregation as he had been doing at Ephesus, his ministry is to be world-wide, age-long. He is now to minister to the whole seven churches of Asia, and through them to all the world and to every age. He cannot preach now, but he can write, and with his seer's pen he can do a larger good for the church than with his gifted tongue. Thank God for his banishment.

His Vision of Himself.

If a man is to be any good, he must have a vision of himself. Isaiah had such a vision, and so had Paul. Their vision brought them to their knees, and showed them what sinners they were. And the seer of Patmos must have his vision, if he is to write this wonderful Book with its message to the churches.

John had been honored of the Lord as few had been honored. He had been one of an inner circle of three, and enjoyed a special fellowship. He had been taken to the heart of Christ as no other had been. You see him with his head on the Master's breast, and what a love is his. His gospel is the gospel of love, his letters all about love, his apostleship love. If love is the perfection of a Christian, John is there.

But even the beloved disciple, the man so perfect in love, has to have yet another vision of Christ. He had hardly begun to see all there is of Him to be seen; so the vision we have here breaks upon him, and now see where lies the head that lay on the Master's bosom. It cannot lie low enough. It lies low and dead, helpless, hopeless, fear-filled, at the burnished feet

of the Blessed Presence: "And when I saw Him, I fell at His feet as dead."

We think we know something of Jesus. We have had precious visions of His grace and mercy, His forgiveness and tenderness and love. We have known Him all our days. One of the first words our infant lips lisped was His name. And the years have made Him more and more to us. We have read His Gospels over and over till we know them almost by heart. We talk to him in prayer so familiarly and freely. We even venture to expostulate with Him when things do not go the way we wish them. We come to His table, and we eat and drink there, as if He were just one of ourselves. What can the preacher tell about Him that we do not already know?

Some there are who to-day lift themselves up in their intellectual might alongside of Him, and think they are as big as He is. They can see nothing in Him that is not in themselves, a mere man as they are. But look at John, lying all but dead at the Lord's feet, on the sands of Patmos yonder, and there we have a vision, not only of the Master, but also of the servant. And as the servant sees things he is not worthy, even to stand, when in the Master's presence. There is an immense difference between Jesus and John, all the difference there is between Godhead and manhood.

What is the matter with the preaching of to-day—my own and others like me? Why is it the Christ, as I know Him and as I preach Him, has so little power? Ah, we want to have a vision of Him that will give me and give my brethren of the ministry, and give the church of to-day, a vision of our own emptiness, our spiritual need and unworthiness; that will lay us where John lay at the feet of the Lord, and as dead there.

"At His Feet as Dead."

Let us look at that, and see what it is, and how it feels, to be there.

And this is clear, a vision of Christ brings us right down in the opinion we have of ourselves. It did that with John yonder; it does that with us here. We cannot get down low enough when we see Christ. Our true place is at His feet, and

not worthy to live there. We think we are good. But where is goodness where John lies? We must die there, if we are to live for Him. "At His feet as dead." That is what I want to know if my ministry is to have a new life, a new power, and a new blessing both for myself and the people. Let self be down and dead; let the world in me be down and dead, and Christ enthroned, exalted, glorified, in me.

And this also is clear, that there where the beloved disciple lies low and as one dead, we must see and feel so differently with regard to the world, and all its ambitions and vanities. Let us ask ourselves what the life we are living must look like there. This chase of ours after what money can do for us, this tilt with the world's gayeties, this mad-cap rush after glory and power this thing we call having a good time, this round of folly that keeps us on the go. Oh the empty thing it is! "Vanity of vanities! Vanity of vanities!" Ah! I tell you, there at Christ's feet as one dead, the seer saw, and we see, things in another light, and we begin to wonder that we understood life so little, and made so much of the world.

Then duty, too, has another look, the Gospel a new interest. The Bible is another book, a new light on its sacred pages. The Church and her ordinances and services begin to have a new attraction for us. We cannot stay away now. We wish Sunday would come oftener and stay longer. We would not miss a service for anything. We can hardly forgive ourselves for being slack and careless and indifferent so long. We are dead now to things that were once all we lived for. You see we have had a vision of Christ. His light has risen upon us like a new morning and with a new awakening. We feel His presence, behold his glory, hear His voice like the thunder of the sea, know the touch of His hand, and so life and duty and service and privilege are far other things with us.

What can we do, we ask, in the face of such tremendous forces of evil all mustered against us? What can we do to re-

move an indifference so wrapped up in its careless self-satisfied ease? What can we do to stem the tides of worldliness flooding in upon our Church life and our home life? But I see John as one dead lying face downward at the feet of the mighty-voiced and mighty-handed Christ, and now I see that it is when I am weak as he was, and low down as he was, I can be used. Then His power will be upon me, and so my weakness will be His strength, and nothing can stand before His Word in my lips.

IN MEMORIAM,

REV. A. J. MOWATT, D.D.

O Sturdy Pillar, that upheld the truth
In simple faith, unfaltering and strong!
Based on the sure foundation of "The
Word"

Thy column rose, unshaken by the storms
Of doubt and unbelief; so strength was
thine

And fame knew thee afar.

But when the light
More intimate brought erring sorrow nigh,
Or pale bereavement came, fullspent with
grief,

To seek thy firm support; then adamant
Turned crystal; that great heart of thine
glowed forth

In tender pity or glad cheer. None were
More kindly, unassuming and direct
In praise or censure. Thou wert truly
good;

A high tower of consistency; stubborn
For righteousness alone.

Nor did thy power
Crumble to dissolution thro decay
Of those high faculties of mind and heart
Whose strength adorned the edifice of
faith;

For, as a child walking in perfect trust
Adown this baffling vale of mystery,
Thou didst build belief—stone on stone
well set

And fashioned into beauty—toward one
goal,

One hope, one pure desire—to see The
Christ.

Thus to The Man of Sorrows all thy will
Was turned in glad humility and love;

Yes, brethren, we are as dead, and so dead. But there is hope for us if we are at His feet. Let us not fear nor faint. His hand is upon us to lift us up, and so we have power, and we will see what He will do for us and by us. Oh then for a vision of Christ! Let His voice awake us. Let His presence be so real to us. It is possible to see the glory of His grace, but then we must be low at His feet. Are we there, waiting, expectant, ready to be revived and used? "And when I saw Him, I fell at His feet as dead."

And, pondering His promise, evening grew
To dusk in mellow light; old dreams re-
vived;

Dim visions rose and beckoned thee afar;
Till, in the earthly temple of the Lord,
That lov'd voice called thee from the dark-
en'd glass

And drew thee face to face.

O Thou all feared
Grim alchemist, whose icy hand didst pale
The living granite into marble cold,
What victory is thine? Thou hast but
torn

The mantle of corruption and set free
The spirit. Thou hast loosed the gold of
lead,

Yet canst not bind the gold unto thyself.

GEORGE WILLIAM DAVIS.

Sunday Morning, February 19th, 1911.

Did the veil lift? Then was the Vision
glorious

Too great in ecstasy for mortal heart and
brain

To bear, and not be broken. Thou wast
called within,

Loved servant of the Master; and our tear-
blurred eyes

Looked only on the earthly garment thou
hadst left;

A garment kept life-long "unspotted from
the world."

Not ours to share thy rapture, neither ours
to hear

The "Fear not" said to thee. Ours but to
bow the head

In thankful awe, and silence, and humility!

ANONYMOUS.

Young People's Societies.

TOPIC FOR APRIL.

(The following articles on the Topic for April are taken, by request of the Assembly's Convener on Y. P. Societies, from their excellent book for this year, Canadian Problems.—Ed.)

THE PROBLEM OF IMMIGRATION : ASIATICS.

Chinese and Japanese.

REV. R. G. MACBETH, M.A., PARIS, ONT.

The Chinese.

It seems reasonably clear that the Chinese were brought first of all to British Columbia by the contractors engaged in building the Canadian Pacific Railway, more than a quarter of a century ago. The white population of the Province was not very large at that time; but in any case there is no record of a protest being made against the importation of the Chinese. Labor was exceedingly scarce, and the railway had to be built within ten years, according to the terms under which British Columbia entered Confederation.

Those were stormy days, and the people of the new coast Province wanted the terms kept; or, so far as they were concerned they would secede, and thus "shatter Confederation into its original fragments." Hence the people at that time seem to have accepted the importation of Oriental labor, though some say there was a tacit understanding that, as soon as the railway was built, the Chinese would be sent back to their own country. But we have seen no evidence for the accuracy of this statement.

To begin with, then, it is a point to the credit of the Chinaman, as it is in regard to the negro in the United States, that he was not an ordinary immigrant or exploiter. He was brought into the country, practically to further its material gain and comfort, and once here, the country, on

that account, has to protect and help him, even though the country does not wish to have any more of his kind coming. Deportation or expulsion is out of the question; but restriction on further immigration is within the reach of practical politics.

Chinese Labor.

We have now nearly 25,000 Chinese in Canada, mostly on the West coast, but a good many also in Eastern cities and towns. In the East, the Chinaman is more in the laundry business than in anything else, and in many localities fills a place of real usefulness and convenience. Domestic help is hard to secure, owing to the large numbers of women who are employed in factories and stores, and in the towns the Chinese laundry is a very much valued institution.

But in the far West the Chinaman is ubiquitous. He does not invade every department of industry, but he is in a great many, and in some cases, wherever he has entered, the white laborer has had to abandon the field. The general sobriety, tremendous industry, and submissiveness of the Chinese are, no doubt, elements in their favor, when they come into competition with some of the whites; but the cheap ways of living which the Chinese cultivate, and their light expense, crowded, as they are, in "shacks" or houses where a white family could not live, make it practically impossible for white labor to compete with them.

There can be no doubt that capital in British Columbia has deliberately chosen Chinese labor on account of its cheapness. Some employers have stood out against it; but they have had great difficulty to hold their own with those in the same line of business who employ Chinese workmen.

There have been employers, too, who, declining to raise the wages of their men in answer to generally reasonable demands, have found in the Chinese ready substitutes for white labor. One mine owner

stated before the Oriental Commission that his white men would often have gone on strike, had he not held over their heads the threat that he could put Chinamen in their places.

One cannot wonder that, in view of all these circumstances, and others of which we might write if space permitted, there is a strong feeling in British Columbia, especially amongst workingmen, against the influx of Chinamen. On this account the Dominion Government has raised the tax on Chinese coming into the country from the original \$50 per head, which was for revenue, to \$500 per head, which is practically prohibitive.

The Question of Restriction.

If objection is made to this procedure on the grounds of humanity and Christianity, the following points may be indicated in favor of restriction.

(1) It ought to be conceded by the advocates of restriction, that there is nothing in their stock phrase, that this is a "white man's country" and that hence it must so remain. It was not always a white man's country. The white man gradually dispossessed the red man, but the law of cosmic evolution in history justifies the superseding of a lower civilisation by a higher.

But it is in the interests of human progress that lands of great natural resources should be possessed by races that have a high civilisation. In this case, if the Chinese were allowed to come into the Western province without restriction, they might swamp the white population and practically dispossess it in a year or two. This would not be in the interests of human advancement; for the Chinese, though a people of some remarkable elements of good, are a people of a lower civilization. There is no reason why British Columbia should be handed over to the Chinese, any more than the prairies should be given over to the Galicians.

(2) If Canada is to be a great nation, it must absorb and assimilate the incoming peoples. The Chinese are unassimilable, and their colonies and "Chinatowns" as an undigested mass would lower the moral and industrial health of the country. The Chinaman does not come to colonise, but

to make what he can out of the country, and take it back to China where he wishes to be buried. His roots are in China and he has no vital interest elsewhere.

(3) The Chinese are more susceptible to the influences of Christianity in their own country. When they come to any part of our continent, by force of circumstances they herd in the localities where the most shameful occidental vices prevail, and as they look on all white people as Christians, they are not so likely to be won to Christianity as they would be in their own country in contact with the lives and homes of devoted missionaries.

(4) An argument for increased activity in missions in China is apparent here, in two directions. The Chinese are more susceptible to Christianity's influence in their own country, and, moreover, because immigration from a country proceeds largely from bad social conditions, which, in turn, arise from wrong religious, moral and ethical standards: remove these by converting China to Christianity, and the Chinese would be more likely to remain at home to develop their own country.

What We May Learn from the Chinaman.

In all this we must not underestimate the Chinaman. We have some things to learn from him. He is immensely industrious, and makes his living independently. There are no Chinese tramps in this country. He is reverential by nature, and wonderfully ingenious. He is generally upright in business dealings and his word is taken confidently in business circles. He has a degree and depth of filial affection which is almost unique in its value as a national asset.

In any case, we repeat, those who are here must not be considered as subjects for deportation. They must be protected and respected. They must be treated in a Christian spirit and given a training in religion and education that will fit them to make such contribution of good as they can, to the welfare of the country into which they have come.

The Japanese.

We have taken up most of this chapter with the Chinese, for they have been

more to the front in the problem, for years. The Japanese have not been so long before the Canadian public, but most of the objections urged against the Chinese can be urged against the Japanese as unrestricted immigrants. So we need not repeat these here.

In addition, it ought to be said, that the Japanese, while remaining here in large measure unassimilated, are more vain and aggressive. They are not content to do the lower and, in some senses the more menial work as the Chinese are: they will not be hewers of woods and drawers of water; they push themselves into every avenue of business, and at the present time, for instance, they have practically pushed white men out of the extensive fishing industry of British Columbia.

Being more proud, they are less susceptible to Christian influences, and, on the whole, they are less dependable and more eager in business methods than the Chinese. Hence, their unrestricted coming into British Columbia and their projected plans for entering Alberta, are strongly resented by the white men, and a few years ago there were fierce riots in Vancouver in protest against the invasion of the country by the Asiatics.

This led to action by the Dominion Government, which appointed a Commission to investigate and report. As a result, a conference was held with Japan, because Japan, being an ally of Great Britain, could not be asked to submit to a legislative bar against her subjects. But, by mutual consent, it was arranged that not more than six hundred would be allowed to leave Japan for Canada in any one year, which was a large reduction as compared with several thousands in 1907. It was also agreed that Canada could refuse to admit Japanese immigrants who came from any other place than direct from Japan itself, and as most of those who had arrived came from the Hawaiian Islands, another gain was secured. Since that time there has been no further trouble.

Facing the Problem.

There are many other phases of the problem that could be dwelt upon, but space forbids. Besides, the idea is to

write something that will stimulate discussion and lead to further study. One cannot close, however, without saying that our people must face this problem in a proper spirit of self-examination and humility.

We must remember that these Eastern nations have an extraordinary advantage because they are sober nations, and we must also recall our part in the opium trade and opium wars with China, in order to see that we have reason to walk softly when the treatment of Asiatics is being considered. In these days of swift travel and swifter communication, the world is getting very small, and the relationship between nations must become closer as time goes on. China and Japan are, most emphatically, nations to be reckoned with in the future history of the world; and it will be well for us to study earnestly and prayerfully our duty in regard to them.

EAST INDIAN IMMIGRATION.

REV. J. KNOX WRIGHT, B. D. VANCOUVER.

In the year 1903 some few East Indians came from Hongkong to Vancouver. It will never be known whether these people were simply aimless driftwood, happening without any definite purpose of their own to land upon these shores, or whether they were advance agents sent to spy out the land.

Their arrival was not taken seriously by any one. Their strange dress and customs attracted a good deal of attention. Their loneliness and helplessness awakened much sympathy, and most people were kind to them. The strangers found no difficulty in obtaining work at good wages.

Letters were sent to friends in India, telling of the great country and of the kind people who were in it. It seems also that advertisements—urging the poverty-stricken, plague-cursed multitudes of Hindustan to pass over the sea into the land of wealth and health, beauty and bounty—were posted up all over India, especially in the Punjab.

Very soon there was a great movement, and ships arriving in Vancouver landed the dark-skinned, turbaned Sikh by the score

and by the hundred. A large number of them came at the worst season of the year—just as winter was coming on. Most of them were poorly dressed—so far as they were dressed at all—in unsuitable clothing, and having little money.

Face to Face with a Problem.

By this time the people of British Columbia had come to realize that they were face to face with a perplexing problem. The poor creatures who had come were in need of shelter, clothing and food. The authorities did their best to provide accommodation and sustenance. A building was secured, and a large tent was put up on a vacant space near by.

But the crowding of the people together, their carelessness and filthiness, soon produced a state of matters which was likely to become a menace to the public health. So, some hundreds of them were sent out of the city to a large cannery on the Fraser river. The congregations of Vancouver called for gifts of boots and clothing. The response was prompt and liberal. About two carloads were sent out and distribution was made as wisely as possible under the circumstances.

The poor creatures were so wretched and so eager to get into something warm, that the division of about one-half of the stuff took the shape of a rough and tumble scramble—every man for himself. One of the distributors, after getting free of the mob, said, with shortness of breath and evidences of scare, "Well, I for one have been through an Indian Mutiny."

There has been a disposition here and there to criticize the people of Vancouver and of British Columbia generally, as to their attitude towards this phase of Oriental immigration. We are quite ready to admit that some of our people have been hard in their feeling, extreme in their antagonism, and somewhat hysterical in their alarm; but there can be no doubt that the situation has been, and is still, very grave, and the problems involved serious and difficult.

The strangers who have come to us are, as a rule, the poorer and lower classes of the Indian people. Comparatively few of them have any education. Many of them,

to say the least, are not cleanly in their habits. Climatic conditions here are so unsuitable to these people that a large proportion of them are an easy prey to that fell disease, tuberculosis. They are strangers in the land, and although some of them quickly adopt the European dress, with the exception of the covering for the head, there is no probability that there can ever be anything like such assimilation that these people should become a real part of the population of this country.

Besides, with the exception of one or two instances, wives and children have been left behind in India. Thus there can be no such thing as family or home life among these people.

It is not within the scope of this article to discuss political or economic questions. It is enough that we note that there are problems along these lines calling for the sanest and most earnest consideration of statesmen.

The Problem.

I have learned from reliable sources that about 6,000 East Indians have been landed at the port of Vancouver during the past seven years. Making allowance for those who have gone to the United States, and for those who have been deported or have returned to India of their own free will, there are at present upwards of 2,500 of these people in British Columbia.

In justice to them it must be said that they are to-day self-supporting. The majority of them are at work, in lumber mills, at farm labor, at land-clearing, at fruit-tending, picking and packing, etc. Their wages range from \$1.25 to \$1.75 per day. It is reported that most of these people who live in the city of Vancouver have in possession one or more building lots. In whatever line of labor they engage, after a little training, they make good, and give satisfaction. In some cases they are displacing Chinese and Japanese.

In religion, most of the Indian immigrants here are Sikhs, some are Hindus, and a few are Mohammedans. The Sikhs deny that they are idolaters. They claim to worship Baghwân through a book called "The Grunth." This book contains a good

deal of moral and ethical truth. Some of the Sikhs, not educated as we understand the word, are very intelligent and are anxious to learn about Christianity, and declare themselves ready to make comparison with the teachings of their own book.

The Duty of the Churches.

The problem, opportunity, and responsibility of the churches lie here. Whatever we may think as to the presence of these people in our country, the fact is that they are here, for good or ill to themselves and to us.

In these days, when so much is felt and said and written about sending Christian missionaries to heathen lands, it surely must seem necessary to give some attention and devote some effort to the Christianising of the heathen who have come into Christian lands. About two and a half years ago our church sent Dr. Nugent, a member of the missionary staff in India, who was for the time at home on furlough, to Vancouver, to take up work among these people here. Two ministers of our church, who were several years in the foreign field and had acquired some knowledge of the East Indian languages, have also been doing all they could in the way of teaching, giving addresses, distributing literature, etc. But no definite provision

has as yet been made for the evangelizing of these strangers within our gates.

Dr. Nugent did splendid work. The people were interested. Their confidence was secured. They were expecting, and were constantly asking about, their Padri Sahib.

Since that time elements have come into the East Indian community here which antagonize, and must certainly render very difficult, all attempts at Christian work. The erection of temples, one in Vancouver and one at Millside, and the holding of meetings for heathen worship, must of necessity make the people harder to reach. Then, it is sadly true that many of the Indian people are showing themselves apt pupils in the school of Occidental vices.

There have been some good results attending the labors of individual ministers. But to all intents and purposes the seven years of their residence in this land have been seven years of leanness and famine, in religious influences to these sojourners. For the credit of our church, for the good of our country, for the salvation of souls, for the honor of Christ, let all, young and old, take an interest in and do something for these poor people who have come to us from a far land.

"KEEP HAPPY" RULES.

It is one thing to be happy—for an hour, a day, a week. But it is quite another matter to "keep" happy. A few little "keeps" have been suggested as guideposts along the way to that big "keep," which means so much not only to ourselves but to all who may come within our reflecting radius:

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does overwrought imagination.

Keep physically active. The inert woman who hates to move is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully enough.

Keep interested. There is nothing like a fad or an object in life to put aches and pains into the background.

Keep busy. The Satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way, so do not run in low shoes all winter.

Keep away from drugs. Walk more and take medicine less.

Keep a curb on your appetite. Overeating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to death. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.

The Children's Record.

CHRIST IN THE FRONT PEW.

An Indian Preacher's Dream.

Rev. Dr. Wilson, our missionary at Indore, India, writing to the Record, 14 Feb. ult., says:—

Last Sunday, Mr. Johory, one of the teachers in the mission college, and one of the staff of our Theological Seminary, in the beginning of his sermon related a dream which he had in a recent illness. It was so striking that I thought the people of Canada would be interested in the account of it. So I asked him to write it out for me. I now pass it on to you in almost his own language, as follows:—

"I dreamt that there was a large gathering of Christian people in a convention. There were four speakers, of whom I was to be one. The building was filled. Just before the services began I saw the Lord Jesus entering and taking his seat in front.

"The first speaker rose and began to tell of the work he had done for the cause of the Master. He told of how he was blessed in one place and of how his work flourished in another. The congregation listened with evident pleasure, but when I looked on the face of the Lord I saw signs of displeasure.

After the address I went to Him and said, 'The speaker testified to the work of Thy cause, but I see Thou seemest to be displeased.'

"The Lord answered, 'He kept himself before the audience, and not Me.'

"It was my turn to speak next. Seeing that I was to speak before the Lord, I rose and spoke with great enthusiasm and energy. The audience was attentive, but when I looked towards the Lord I saw that He was sad.

"I then came down and asked Him why He was sad. 'Did I not speak well?' I asked.

"He answered, 'Yes, you spoke well, but your words went over the heads of the people, and did not enter into their hearts.'

"The third speaker then began his address, which consisted, for the most part, of long illustrations and stories. The audience was greatly interested and amused, but when I looked on the face of the Lord I saw that it bore marks of weariness.

"I said, 'My Lord, you look wearied, but the address was a good one.'

"He replied, 'The illustrations were long drawn and tiresome. Had he used fewer words his address would have been more impressive.'

"The fourth speaker then took his place at the desk, and having read a few verses from the Bible he opened up their teaching in a few simple words. I observed that the Lord listened with manifest delight, but the congregation was restless and inattentive.

"I expressed my surprise and said, 'How is it that when the address was pleasing to the Lord, it had no effect on the congregation?'

"Then my Lord rose up and said, 'I tell you that when I was in the world, when the people heard My words of grace and truth, they were pleased and impressed. But when they saw in Me only the son of a carpenter, and one who did not conform to their idea of the Messiah, they took offence and would not hear. So it is with this people.'

"Then I awoke from my dream."

Habits were never formed in a day and they cannot be mastered in a day. Time, with heart and mind united in determination, can, with God's help, conquer any evil habit, and make or strengthen any good one.

Form good habits when young; they will strengthen with age.

WHY HE BECAME A PREACHER.

"Father, why are you a minister?"

"That's a strange question by a boy of your age. What makes you ask that, Willie?"

"The boys are going to play baseball this afternoon, daddy, and they all say they're glad their father isn't a preacher, so they can have some fun on Sunday."

A tear was glistening in the boy's eyes and the childish lips quivered.

"Willie, my boy," said the minister, as he took the boy on his knee, "when I was a lad like you, rosy-cheeked and curly-headed, I could do very little on Sunday except going to church, and my father wasn't a minister. One thing, however, I never missed; that was visiting dear old grandma."

"Some day, my boy, I am going to take you to the place where I spent my boyhood days. Grandma's old homestead stood upon the hill, while my father's farm was in a beautiful valley, covered with fruit trees, through which a broad river wound its way."

"Sunday after Sunday I climbed the steep hill; it was a hard climb, but I was repaid for it, for the view on top of the hill was magnificent."

"One Sunday in May the birds were singing sweetly, every tree and bough was covered with fragrant blossoms, and in my childish glee I sang merrily with the birds, wondering if Paradise had been as beautiful as this valley; or perhaps this was the very spot where the Garden of Eden had been, and surely this river must be the river of life."

"One more bend in the road and grandma's house was visible. There she stood on the porch as I had seen her every Sunday ever since I could climb that hill looking for her boy."

"At last, after I had been all round the orchard, seen every bird's nest, petted the old cow Bessy and Jimmy, the horse; looked in the chicken coop, visited Martin, the old colored man, who had been in grandma's service nearly fifty years, I sat down at grandma's feet to tell her what the Sunday School lessons had been that day."

"Grandma," I said, "why do you always wear black?"

"Silently the gray-haired lady arose, walked over to the bureau, pulled out a drawer, put down her hand in a place which she knew so well, and returned with a small picture."

"Who is that man, grandma?" It was the photograph of a tall, well-built man.

"He is your grandfather, George; he died twenty-five years ago, and I have worn black ever since."

"Why did he die so young?"

"Your grandfather—you're named after him, my boy—was a Methodist minister."

We lived in the log cabin yonder, where Martin and his wife live now. This was all prairie and woods all around here. Only a few settlers lived in this State in those times, but two or three miles apart from each other, and we seldom saw anybody in those days.

"Your grandfather had been sent out here, and it was his duty to visit the settlers all around. Sometimes he would be absent for a few weeks, and then I was all alone with Martin, a young boy, and Mary, his cousin. Grandpa had picked them up one day half starved and brought them home. The boy about sixteen, the girl perhaps twelve. Martin said they were cousins; their parents had died of smallpox. We kept them, and when they grew up they got married. They never had any children."

"Well, as I said, your grandfather was away for weeks at a time, he had to be doctor as well as preacher, and while he was away we attended to the garden and field."

"About fifteen miles from here was a large ranch, in an old shanty, where a man sold vile liquor; it was the devil's own place. The cowboys from all around came there to spend their hard-earned money gambling and drinking all through Saturday night and all day Sunday."

"This was too much for my poor George, so Sunday after Sunday he went there to preach in an old log cabin or under the open sky. A deep hatred and bitter fight arose between the saloonkeeper and the preacher."

"One Saturday it snowed. All day a terrific gale was blowing, and George was, very restless. After dinner he put on his boots, took his hat and coat."

"George, you are not going out in this storm?"

"I must, mother, I must. The boys will be waiting and some poor soul may be in distress."

"George, this is going into death itself; the boys won't expect you in a night like this."

"Won't they? Well, the devil will be there, selling liquor, and I won't let him gain one inch of the ground, see?"

"My pleading I knew would be in vain, for he was a determined man and would rather die than neglect his duty; but I held on to the last straw. Taking the baby out of the cradle, I said: 'George, for the baby's sake don't leave me to-night.'"

"Wife," he thundered, "get out of my way; do you take me for a weakling that would be afraid of a little snowdrift?"

"Tenderly kissing us goodbye, he went out into the storm."

"All night I kept a light in the window. All night I sat by the fire and prayed for him, my heart filled with a dark foreboding. Martin and Mary sat up with me; they

loved their master with a devotion only found among colored people.

"How long the night seemed to be! You could hear nothing but wind, the shrieking and whistling of the wind. It seemed as if a herd of animals were passing by in wild flight. Occasionally the howling of a wolf was heard in the distance. Even now, after all these years, I can hear the storm of that awful night.

"At last the late, gray dawn broke, and still it snowed; would it ever stop? Martin and Mary were fast asleep, the cow and the hens were calling loudly for their morning meal; the baby, too, was hungry. A new day broke; new duties awaited me. One more fervent prayer, and with the breaking day my courage returned.

"Towards noon it stopped snowing, and there in the distance a lonely figure slowly returned. Martin, with a bottle of hot coffee made in haste, jumped on the other horse and went out to meet his master. Exhausted from the fight with the elements, he fell into my arms.

"Mary, I've failed—I have broken my promise. Failed them for the first time in ten years. My poor boys."

"We put him to bed and soon he was raving so wildly that we could not hold him down, but had to tie him to the bed. The fever grew higher every day, and no doctor for many, many miles around. We gave him such medicines as he used to give others and always carried with him on his visiting tours. The fever was burning him up, and I did what common sense taught me—packed him in snow, put ice on his head, and that, with the medicine, saved his life.

"For two weeks we watched him day and night, taking turns in sleeping. I was mostly up nights, the howling of the wolves sprawling around the house and his mad ravings almost drove me frantic. When the second Sunday had passed, the boys wondered what had happened to the preacher for he never had missed a Sunday before. So they came looking for him, poor fellows! I never saw such love! Some cried like babies, he had been so good to them; they called him father.

"Well they wouldn't leave him but just made me lie down while they nursed him day and night. Soon the news spread all through the State, and the people came from afar to visit him. We could have started a grocery store with all the things the friends brought us. After three weeks he was able to sit up, but, what a changed man; you wouldn't have known him.

"The first meeting he held again was wonderful indeed. People came from all over, four hundred and twenty in all men, women and children. I never heard such a sermon in all my life, his text was "God So Loved the World."

Everybody sobbed. A few weeks after that meeting, the saloon was closed, the bartender moved away. Your grandfather's wish was fulfilled, the height of his ambition was reached. In the place of the saloon a church was built, the first in the State. It was only a primitive wooden shanty built by the cowboys; they made the benches and carved the pulpit. Grandpa never was the same, and two years after that terrible night he died. We buried him behind the church, the wooden cross which the boys put on his grave, is still there.

"Never was a man mourned as he was! The boys used to come and tell me what he had done for them. How he had put their money in the bank in the far away city, sent some to their parents, snatched them away from a life of woe and shame, made men of them and loved them as only a father could love. He was thirty when he died, do you wonder that I always wear black?"

"Grandma," I said when she had finished her story, "I want to be a minister like my grandfather!"

"She looked at me with her deep gray eyes full of love and said: 'My boy I am praying for that every day of my life.'

"One day my little trunk was packed. I was ready to go to college. Grandma came to bid me good bye, it was she who put the last article in the trunk and closed the lid. Kissing me, she said:

"George, will you promise me to read a chapter every day? It is the most precious thing I possess: Your grandfather's Bible."

"I promised I would. Years had passed, my studies were ended, and I was home again in the old farm, waiting for the call.

"The minister in the village was old, and I was asked to preach one Sunday. A prophet is never appreciated in his own country, so with trembling lips and beating heart I mounted the pulpit to preach my first sermon. The church was crowded, but I saw only one face, framed with silver locks, one pair of deep, gray wondering eyes.

"When I descended, two arms were thrown around my neck. A sweet voice cried: 'George, my George! I haven't heard that voice for thirty-five years; I haven't heard such a sermon since he died! I have seen him, heard him. He is calling me, and now I am ready to die! God bless you, my boy, my own precious boy!'

"That's why I became a preacher, Willie, my grandmother prayed me into the ministry."

The boy looked up into his father's face with an expression of childish adoration, and said:

"Daddy, I don't care for baseball games on Sunday; do you think I will ever be a minister like you?"

"May God grant it my boy! May God grant it!"—In "New York Observer."

"I WILL" "I WILL NOT."

1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

2. I will neither gossip about the failings of another, nor will I permit any other person to speak such gossip to me. Gossip will die when it cannot find a listener.

3. I will respect weakness and defer to it on the street car, in the department store and in the home, whether it be displayed by man or woman.

4. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the party be friendly to me or not.

6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

7. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.

8. I will neither eat nor drink what I know will detract from ability to do my best work.

9. I will speak and act truthfully, living with sincerity toward God and man.

10. I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—The Continent.

THE STORY OF BLIND MI-A.

China is making great progress. Opium smoking is condemned, and strong measures are being taken to bring to an end this evil practice.

The practice of mothers casting away or killing their girl babies is also disappearing. The birth of a boy is hailed with joy, but a girl coming into the family is dreaded, and brings a sad heart to the mother. She costs money for food and clothing. She is married as soon as possible and leaves her home to become a member of the family to which her husband belongs. She has now to submit to all the drudgery and scolding of her husband's mother.

The practice of killing girl infants is not now so frequent, and is committed mainly in cases of great poverty.

An interesting case of preventing the death of a girl baby happened some years ago at Tai-nan. Dr. Peter Anderson went to Formosa thirty-three years ago. Mrs.

Anderson, one day on her way to his hospital, heard screams of pain coming from a cottage as she was passing. She opened the door and went in to see what was wrong. It was a poor room, the screams came from a little baby girl which her mother was trying to kill by strangling her with her hands.

Mrs. Anderson went to the rescue of the baby and stopped the mother. She said suddenly, "What can I do? My child is blind and is of no use, my mother is too old to work, and I cannot feed them both. It is more my duty to feed my mother than my child." Mrs. Anderson promised her sufficient money to pay for the food of the child, and her life was spared.

As little Mi-a grew up she was cared for and helped by the missionaries. Mrs. Ede, the wife of the Master of the High School at Tai-nan, taught her to read the raised characters by which blind people are able, by passing their fingers over the letters, to read quite easily. She was clever with her hands and could make little things which she could sell.

A Chinaman had been a patient of Dr. Anderson's for disease in one of his legs. When he recovered he was lame. Mi-a's mother arranged for her marriage with the lame patient. It was thought by the Chinese to be a fair arrangement, the lame bridegroom to marry a blind wife. They lived in the mother's house so that the mother, who had almost killed her child, had now got a man in her family.

Mi-a has two bright little boys, and is very happy and contented, and she is able to manage her home and to cook the food for the family, in a marvellous way.—Messenger for the children.

THE WRONG KIND OF A MAN.

Two men were calling upon a trainmaster on a Western railroad to ask for employment for a man who had seen him the day before and had been refused. "Is the man tall and dark?" asked the trainmaster.

"That's the man."

"Then," asked the trainmaster, "did you not notice that man's left hand?"

"No," was the reply; and as a man with a crippled hand cannot pass the physical examination, the two men thought at once that he had probably lost a finger.

"Well, you go back and look at the man's fingers; he's a cigarette fiend, and any man that takes the time to roll as many cigarettes as that man smokes hasn't time to work at anything else. I didn't or don't care," he went on, "what his past history has been, for we need men just now and need them badly, but when I see that color on a man's finger, I haven't any use for him."—The Little Christian.

Church Funds, West, 1910-11

For the Same Months

IN THE PREVIOUS YEAR

Received Rec. Mar. 1 '10
during Feb. 1911 to Feb. '28 1911

Home Missions.	\$133,925.59	\$213,062.29
Augmentation.....	26,952.97	38,025.56
Foreign Missions..	89,750.56	156,757.40
Widows & Orphans	8,613.96	12,726.34
Aged Ministers....	11,117.08	15,714.82
Assembly Fund....	3,983.95	7,626.96
French Evangelizatr	10,753.14	17,796.84
Pt-aux-Trembles...	14,547.91	20,265.98
Moral Reform, etc ..	10,086.51	15,668.96
Mission to the Jews	2,251.69	4,919.62
Knox College.....	7,524.65	10,963.88
Queen's College....	2,943.53	4,234.06
Montreal College...	1,559.49	2,490.49
Manitoba College...	3,014.50	4,485.86
Westminster Hall...	1,511.14	2,080.20
Alberta College.....	739.20	853.40

Home Missions...	\$124,440.95	\$201,372.62
Augmentation.....	22,038.09	35,852.81
Foreign Missions..	82,759.05	150,656.12
Widows & Orpnans..	7,741.08	14,675.34
Aged Ministers	9,852.80	18,145.81
Assembly Fund.....	3,718.31	7,164.68
French Evangelizatr	10,268.73	18,547.44
Pt-aux-Trembles....	12,885.58	19,746.09
Moral Reform etc....	5,434.44	8,587.59
Knox College.....	6,684.88	10,018.56
Queen's College....	2,427.69	3,655.86
Montreal College....	1,218.35	2,049.51
Manitoba College....	3,182.73	5,619.78
Westminster Hall..	1,767.88	2,084.39

RECEIVED IN FEBRUARY, 1911.

at the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Mimico	\$129	Rv. Logie Macdonl....	6 10
Rv. Alex. MacMillan...	10	Rv. W. A. Melroy....	6 95
Stratford, Kx. s.s.....	50	Latona	123
Latona s.s.....	7 42	Mrs. J. L. Smith.....	40
North Brant.....	5 00	Fergus, Melville.....	176
Hmltn, Knox.....	1,875	G. H. Melson.....	10
W. Flamboro.....	100 00	Rv. James McCrea....	5
Tor. Erskine s.s.....	613 58	Turin.....	90 10
Oakdale.....	20 50	Rv. Wm. Cooper.....	8 60
Milvertn, Burn's	76 48	Owen Sd, Div.....	35
Tor, St. And.....	3,377 84	Rainy River.....	20
Claude.....	3 33	Victoria Mine, St. A....	7 75
Grand Valley	55 81	Tor. Riverdale	109 28
Ethel	37 82	Wellesley.....	7
Gordonville.....	7 80	Rv. S. W. Fisher.....	6 95
N. Mornings, s.s.....	9 33	Rv. K. MacLennan....	6
Springfield, Chal.....	83 73	Collingwood	253
Brantford, Alex. s.s....	39 39	Rv. D. T. L. McKerol..	21 60
Woodlands	66 50	Wychwood Mission	40
Galt, Knox Ch.....	9 90	Bluevale, Knox.....	220
Rv. J. Johnston.....	9	Eadies, Glenanran....	151
L'Original	40 00	Aurora.....	62 61
Rylstone	57 34	Mitchell, Kx s.s.....	31 02
Otta, St. Paul's	75 96	Chatsworth, s.s.....	10
E. Gloucester	26	Gordon Lake.....	8
Rv. J. A. McDonald....	6 65	Oshawa s.s.....	60
Arnprior.....	192 90	Tor, Wmstr, s.s.....	196 43
Rv. W. W. Peck.....	13 80	Rv. J. G. Stuart.....	6 65
Westminstr, 1st.....	28 95	E. Zorra, Burn's	86 40
Galt, Central	692 33	Mooretown s.s.....	3 44
" " s.s.....	72	Dresden	105 65
" St. And, s.s.....	6	Rv. Norman Lindsay..	6 35
Corunna s.s.....	1 50	Ferguson.....	15 52
Schomberg	25 11	Mountain.....	2
Tor, Wmstr b.c.....	39 20	Tor. Friend.....	1
St. Ann's	32 60	Ham. Central.....	550
Black Bank	35 10	A country friend	200
Durham	152 05	Motherwell	71 50
St. Thomas, Knox....	1,075	Mosa, Burn's yps.....	250
Sydenhm, St. Paul's...	192 60	Tor. Knox	600
Kingston, St. A.....	909 74	Rv R. Martin.....	10 80
Cornwall, Kx. s.s.....	10	Drummond Hill.....	245 35
Milvertn, Burn's.....	1 25	Onondaga	30
Cromarty	252 25	St. Cath. 1st	79
Rv. Peter Nicol.....	5	"	125
Princeton, Young's...	128	" s.s.....	116
Rv. Thos. Davidson....	12 75	Ham, St. Paul's	2,485
Rv. H. S. Graham.....	8	Cornwall, St. Jn's s.s..	10
Rv. Walter Moffat....	11 70	McCrinnon s.s.....	13
		Lindsay, St. A. s.s.....	65 21

Smith's Falls, St. A....	394 96	Otta, MacKay	289
Burgoyne	10	Runnymede s.s.....	50
Admas on.....	60	Stratford, Kx ce.....	2 13
Barrs	12	Cornwall, Knox c.e....	6 50
Hillsdale, St. A.....	36	Oshawa, b.c.....	28
Peterboro, Kx. s.s.....	50	Tor, Wmstr b.c.....	125
Mrs. McGougan.....	5	Chippawa yps.....	4 51
Bradford s.s.....	8	Unionville.....	45 50
Millbrook.....	11 75	Belmont, Kx yps.....	4
Euphemia, Cameron...	12	Rv. F. J. Maxwell.....	8
Campbl. Bay Friend...	5	Rv. G. S. Scott.....	8
Cornwal Friend.....	150	Tor. St. Jas' Sq. w.m...	15 01
Crumlin s.s.....	6	Blackheath yps.....	4 75
Tor, Knox s.s.....	421 12	Oakville.....	176
Oro, Esson s.s.....	14 50	Campbellfrd, St. A.s.s.	100
Brookvlfam of 1st ch.	675	Ottawa, St. Paul's s.s..	71
Rv. J. Argo	14 65	Melbourne, Guth.....	59
Rv. John Crawford...	7 15	Guelph, Knox	474 58
Dr. W. J. Dey.....	18 90	North Gower.....	12 75
Big Fork s.s.....	10	Linwood	39
Big Fork	3	Lindsay, St. And.....	185 73
Glenmorris	4	Port Dover, Kx.....	35 80
St. Cath. 1st	114	Ottawa, Kx.....	2,642 78
Tor. College s.s.....	50	Bethesda.....	8
J. K. Macdonald	50	Tor, Ave Rd. s.s.....	118 86
Tor. Queen E. s.s.....	100	Tor, Emmanuel	1 12
Rv. R. E. Knowles....	94 4	Gravhnst, Kx s.s.....	18 14
Goderich, Knox	151 40	Burgoyne	3
Dundas, Kx. s.s.....	50 49	Uptergrove, Kx.....	3
Berkely, Cook s.s.....	2	Owen Sd, St. Pa yps...	2 44
Cornwall, St. Jno....	718	Elzibth Snodgrass....	50
Washago.....	1 60	Brantford, Alex.....	4 0
Ardrea	12 40	Port Elgin, B.C.....	17
Gray Church	16	Kintore	152 65
Thurnbry, Clrksbg ..	40	Ft Wm, 1st	191
Elora, Knox yps	3 30	Tor, Victoria s.s.....	103
A vonmore friend	20	Aylmer, Kx yps.....	5 83
Simcoe, St. Pa yps ..	2 30	Rv. Thos. Nixon.....	6 10
Rv. A. Mc.D. Haig	25 20	Rv. J. H. Ratcliffe	14 10
Rv. T. A. Sadler.....	6 35	Castleford &c.....	5 65
Cardinal	178 77	Aspdin.....	14
Woodstock Knox	504	"Minister's widow"...	10
North Caradoc.....	57	Tor, St. Giles	26 85
Tottenham.....	34 05	Rodney, A.B.C.....	50
Moore Line yps.....	3 20	Bolton, Caven.....	2
Georgetown	678	Atwood, yps	2 60
Carlake, St. Pa.....	21	Everett, Knox	2
Dr. T. D. Meikle	50	Tor, Bloor	111 28
Prof. Ballantyne.....	14 35	Ham, Erskine s.s.....	175 61
Richmond Hill.....	14	Rv. Thos. Oswald.....	6 35
Kirkton	112	Mr. C. Kochler.....	2
" s.s.....	25	Keene	119 34
Rv. Colin Fletcher...	15 25	Lakefield.....	125 15
Parkhill, St. Pa.....	216 22	North Smith	13
Kemptville	100	South Luther.....	50 17
St. David's	5 50	Peterboro, St. Pa. s.s.	242 50
Mt. Albert.....	111 25	Harrowsmith	5
Rv. D. G. Cameron ..	14 10	Utterson.....	1 50
Innerkip	6 80	Vaughan, St. A. & St. P	212
Woodville ces.....	1 50	Swansea, yps.....	3 62

Fordwich, 1. aid	9 42	" s.s.	15	Westmeath	117	Orillia	759 62
More, Burn, ce.	2 50	Orillia ce.	2	Pembroke, Calvin	62 01	Lyn	139 30
Carleton Pl. Zi. yps.	1 10	Wychwood Pk, w.m.s.	10	Peterboro, Stewart M.	20	Lyn s.s.	25
J. A. McFarland	10	Wminstr, 1st s.s.	85	Kenora, Knox	363	Wingham	229 37
Georgina Linn	10	Komoka s.s.	35	Rv. D. A. Thomson	7 15	Warsaw	12 65
Rv. J. A. Cranston	9 15	Niag on Lake	1 16	Rainy River Kx.	15	Fenwick, Kx.	15 72
G. McMurrich & Sons.	25 27	Oxford Mills	33 50	Ind. Lands, Gordon	57	North Pelham	52 55
Dorchester	25	Arkona	3 20	E. Puslinch	367	Port Stanley	62 20
Dunwich, Chal.	179	Wellesley, Zi.	4 25	N. Kinloss	74	Stratfield	7
Lon, New St Jas	143	Pr Rv. J. G. Inkstr.	3	Brussels, Mel. y.p.s.	14	Hanbury	1
Ottawa, Bank	12	North Bay, St. And.	277 94	Leeburn y.p.s.	6	Alvinston, Guth.	114
Casselman, S. Ind.	1	Korah	31	Rosedale s.s.	260	Dunbarton	41 55
Russell, St. And.	5	C.H. Willson	250	Claremont	25 25	Ripley, Kx.	236 89
Thamesrd, St. A. ypg.	5	C. S. McDonald	250	Metz, St. Pauls.	73	Ripley, Kx. s.s.	10
Fairbank ce.	1 50	Port Credit	88 36	J. K. McLean	10	Ripley, Huron	160
Keewatin ypg.	2 50	South Buxton	16	Niag. on-Lake, y.p.s.	1	Cargill, St. And.	23
Perth, Knox	850 39	Raleigh	21 10	Moore Line	8 87	Weston	31
Rv. D. Currie	15 45	Tor, College	1,655 31	Deseronto, Ch. of Redm.	5	Kirkwall	117 73
Milliken, St. Jno.	78	Tor, Doverert s.s.	10	Rv. S. Strachan	10	Mildmay	83
Markham, St. And.	11 50	Essa, Burn's	2 95	Rv. W. H. Cramm	8	Cockstown	171 50
"M.M.A", Brussels.	10	Harriston, Guth.	9	S. Gloucester	94	Bishop's Mills	10
Southampton yps.	3 80	" Knox Ch.	9 65	Tor, Davenport	37 24	Gananoque, St. A.	233
Catherine Scott.	75	Lobo, Mel. guild.	20	Mitchell, Kx	141 9	Burnbrae s.s.	10 30
London, 1-t	357 55	Woodbridge s.s.	6 9	Alexandria	203 20	"X" Oshawa	70
Thos. Kiunear	25 00	Ailsa Craig, guild.	2 2	" s.s.	16	McKillop, Duff's.	5
Markham, Mel.	86 55	N. Lunenburg	13 50	Stratford, Kx.	1,037 42	Woodland	38
Fergus, Mel s.s.	50	Douglas, Zion	32	Madoc, St. Pa.	25	Wychwood Park	102 33
Prescott	466	Scotch Bush	5	Castleford	66	Loring	20 15
Newbrgh, Camdn E & C.	119 75	Rv. R. A. Lundy	7 70	Kingston, Cook's	212 37	Simeoe, St. Paul's.	31
Kingston, Zion	25 25	St. Cath, Knox	394	Otta, Erskn	597	Grimsby	183 50
Iroquois yps.	3 60	Avonmore	50	Blenheim, Erskn	266 40	Winchstr. St. Pa. s.s.	50
Chippawa	81 13	Chesterville	50	Botany	50	Kenmore	109
Lakevale	6	New Liskeard, St. A.	201	Orono	126 88	Brussels, Mel.	7 9 39
Metz, St. Paul's.	1 70	Valetta ces	1 70	Brantfrd, Zion s.s.	212 16	" " y.p.s.	25
Brockville, 1-t	608 86	Leamington, Kx b.c.	5	Fairbank, c.e.	25	" " s.s.	50
Richard's Landing	7	Markdale, Cooke's	30	Fairbank	1 60	Burlington, Kx.	111
Petrolia	1 75	Berkeley, Cooke's.	4	Harriston, Kx y.p.s.	2 20	Ventnor	34 50
Matheson	1	Eglinton.	221 53	Aylmer, Knox	8 36	Banks	2 70
Hamilton, Ersk	234	Palmerston ce.	40	Drayton	6 50	Gibraltar	1 30
Seymour, St. And.	9 85	Wingham yps	4 20	Mrs. M. A. Valens.	250	Bolton Friend.	7
Lafona yps	1 55	Brantford, Balf.	130	Duntroon, St. Pa.	41	Thedford, Kx. s.s.	12 26
Comber, St. And.	3	Tor, Doverert s.s.	90	Hamilton, Kx	13 20	Richmond	154 54
Tilbury West.	3	Ballinafad	3 50	Burgoyne	3	Smith Hill	67
Lucknow	307 85	Brown Hill	55	Blyth, St. And. c.e.	5	Waubuno, Guth. & C.	45
East Ashfield	17	Coldsprings	192	Havelock	47 20	Mayfield	22 55
E. Wawanash, Cal.	3	Baltimore yps	2	Brighton	100	Port Elgin	124 30
Napper, St. And.	53 85	Mandaumid gld.	15	Morrisburg	157	Kincardine, A B.C.	40
" yps.	20	" in ss. gld.	10	Braeside	90	" s.s.	40
Newboro'	22	Ninga	10 70	Shelburne, Kx	1 45	Atwood	70
Oakdale	1 15	Eden Mills	10	St. George	186 8	Otta, Bank y.p.s.	250
Paisley, Kx. ypg.	1 40	Keen & Westwood.	736	Varna w.f.m.s.	4 50	Gleugarry, s.s. Assoc.	220
Camilla yps.	4 25	Newburgh c.e.	2 50	Alice	203	Rv. W. J. Booth	7 70
Sarnia Friend	10	Otta. Bank s.s.	128 88	Campblvl, St. D.	72	Exeter Caven	313 35
French, Cornwall	3	Campblvl, St. D. yps.	7 50	Lyn	2 70	Collingwood s.s.	25
St John's Ch.	23 32	Cranbrook, Kx. yps.	2 60	Baxter	15	Avonbank	213 86
Dr. Henry Dickie	10	Tor. Kx. s.s. hs. dpt.	37 75	Ivy	10	Centreville	87 15
Rv. R. E. Knowles	8	Glensandfield s.s.	5	Town Line	10	Essa First	70
Heckston	102 88	Elmsley, Bethel gld.	1 86	Cayuga	102	Nicolstn, Carluk	24 25
Laurel	47	" St. A.	1 11	" s.s.	5	Tor, St. And.	67
" Guild.	3	Unionville s.s.	2 10	Primrose	42	Paris	855 63
Black's Corners	87 22	Vernonville, St. A. s.s.	4 07	Wallacebg, Kx	5	Tor, St. Jas. Sq.	10
" Guild.	6 65	Armow, Chal.	35 70	Tor, Emmanuel.	77	Cobourg	517
" s.s.	7	Rv. W. McKinley	5	Winthrop, Cayn.	10	Waterloo	8
Laurels s.	9	Rv. T. D. McCullough.	6 10	Acton, Knox	400	Thedford y.p.s.	89 44
Tor. St. Jas. Sq.	5,538 50	Ashfield Guild.	2	Est. Mrs. M. Barclay.	38 37	Morewood	92 60
Carlisle, ypg.	2 50	Brantford, Zion	3,268 4	Rv. R. J. Craig	10	Windsor, St. And.	1,582
Strathroy, St. And.	16 50	Fergus, St. And. gld.	2 40	New Liskeard, St A.	5	Ratho	3
Palmerston, Kx.	1 20	Duart	58	Bolsover	25	Cheltenham	29 10
Diagersvil, St. A.	37 20	" s.s.	5	Hamilt, Central.	250	Halleybury	4 80
Dracon, Kx	12	Owen Sd. Knox	873	Teeswater, Kx.	41 57	Osgoode Station	26 60
Campblvl, St. D. s.s.	35	Shallow Lake, s.s.	9	Harriston, Guth.	25 17	New Glasgo. y.p.h.m.s.	51
Brampton, St. A. s.s.	50	" c.e.	4 15	Gravnhrst, Kx.	28 41	New Glasgo.	8
Mt. Brydges, St. A.	9 27	Mrs. Alexander	2	Gore Bay	26 30	Smith Falls, St. A. y.p.g.	4 85
Clayton, Guth	45 10	Mrs. Jarvis	1	Blytheswood	22 20	Halleybury	81 18
Colborne, St. And.	80	Mrs. Forsythe	1	Ridgeton, Mt. Zion.	355	Tor. Old St. A.	702 77
Biddulp, Fraser	7	Auburn	70	Shelburne, Kx.	163 91	Dorchester	12 05
Grand Bend ce.	7	Ottawa, Bank	964 20	Bruce Mines c.e.	7 80	Pembroke, Calvin.	2,002 50
Gait, Central	500	Kinburn	27	Keene c.e.	2 50	Wyevalle	30
Rock Lake	20	Scotland, Micksb. & C.	25 50	Kenora, Chinese.	16 15	Churchill	703 60
Poplar Dale	5	Balderson, Drummond	152	Chatsworth	173	Craigvale	303 26
Dunn's Valley	15	Cairo	2 55	Brougham, St. Jno.	2	Lefroy	78 24
Poland ces	3 50	Dunblane gld.	3 25	King, St. And.	130	Wardsville	80
Franktown	36	Keene	341 33	King, St. And. s.s.	6	Showers Cors. c.e.	15
Torbolton	5	Brantford, Alex. y.p.s.	8	Carlingford	37	Guthrie	11
Almoute, St. A. n.m.b.	25	Louth	83 31	Carlingford s.s.	10	Lancaster, S. A.	8 32
Lancaster, Kx ce.	2 35	North Luther	178 32	Hamlt, McNab St. Ch.	30	Carp	9
Eganvil, Mel.	106	Conn s.s.	7 2	Pentanguishene	45 75	Sand Hill	12
Mainsville	13 57	Alton	12	Dunbar	83 50	Dunchurch	64
Kingston, Chal.	670 20	Innerkip	5	Pieton, St. And.	3	Wolf own, St. Jno.	42 50
" yps.	3 40	Drayton y.p.g.	7 50	Carp	40 50	Orawa, Kx. s.s.	229 10
St. Thos, Alma yps.	2	Cornwall, Kx.	20	Sutton, Egypt, & C.	175 21	Wick	156 72
Chisholm	10	Thedford, Kx	59 50	Sutton, Kx b.c.	2	S. Wmster, St. A.	6
Vars, Navan	25 50	St. St. Marie, St. Pa.	2	Bellwood, Mimosa.	50	Thurlow	68
Oil Springs	29 75	Hampden	18 85	Bellwood y.p.g.	8	Chalk River	35
Tilbury, Ist.	60	Hills Green	13 55	Plum Creek s.s.	14	Demorstvil, & C.	3 84

Mt. Brydges, c.e.	1 30	Galt, Central.	25	N. Bruce, St. And.	182	Prin. Scrimger.	18 90
Mt. Pleasant.	395	Huntsville.	79 83	Weston.	55 81	Bristol Corner.	100
Rosseau, St. A.	41 75	Tor. Queen E.	297 70	Dr. D. J. G. Wishart.	50	Mont. St. Paul's.	2,557 50
Providence Bay.	20 61	Fairfax.	7	Blyth.	31	Est. Mrs. Jno. Morrison.	500
Mindemoya.	26 05	Lansdowne, Chal.	5 50	Tor. Chinese.	175 35	Rv. J. N. Brunton.	16 60
Campbell.	14 77	Queen's miss. Assoc.	78	Penetanguishene.	5	Wakefield s.s.	4 80
Carnavon.	1 50	Teeswater, Kx.	175	Maitland Presby Y.P.	367	Mont. Erskine.	1,600
Brittainville.	1 25	" " s.s.	50	Union.	51 25	Gore.	13 50
Tamworth, St. A.	29 2	Ayton.	39 25	Wingham.	51 25	Scotstown, girls circle.	30
Camden VIII.	20 25	Lakefield.	84 86	Tor. Grosvenr.	20	Dal. Mills, Cote St. Geo.	195 85
Tamworth, St. A. s.s.	5	Onemee.	10 35	Huntsville, St. A.	3 50	Mr. & Mrs. D. Morrice.	500
Copper Cliff.	24	Mt. Pleasant.	10 80	London, St. A ss.	345	St. Lambert s.s.	45
Pictou, St. A.	20	Peterborough, St. A.	370	Fingal, Knox.	156	Lake Megantic.	13 18
Wallacetown.	132	Corbettan.	10	Metcalfe.	43	Georgetown.	328 15
" s.s.	4	Bethany.	23	Edwards.	14	Rockfield.	2
Big Lake.	10	Springville.	121	Pine River.	3	Westmount, Mel.	755
Fort Frances.	78 30	Ventry, Kx.	16 85	Culloden Kx.	40	Mont. West y.p.s.	1 50
Uptergrove, Kx.	4	" " y p s.	1 05	Baden, Livingstn.	141 54	Hemingfrd Robson.	131
Longford Mills.	2 10	" " s.s.	1 54	Seyern Bridge.	16	Angers, Perkins.	5
Lucan.	47	Port Perry.	21 35	Waterloo.	52 90	Rv. A. S. Ross.	7 15
Plympton.	32	Dundalk, Erskine.	10 85	Stratfrd, Chinese.	14 50	Wakefield.	2
Baltimore.	144 50	" " abc.	1 23	Sarnia, St. Paul y.p.s.	2 85	Chelsea.	2
Bridgeburg, Kx.	20	" " s.s.	1 6	Cobden, St. And.	82 25	Maisonneuve.	5 52
Fort Erie, St. A.	7 50	Scotch Setlmt.	2 50	Hespeler, St. And.	550	Joliette.	10
Bala y.p.s.	2	Guelph Pres. y.p. Un.	250	R. P. Bell.	20	Leeds.	100
Dover.	54	Mainville.	1	Wingham.	5 55	N. D. McArthur.	1
Lobo, Melville.	158 40	Ivy.	65	Moore, Burn's.	46	Leeds.	100
Florence.	19 15	Baxter.	27	Russell, St. And.	212	Mont. St. Paul's.	25
Tor. friend.	10	Town Line.	90	" " s.s.	18	Mont. West r.c.e.	2
Big Lake.	5	Hillsburg, St. A.	7	Trenton, St. And.	180	Buckingham, St. A.	4
Milverton.	5	Chatham, St. A.	1,615 01	Belleville, John St.	583 76	Ornstown, St. Pa.	40 25
Little Current.	30	Westwood.	120	Berlin, St. And.	79	Stark's Cors.	10
Port Arthur, St. Pa.	370	Thames Road s.s.	46	Pr D. W. Houston.	40	Rv. G. W. Thom.	20
Chester.	106 39	Kirkton.	30	Dunedin s.s.	21	Scotstown.	26 80
Tor. "E. M."	1	Kinmount, etc.	60	Orangevil, St. A.	525 50	Buckingham, St. A. b.c.	5
Dundas, Knox.	410	Warwick, Kx. s.s.	38	Edenvale.	20 50	Sherbrooke, St. A.	100
Thessaln Zion.	50	" " y.p.s.	12 50	Bonfield.	45 20	Rockburn.	25
Tor. St. Jas. Sq. gld.	1 70	Tor. Victoria.	395	Big Lake.	2	Mont. MacVicar.	515
Galt, Ist.	314	Chesley, Geneva Ch.	587 40	Sundridge.	22	Mont. Stanley.	385
Cochrane.	18 25	" " s.s.	81 30	Lynedoch.	43 60	Mont. Erskine.	200
Pererboro, Kx.	223	Mrs. Sproat & boys.	11 64	Vernon.	59	Rivfrd, Howick.	37
Ayr, Stanley.	311 75	Newmarket.	83	Thurlow s.s.	10	Mont, Calvin.	411
Beaverton, Kx.	51 60	Beaverton, Kx.	6 50	Esquesing, Union.	81 75	Hampden.	196
Beaverton, St. A.	82	Bradford.	54 50	Campblvl, St. D y.p.s.	81 50	Aylmer, St. And. s.s.	4
Chiselhurst.	14 25	Crumlin.	98	" " a.b.c.	168 50	Mont. MacVicar.	50
Kenyon.	37 32	Peterboro. Stwat.mem.	9	Niag Falls, St. A.	210	Leeds.	135 20
Manotick.	123	McKillop, Duif s.s.	5 34	Newington.	87 70	Onslow, Eardley.	17
Otta women's mtg.	10 89	Tweed, St. And.	36	Nestleton.	15 50	Westmt, St. A.	550
Tor. Bloor.	692 21	Iweed, Sulp. Miss.	30 70	Blackstock.	40 5	Richmond.	73 39
Tor. Parkdale.	1,450 30	Eglinton s.s.	78 72	Lynden s.s.	81 26	Melbourne.	29 90
Tor. Riverdale m.b.	4 50	Tor. Bonar.	208	E. Seneca s.s.	10	St. Andrew's.	113 07
Woodville.	332	Forest, St. Jas.	47	Norval.	117 18	Westmount, Wmstr.	5
Deer Park s.s.	40	Carluke.	10	Port Colborne, Ist.	30	Beauharnois s.s.	45
Tor. Royce Av.	11 82	Hamltm Prsby. per		Newbury.	15	Bristol.	34 37
Mt Pleasant.	3	C. P. Hardy.	359 02	Calvin.	47 55	Leeds Village &c.	75 10
Scarboro', Mel.	368	Magnetawan.	23 10	London, Kx.	496 54	Margrt A. Woodrow.	700
" " s.s.	54 45	Spence.	5 6	Port Stanley.	7 22	Hugh B. Woodrow.	700
Or., Guthrie.	85	Croft.	7 25	Hespeler, St. A s.s.	95	Scotstown.	96 65
" " a.b.c.	9 76	Perth, St. And.	634	Tor. Erskine.	1,479 70	Rv. Dr. Morrison.	8 60
Tor, St. And.	135	Rv. A. H. Scott.	13 80	Swansea.	12 66	Ornstown y p.c.	6
Tor, St. John's.	2,323 92	Callandar.	46 7	Fort William.	160	Ornstown, St. Pa.	16
" " s.s.	105	Elmsley, Bethel.	2 25	Tiverton.	55	Dr. Amaron & fam.	5
" " b.c.	50	Hastings, St. A.	57 45	Nashville.	57 25	Mont. Chinese.	40
Mrs. D. Cowan.	5	Rv. D. A. Thomson.	5	Hamltm, McNab s.s.	153	Lost Riv, Lake View.	3 75
Listowel, Kx s.s.	101 75	Tor. Cook's.	570 76	MacLennan.	7	Three Rivers.	53 46
Roslin.	44 75	Blytheswood.	10	Fast Williams.	5	Mont, St. Giles ce.	50
Bryanston.	5	Goldsmith.	2 65	Ottawa, St. And.	300	Mont, Crescent s.s.	150
Gravel Hill &c.	9 62	Adjala.	150	Thomas C. Keefer.	100	Mont, Nazarth s.s.	60
St. John's.	5 05	Mr. J. Fidler.	20	Est. Mrs. J. D. Baikie.	128 60	Rv. A. T. Love.	6 95
Mono East.	34	Est. Wm. Giles.	111	Ashburn s.s.	21	Quebec.	405
Mono Mills.	95	Brigden.	114	Pr. Dr. E. D. McLaren.	12,090 51	Richmond, Chal s.s.	41 18
Queensville.	45 83	Cobalt.	103 69	Tor. High Park.	13	Danville.	35
Sydney.	80	Mosa, Burn's.	23 50	Cotswold, Zion.	4	New Glasgow.	21
Utterson.	56	Dorchester.	6	Peterboro, friend.	400	Norwood.	137
Raymond.	80	Victoria Mine.	23	Hugh Waddell.	50	Kensington.	10
Crieff, Kx.	170	Craighurst, Kx.	27			Mont West.	209
Goderich, Union.	23	Thamesvil. St. Jas.	161 66			Lingwick.	75
Brantford, Bal s.s.	23	St. Mary's, Knox.	239 30			Huntingdon, St. A s.s.	20
Harristn, Guth s.s.	27 87	Tor. Riverdale.	56			J. T. Ross.	250
David Lawson.	16	Vaughan, Kx. gld.	1			Pr Rv. W R Cruikshnk.	70 30
Prof Line.	41 40	Tor. Royce.	60 2			Rv. W R Cruikshank.	42 40
Belmont, Kx y.p.s.	10	S. Missouri.	64 24			Georgetown.	62 40
Windham Centre, St. A.	55 50	Essex, St. And.	7 52			Mont, Chinese.	20
East Oxford.	16	Leaskdale, St. Pa.	21 7			New Glasgow.	1
Wellington.	11 95	Kemptville.	32 85			St. Therese, &c.	18 18
Osgoode Station.	1 55	Bro, St. And.	17			Chelsea.	12
Martintown, St. And.		Renfrew, St. And.	853 15			Quebec, St. And.	50
" s.s. y.p.l.	50	West Lorne.	5 50			Montreal.	57
Spencerville.	137	St. Thomas, Kx.	203			Quebec, St. And.	135
" s.s.	5	Tor. Wmstr.	1,900 18			Mont, Chinese.	80 19
Almonte, St. John's.	91 77	Milton.	152 05			Mont, Knox.	10
" s.s.	11 62	Mr. G. A. Kerr.	20			Mont, Knox s.s.	100
Aultsvle, Emmanuel.	21 35	Harriston, Kx.	36 75			Cushing, St Mungo s.s.	7 50
Tilsonburg.	160	Bruce Presby, per				Mont, Erskine.	20
Hensall, Carmel.	261 42	Rv. J. McKinnon.	104 90			Ornstm, St. Pa c.e.	18

Quebec

Mont. American.	\$3,900
W. S. Leslie.	1,240
Mont. St. Math.	508 61
" " s.s.	100
Sherbrooke, St. A.	386 10
Mont. W.M.S.	4,370 54
Mont. Chinese.	200
Ornstown, St. Pa.	526 25
Ornstown Villages s.	79 47
Ornstown, St. l a. e.e.	20
Up. Ornstown s.s.	2
Mont. St. Giles' Chin.	100
Mont. Crescent.	5,005
" Erskine.	1 671 26
Rv. Thos. Bennet.	10
Rv. W. J. Fowler.	7 70

Lower Ormston s.s.	25
Allan's Cors s.s.	8 52
Scotstown	25 50
Mont. Erskine	900
Mont. Kx	735
Quebec, St. And	10
Pr Rv. S. J. Taylor	620 26
Inverness	160 21
Quebec, St. And	30
Mont. Stanley	1.0
Lewis	50
John T. Ross	250
Aylmer	3

Manitoba

Dauphin	16 50
Moore Park	13 25
Sinclair	7 3
Eden	25 10
Melita	153
Shelmouth la	6 25
Rosburn	83
Riverbank	10
Assessippi	22
Palmerston	5
Prof. Baird	5 60
Newdale	110
La Riviere	54
Minnedosa, Kx	191 05
Harrowby	55
Douglas	2
Wpg. St. And. s.s	50
Gladstone	112
Foxwarren	133
Birtle, y.p.g	4 20
Binscarth, Kx	375 25
Chater	30
Brandon, St. Pa.	20
Roland y.p.s.	4
Dixon	2 80
Boissevain, St. A.	5 15
St. David's	25
Rv. Coughm Moore	13 30
Treherne, Chal	75
Welwood, Oberon	82
Green Ridge y.p.s	2 50
Glenboro	22
Brandon, St. And	25
Holmfild, Lena	18
Fairmount	67 50
Friend from West	4
Pr. Dr. Farquharsn	48 05
Roseland	33
Minniska w.f.m.s	25
Sperling c.e.	29
St. David's c.e	20
High Bluff	145 35
Souris, Knox	5 50
Mr. & Mrs. J. M. Black	2
Breadalbane	94
Sifton	3 31
Portage la Prairie	5
Viriden, Carmel	283 50
Wpg. Pt. Douglas	4 50
Margaret, Un. s.s.	2
Fairfax	2 40
Oak Lake	301 75
Souris	200
Pettapeice c.e.	5
Wpg. Home gld	9 50
Shandeland, St. A.	12 25
McAuley	61
Elm Creek	31
Bird's Hill	7 50
Passwood	103
Wpg. Riverview	3 15
Minnedosa, Kx. s.s.	20
" c.e	20
" m.b.	10
Lenore	36
Cadurcis	7
W. Grassmere s.s.	5
Wpg. St. Stephen's	1,977 50
St. David's c.e.s.	3 45
Alexander	42
Wpg. Bus. Col. scl.	36 70
Mountain City, &c.	10
Wpg. St. And	1,260
Wpg. Elmwood s.s.	5
Vista, St. And	16
Carroll	22 80
S. McKinnon	10
Carman	133 50
Franklin, St. And	57

Reston	116
Minitonas	10
Rv. Wm. Graham	10
Manitou, St. A. c.e.	2 25
Cypress Riv	72
Holland	2 40
Neelin	14 80
Snowflake	23 50
P la Pra Ind Miss	35
Souris, Knox	25
Union Point	1
Portage la Pra	1,025
Miniota, Crandl &c.	76 75
Hamiota	143
Scotia	99
Elphinstone	15 20
Crystal City	205
Hazeldean c.e.	1
Beresford	20
West Hall s.s.	21 90
Sanford	3
Wpg. Elmwood	125
Baldur	40
Greenway	27
Dry River	16
Wpg. Kx	3,005
Neepawa	283
Miniota, Ar. Riv. &c.	20 10
Blythe	11 25
Rounthwaite	44 50
Brandon Hills	44 50
" s.s.	1.05
Griswold	44 50
Swan River	118 60
Clearview	5 07
Mt. Pleasant	11 85
Ashville	7
Vista	2 05
Tanner	8 55
Shellmouth	3
Assessippi	60
Fairmount	3 50
Elva, St. Pa.	50
Selkirk	24
Springfield s.s.	20
Blaris	75
Plumas	44 15
Ogilvie	11 40
Kildonan	398 25
Benito	4
Minto	29 85
Brandon, St. Pa.	1,098 10
Valley River	10
Gilbert Plains	14
Strathcona	15
Glenlyon	10
Gilbert Plains	159 45
Dominion City	15
Kenton	200
Harding	18 05
Glenella	15
Bradwardine	89
Pilot Mound	101 20
Russell	80
" s.s.	20
Ottawa	15
Alexander	114
Waskada	20
Edward Brown	3,050
Lenore	77
Little Souris	10
Arrow Riv s.s. prim cls	4 10
Wpg. Pt Douglas	500
Brown Lea Miss	10
Fairfax	10
Charles Martin	20
Belmont, Knox	133
Wpg. Pt Douglas c.e.	56
Petrel	139
Wpg. Augustine	3,440 41
Wpg. St. Stephen	600
Shoal Lake	112 20
Oakburn	50
Moline	51
Arden	75
Mr. & Mrs. W. Cox	55
Wpg. Home	137
" s.s.	72
Poplar Point	3
McAuley	5
Brant, Argyle	4 45
Grassmere	21 5
Shellmouth	60

Saskatchewan

Rv. C. B. Ross	10
Rv. J. A. Leitch	5
Milestone s.s.	1 25
Lipton	6
Rv. R. H. Gilmour	6 35
Yorkton, St. And	120
Bredenbury	8
Prairie Rose	10
Wideawake	48
Milestone	53 35
Carnduff, Cal. s.s	10
Rv. Alex. McGregor	10
Wolseley, St. Jas.	100
Balgonie	5
Carlyle s.s.	6 25
Sheho	40
Macoun	4 90
Dalesboro	18
Rv. F. Davey	7
Round Lake, Ind. s.s.	8
Abernethy	113
Kenlis	60
Esterhazy	75
Bulyea	36 50
Strassburg	71
Arlingtn Beach	25
Semans	19
C. S. Dempster	9
High View	10
Fletwode	6
Invermay	8
Percy	390
Snipe Lake	2
Hoodoo	7 75
Rv. R. G. Scott	15
Arcola	187 40
Wonakapew	59 66
Rv. John Fletcher	60
Regina, St. And. la	15
Aurora	15
Sedley	12 50
Avonhurst	5
Regina, St. A. mem.	50
Rv. J. A. Cairns	10
Lone Valley s.s.	3
Saltcoats	2.8
Hurricane Hills	11
Mortlack	2 50
G. Lawrence	10
Wapella	76 50
" St. John's	37
" St. Paul's	33 50
Rv. Alistr Murray	24
Wolseley	2 85
Bladworth	7
Swift Current	22
Rv. Stuart Achesn	19 25
Yorkton Presby.	127 25
North Portal	21
Maple Crk. Robrtsn.m.	5
Grand Coulee	4
Regina, Knox	25
Tantallon	5 90
Earl Grey	38 75
Strassburg	5
Fairmede	156
Rv. A. D. Menzies	8 60
Golden Plain	11
Sask. "J. C. B."	10
Rv. W. W. Purvis	25
Rv. Alex. Fraser	13 30
Marsden	10
Rouleau, St. And	25
Drinkwatr, Sun Hill	190
Martin	11
Fleming	2
Albany	6
Man & Sask mines	3 5
Taylornton	19 40
Footo	5
Regina, Knox	1,178 97
Percy c.e.s.	2
Whitewood, Kx	23
Manor	14 88
Lansdowne	50
Golden Plain	4
Crowstand	193 10
Springbrook	27
" s.s.	6 25
Pense, Cottnwd.	223 25
Kindersley, St. P	53 35
Wanakapew, y.p.s.	6 77
Tyvan	3 40

Yellow Grass	403 20
Qu' Appelle, Kx	150
Kelso	35 68
Glenavon	16
Redvers	96 50
Fairy Hill	10
Vandura	14 50
Carnduff	34 80
Glen Ewen	15
Oxbow	212 60
Ellisboro	200
Ellisbro Or Lodg.	10
Hanley	65
Milestone	3
Pantallon	60
Hazelcliff	24 25
Ind Head, St. And	243 95
Windthorst	38
Glenbryan	5
Mistawasis	13
Wolsely, St. Jas.	59
Grenfell	100
Grenfell	28
Moosomin, St. A.	267 20
Togo	10
Swift Current	15
Lipton	2
Longlaketrn	99 6
Nokomis	84
Govan	28
Nokomis	16
Fleming s.s.	2
Castleavery, &c.	50
Carlyle	84 70
Moffat	66
Moose Jaw, St. A.	765
Battleford l.m.a.	188
Buffalo Lake	312
Winlaw	29 50
Calvin	25
St. And, Poplr Grove.	60 70
Caron, Knox	26
Adair	35
Welwyn	155

Alberta

Boyne	1 30
Richmond	60
Claresholm	16 20
Clareholm	15
Rv. N. D. Keith	7 45
Stettler	3
Cochrane, St. A.	15
Pincher Creek	103 70
Medicine Hat, Kx. s.s.	2
Edmonton, 1st	2,000
Rv. C. A. Myers	6 95
Olds, St. And. y.p.s.	2
Calgary, St. Pa.	375 20
Loma, c.e.	3 50
Claresholm	4 35
Hillcrest	25
Passburg	25
Rv. J. G. McIvor	14 60
Vegreville	15
Atkins	13
Copeville	1
Rv. J. A. Clark	9 60
Nanton	81
" s.s	25
Rv. Wm. Millar	10
Claresholm	7
Rv. A. M. Gordon	7 70
Edmonton, Wmstr.	590 60
John Ewing	15
Red Deer, Knox	100
Olds, St. And	8
Melrose	3 25
Strathcona, Kx	78
Calgary, Knox	2 508
Calgary, St. And	294
Blackfalds	5
Taber	40
Edmonton, Wmstr	10
Tofield, St. And	25 75
Castor	5 15
Morningside	10
Fairview	7
Cayley	61 50
Richardson	57 25
" s.s. prim.cl.	6 30
Pr. Rv. T. M. Murray	27
Coleman	85
Edmonton, 1st	275

Edmonton, Roberts	54
Three Hills	4
Edmonton, Roberts, S.S.	10
Kilkenny	2
Edmonton, Erskine	91 85
Massachusetts	6
Edmonton, Roberts, S.S.	60

British Columbia

Rev. L. Thomas.	25
Vancouver St. J. o. s. s.	47 25
Prince Rupert, 1st.	74 70
Vancouver. Mt. Pleas.	448 71
Greenwood	25
Okanagan Centre	27 60
Rv. J. A. Dow	10
Rock Creek	8
Rv. D. McGillivray	8 30
Central Park	109
Nanaimo, St. And. s. s.	11
Rv. Wm. Ross	15 70
Elizabeth Gibson	15
Victoria Kx	130 70
“ “ s. s.	10
Kamloops, St. And.	183 20
Rv. W. A. Wyllie	6 35
Abbotsford.	17 05
Victoria 1st.	528 90
Grand Forks	100
Rossland, St. A. s. s.	20
Fort Steele	17
Coal Creek	5
Rv. A. J. McGillivray.	7 70
Rv. P. McNabb	30
Midway	8
“ s. s.	10
Kelowna	82 25
Lumbly	7 72
Princeton s. s.	5
Vernon St. And.	45
N. Thompson	5
Tynehead	15

Silverton.....	30
Rv. R. J. Wilson, Van..	16 60
Denman Island.....	3
Victoria, St. Pa. y. p. s. .	4
Victoria, St. And.....	133 60
New Denver, Kx.....	18 45
Vancouver, B. C.....	409 80
Rv. Dr. Inglis.....	25
Vancouver friend.....	5
Agassiz, Geneva.....	25 40
Comox, St. A.....	158
Moyie, St. A.....	10
Vernon, St. A. w. a.....	20
Atlin, Discovery.....	10
Langley.....	19
Nanaimo, St. A. s. s.....	3 50
Grand Forks, Kx. s. e.....	10
Vancouver, St. A. c. e.....	6 20
Victoria, St. Pa.....	15 20
Eburne.....	7 50
Central Park.....	4 20
Vernon, St. And.....	25
Saperton, Kx.....	87
New Westminster, St. Ste.....	89 19
Prin. MacKay.....	8 30
Golden.....	67
Cranbrook, Knox.....	251 40
Phoenix.....	1
Hanbury, Jaffray.....	14
Nelson, St. Pa.....	60
Armstrong.....	248
South Avon.....	77
Atlin, Discovery.....	25
Salmon Arm.....	26 10
Rosedale.....	60
Port Moody, &c.....	30
Rv. Dr. Campbell.....	8
Eburne.....	242
Vancouver, 1st.....	2 75
Spalumcheen.....	212 40
N Vancouver s.s.....	25 95
Slocan.....	5
Vancouver, St. A.....	892 42

New Wmstr, St. A...	271	35
Nakusp	20	
Vanor, Wmstr ..	136	25
Vanor, St. John's ..	2,322	
Vanor, St. And	860	
Vanor, St. John's....	250	
Vanor, Mt. Pleas ..	500	
Vernon	50	
Vernon's	30	

Nova Scotia

Rv. T. F. Irving.....	11	25
Rv. A. M. MacLeod.....	6	35
Rv. J. F. Polley.....	9	15
Clifton c.e.....	10	
Old Barnes s.s.....	3	
Pr Rv. Dr. McCurdy.....	3	473 8
Rv. A. McMillan.....	8	
Rv. A. L. Fraser.....	6	10
Old Barnes c.e.....	2	
Dr. J. W. Millan.....	5	60
Rv. J. F. McCurdy.....	6	10
Stellrtn, Sharon c.e.....	2	
West Bay c.e.....	4	25
Rv. P. A. McLeod.....	6	35
Amherst, St. Ste gld.....	2	50
Englishtown.....	1	
Mrs. G. F. McKay.....	10	
Grand River y.p.s.....	2	
Amherst, Knox.....	14	25
Alex. McDonald.....	5	
Milford.....	2	
Marion Bridge c.e.....	4	
Harmony c.e.....	2	15
Black Brook.....	3	
Rv. R. MacPherson.....	10	
Sydney, St. A. c.e.....	5	
Shelburne s.s.....	4	88
Little Riv, Musqdt.....	1	
Rv. D. C. Ross.....	7	70
Bridgetown.....	1	30
Pr Agent Hx.....	2	3 95

Rv. Wm. Forbes.....	6 65
Rv. J. A. Greenlees...	8 50
Pleas Bay c.e.....	1 52
Pr Agent Hx.....	3,304 23

New Brunswick

Rv. D. MacOdrum.....	8 30
Rv. M. MacPherson.....	6 95
Burnt Church	1 53
Harwicke c.e.....	5
Rv. W. A. Ross.....	7 15
Rv. Gordon Dickie.....	9 80
Rv. David Lang.....	7 70
Loggieville c.e.....	2

Prince Edward Island

Annie M. McLeod.....	1
Rv. A. Craise	7 15
Rv. Robt Murray	9 15
M. R. Leard.....	7
Rv. D. Wright.....	7 70

Miscellaneous

Rv. John Rose	8	30
Rv. A. A. Smith.....	8	15
Rv. S.S. Burns.....	10	
Morgan & Scott.....	29	10
Pr Rv. S. Rohold.....	72	
Rv. Dr Wilkie.....	14	65
Rv. Dr. Tufts.....	16	60
Pr Rv. G. M. Ross.....	60	01
Rv. J. MacLennan	12	01
A Lover of the Jews.....	1	
W.H.M.S.....	250	
W.H.M.S.....	7,314	50
W.H.M.S.....	1000	
Anonymous.....	1	
Pr Dr. E. D. McLaren	115	

Church Funds, East, 1910.-11.

	Received during Feb.	Rec'd Mar. 1 to Feb. 28
Foreign Missions..	\$17,901.63	\$71,115.06
Home Missions....	4,997.89	12,002.12
Augmentation.....	5,954.71	10,466.03
College.....	9,343.25	20,737.21
A. & I. Ministers..	2,833.18	5,348.71
French Evangeliztn	788.06	1,949.86
Pt-aux-Trembles...	586.25	1,285.19
For Northwest....	1,073.34	5,496.39
Children's Day Col.	266.55	2,023.06
Assembly Fund....	373.57	683.77
Bursary Fund.....	1,084.34	2,573.01
Library.....	160.83	275.16
Widows' & Orphans'	224.61	394.18
Moral Reform etc.	895.47	1,835.26
Unallocated .....	.....	.....
Manitoba College	53.00	58.00
Total.....	\$46,536.68	\$136,213.01

For the Same Months
IN THE PREVIOUS YEAR.

Foreign Missions .	\$16,718.55	\$71,954.88
Home Missions...	6,093.18	13,779.50
Augmentation....	6,233.35	10,738.25
College	8,521.00	19,138.96
A. and I. Ministers	2,943.11	5,565.75
French Evangelizati	946.05	2,325.15
Pt-aux-Trembles..	918.55	1,545.97
For North West...	1,701.24	5,104.22
Children's Day Col.	406.09	2,278.77
Assembly Fund....	403.15	688.53
Bursary Fund	1,102.17	2,288.64
Library	143.50	411.71
Widows' & Orphans	240.40	705.65
Soc'l., Moral Reform	719.05	1,241.76
Unallocated .....	.....	.....
Manitoba College	31.00	34.00
Total.....	\$47,119.39	\$137,811.74

RECEIVED DURING FEBRUARY

At the Presbyterian Offices, Halifax,
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as directed by the donors.

Acknowledged . . . \$94,061	84	West Bay	112
Fredrickton, n. b.	50	Drtmouth, Dawson, s. s. .	30
Noel	60	Lyons Brook, c. e. . . .	22
Sunny Brae, St. Paul. . . .	90	Strathlorne	80

Un. Centre Lochabrr.....	250	Harmony, North Riv..	10
Mrs. Dodge.....	500	Marble Mountain.....	7
Kentville.....	119	Cardigan, s.s.....	3
Kentville, s.s.....	25	New Mills, &c.....	50
Sheet Harbour.....	48	Acadia.....	218
Gays River.....	1	Dartmouth.....	277
Springfield.....	17	Dartmouth, c.e.....	25
Refund.....	1	New Glasgow, St. And.	581
"Thankfulness".....	100	Kirkland, c.e.....	5
Boiestown.....	7	Reserve Mines.....	362
Scotsburn.....	375	Loch Lomond, Frambs.	155
Board at College.....	500	Port Elgin, s.s.....	4
Hx, St. Andrews, s.s.....	100	Mulgrave.....	25
St. Stephen.....	192	Blue Mountain.....	146

It is a sin to know good and not to do it.

To have knowledge and not to live it is the dry-rot of Christianity.

The long look within ourselves will cure us of a lot of impatience with other folks.

The more you pray the less you will gossip. Prayer is a great cure for a loose tongue.

The greatest fault, I should say is to be conscious of none but other people's.—Carlyle.

No lesson of history is plainer than this—no man is greater than the smallest of his limitations.

The rise in the road is never as steep when you come to it as it looked when you saw it ahead.

“To be sweet and kind and helpful is sometimes better than being thought bright and entertaining.”

The shortest life is long enough if it leads to a better, and the longest life is too short if it does not.—Colton.

Our lives are the little garden plots in which we drop seeds. We shall have to eat the fruits of these seeds.

“Christianity is a religion that will not keep; the only thing to do with it is to use it, spend it, give it away.”

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit.—F. W. Robertson.

“A week filled up with selfishness, and a Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian.”

The first untruth, the first profane word, the first evil of any kind, makes a pathway for others to follow. Be careful to guard

There is that scattereth and yet increaseth. There is that withholdeth and it tendeth to poverty. If riches increase, set not your heart upon them.

Do not make heaven attractive merely by deposing earth. A cheap expedient! Make earth its richest and best, and then be able to make heaven still higher.—Phillips Brooks.

One multimillionaire, who must surely be accorded an expert's right to speak on the subject of wealth, declares, “The poorest man I know is the man who has nothing but money.”

“There are three kinds of people in the world: The wills, the won't and the cant's. The first accomplish everything, the second oppose everything, the third fail in everything.”—Selected.

Don't wobble. Stand straight, think straight, speak straight, live straight. For straightness in these things is what makes a boy grow into the stature of manhood that the world needs.

“A man's attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest-day tells us men his attitude toward God.”—S. D. Gordon.

The way to overcome our troubles is to bare them; the way to conquer our crosses is willingly to lay them on the shoulders and never stoop under them. The accepted sorrow is a pointless arrow.—Alexander Maclaren.

“Negligence is enough to condemn a man, In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation.”—Alex. Maclaren, D.D.

“There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary.”

This is an age when people are crying out for freedom, often with but a vague idea as to what true freedom is. John Milton, one of the foremost champions of freedom, has said: “Who would be free must first be wise and good.”—Milton.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it. * * * and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

“I decided not to go into it,” announced the one who had been invited to engage in a doubtful enterprise. “When I tried to decide in favor of it, I found that I had to argue with myself. When that happens, I always think it best to give a thing up,” he explained. This is a good, safe rule for anybody to follow.

GO YE INTO
PREACH THE GOSPEL
ALL THE WORLD AND
TO EVERY CREATURE

The
PRESBYTERIAN
RECORD.

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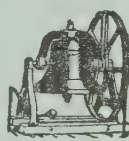
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EXPRESSION IN SUB-HUMANS.

Watch the marvellous expression in the faces of animals. When walking on the street, look into the faces of the horses. It is a study, a revelation, a story of life's abuses, misuses and misplaced confidence, all written in the faces of the animals.

Some of them always seek sympathy, a friendly pat or word from people, a friendly greeting from their fellow horses. Others look sour, cynical. Still another is discouraged and has sunken into indifference. One is stolid and still retains spirit when aroused to a certain key. Another is fretful, nervous, expectant—of what? A blow, a sharp command, a cruel twitch on the reins?

Ah! these speechless souls, these faithful brutes, who obey man's command, who will walk into danger if bidden, who will take a message wherever sent. What poor, what insignificant animals men are, who so abuse the confidence, the trust, the devotion of these useful beasts.

Because these animals do not speak our tongue is no reason why we should think they are less capable of feeling, in their way, than are we.—The Vegetarian Magazine.

Presbyterian Record

VOL. XXXVI.

MAY, 1911.

No. 5

THE THIRTY-SEVENTH ASSEMBLY

Of the Presbyterian Church in Canada will meet in Knox Church, Ottawa, on Wednesday, June 7th, at 8 p.m. The Committee on business, consisting of the clerks of Assembly, together with the clerks of synods and presbyteries who are commissioners, will meet in the same place on the same day at 4 p.m.

Synod and presbytery clerks are instructed to take order as follows:—

1. That all documents for submission to the Assembly be written on foolscap, on one side of the sheet, with a wide margin to the left, and that all matters that may require separate consideration be on separate sheets.

2. That parties who have causes coming before the Assembly are required to send the papers in the case, and five dollars to pay for the printing of the same for the use of members of Assembly.

3. That applications of presbyteries for the reception of ministers from other churches must be accompanied by two typewritten copies of all papers relative to said ministers, and five dollars to pay for printing the same for the use of members of Assembly.

4. That lists of Presbytery commissioners, as soon as they are appointed, be sent to Rev. Robert Campbell, D.D., 68 St. Famille St., Montreal, together with the post office addresses of all the elders who are commissioners, and the congregations to which the ministerial commissioners may belong; and that all other papers for submission to the Assembly be sent to Rev. John Somerville, D.D., Confederation Life Building, Toronto.

5. That all papers to be laid before the Assembly be in the hands of the Clerks of Assembly at least eight days before the date of meeting.

ROBERT CAMPBELL,
JOHN SOMERVILLE,
Joint Clerks of Assembly.

Information as to railway rates, etc., will be found on page 238.

HOW TO BE HAPPY THOUGH RICH.

The above may seem a jest. If it were it would be cheap, ill-timed, ill-fitting, unworthy its place. It is no jest, for while there is no other thing which promises to the world so much happiness, riches in itself can never fulfil its promises. It can never give happiness unless it be held and used under right conditions. Solomon tried to turn riches into happiness by making it minister to his own gratification, but tells of his absolute failure,—“vanity of vanities”—and his experience has been universal. Riches is good, and may add very much to the happiness of the possessor, but only when the proper conditions are observed, only when used in the right way.

“Riches” means the material things around us, and having riches simply means having control for a little time of a larger amount of material things. These material things are for the support and comfort and good of man during his stay in the world and when he passes out he leaves them for others who come after. There is enough in the world for the support and comfort and good of all, but not sufficient to give each one control of much more than enough for his support and comfort and good.

It has come about, however, from various causes, that some men, for the little time they are here, have control of more things than most of their fellows and they are called rich, while others have control of very little and are called poor. The poor, as a rule, think that if they were rich, had control of much, they would be happier. The rich, as a rule, think if they were richer, had control of more, they would be happier, but none have ever found that riches of itself makes happy.

How to get riches is usually considered a hard question to answer. Of the many who try, some succeed, more do not. But when the riches is gained there is still another question, which seems even more difficult, viz.: how to make the riches

bring happiness, for fewer still succeed in answering this question. Many gain riches who do not gain happiness. But it may easily be had, and some find it; and the practical question is, how can this riches, this larger control, be made to yield happiness? What are the necessary conditions?

The answer has two aspects; it has to do with things within us and things without us, with the law of riches and the laws of our being.

The law—unwritten—of things without us, is that the material world was intended for the support and comfort and good of all who live in the world, and if some get control of very much more than is necessary for their support and comfort and good, and divert it from the common good to their own special gratification, then it yields less to the good of others, and, being thus diverted, and sometimes perverted, transgressing the beneficent law of riches, it cannot give happiness to the one who thus perverts it.

There is also the law within us, the law of our being. Just as the joy of physical life can only exist where all the functions of normal physical life are in full and active and healthy operation, and apart from such a condition the joy of physical life cannot exist, no matter how rich the surroundings; so happiness of mind and spirit can only exist when all the highest faculties of that mind and spirit are in full and active and healthy operation, and apart from such a condition of mind and spirit, happiness cannot exist, no matter how rich the surroundings or how much of the world and its contents one may control.

But what is the proper condition of moral and spiritual health; what are the highest functions of our moral and spiritual being which must be in full and active operation in order to the happiness of that being?

God is the perfect ideal of moral and spiritual health. All the attributes of His Being are in harmony and are all pervaded, dominated, by the highest ideal of moral and spiritual good. But that highest ideal is love. God is love, and that ideal in active exercise means happiness, and where that ideal is not in active exercise there cannot be happiness.

God is love. Love finds its supreme happiness in going outside of itself to the object loved, and there is no possibility of happiness to a moral and spiritual being, unless dominated by love in exercise, unless that spirit be facing outward, not inward, and that love in active operation.

Put these two things together, the law of riches and the law of our being, and we have an answer to the question how to be happy though rich. The only way is to use that riches, not for the indulgence of the one who has control of it, but to use it according to the intention of its provision, for the best good of humanity;—to use it in that beneficent attitude of spirit which ever faces outward and not inward, to use it in a way that calls into exercise the best in us and strengthens that best.

Riches is a trust. If one man is richer than another it is not that he may expend needlessly upon himself but that he may manage it for the world's greatest good. He is but a steward for the time being. The very capacity to gather riches implies capacity for management, and the riches and the capacity both bring responsibility.

He that thus recognizes in his wealth a trust, and in the spirit of the Great Owner of all things, and as His steward, administers that trust, is not only happy in being free from anxious cares regarding provision for his own wants, but tastes in ever increasing measure that sweetest, most lasting happiness, the luxury of doing good.

PATRIOTIC SERVICE.

An interesting "Patriotic Service" has been prepared by the General Assembly's Sabbath School Committee for all the Sabbath Schools of the Presbyterian Church in Canada. It is intended to be used on the Sunday immediately preceding the first day of July, and is based this year on "The Parable of the Trees" as found in Judges 9: 8-15. A sample copy of this Programme in colors, with an outline of address on the subject, emphasizing national ideals, will be mailed to every superintendent.

Copies of the programme in any quantities desired, may be had as in previous years at cost, 50 cents per 100, by applying to our S. S. Publications' Committee, 60 Bond St., Toronto.

THE R. C. CHURCH AND MARRIAGE.

A very clear distinction should always be made between the R. C. Church and R. C. people. The R. C. Church is an organization, above and apart from the people. They have nothing to do with shaping its policy. Their part is simply to obey. Anything that may here be said has no reference to the people but to the organization that controls the people. R. C. people are our good friends and fellow citizens, and for them as for ourselves we seek liberty from injustice and tyranny.

Rome teaches that in the event of one or both of the contracting parties in a marriage being Roman Catholic, the marriage must be by a R. C. priest, otherwise it is invalid.

In other parts of the British Empire, while the Church of Rome can issue what decrees she may choose she cannot touch the civil rights of the parties nor dissolve the legal marriage tie; but in the Province of Quebec, civil law is sometimes an echo of canon law, and if an archbishop declares a marriage null and void a R. C. judge will decide accordingly; that is, the pope makes civil laws for the people of a British province and overrides the civil law of the Empire. In a matter vitally affecting their civil rights the people of Quebec are subject, not to the king but to the pope.

This fact is brought into frequent prominence. A recent instance is the Hebert case. A few years ago a R. C. couple in Montreal got a license in the usual form authorizing their marriage, went to a Methodist minister and were married by him. The case was recently brought before the church authorities and the marriage declared invalid. Carried to the civil courts the R. C. judge confirmed the decision and declared the marriage null and void. The home is broken up. The two-years old daughter is illegitimate. All civil rights of either party are forfeited so far as marriage claims are concerned. In the eye of the law, though legally married they have been living lives of shame. This is but one of a number of cases that have been prominent in recent years.

To three points attention is asked.

1. The inconsistency of the civil law.

The Quebec Government issues a license granting two people permission to marry. The same government authorizes a Protestant minister of the Gospel to perform marriage. These people, having this express permission of the government, are married by this clergyman duly authorized by the same government to perform the marriage, and then the law turns around and at the bidding of Rome declares that marriage illegal, the children illegitimate, the mother a harlot, the father a harloter, absolves them all from any legal obligation for support or otherwise that they may owe to each other, and deprives them all of any legal claim they may have upon the others for property or support. Has the world any greater burlesque in the name of law?

2. A second feature in the matter is the inconsistency of the church of Rome. She teaches that marriage is a holy sacrament, that God joins those who are married and that no man can put them asunder. She will not allow divorce, nor will she allow the re-marriage of those divorced. She claims to be the champion above all others of the sacredness of the marriage tie, and yet when men and women have been married according to their own true intention, according to the law of the land, and even by a priest of the Roman Catholic church, and have lived together for years, that church has no hesitation in declaring the marriage void, breaking up the home, making the children illegitimate, and remarrying either of the parties, and in Quebec the civil law confirms her acts and releases from civil obligation.

Where the element of inconsistency is most glaring is that it is not a matter of principle with the Church of Rome, but a matter of money. For dollars, more or less, dispensation will be given by which the things that would invalidate a marriage may be condoned. In the Montreal Star of April 25th ult., are given some cases that have been more or less notable.

A R. C. couple were regularly married in a R. C. church (St. John's church), Quebec. After living for a time as man and wife, the husband found that his wife was his second cousin. He had evidently got tired of her, appealed to the Bishop

of Montreal, who declared the marriage invalid. The civil law confirmed the archbishop's act, and the man was afterwards duly married to another woman.

The couple was legally married, in good faith, and by a R. C. priest, but because she was his second cousin the church annulled the marriage, set her adrift without home or support, and married him again, and the courts confirmed it all.

If the second cousin obstacle were a matter of principle, it would at least have that shadow of excuse, but it is a matter of money. One may get a dispensation to marry a second cousin if he pays for it, or even a first cousin if he will pay the higher price.

A citizen of the diocese of Montreal wanted to marry his first cousin, but to save a hundred dollars he represented her as his second cousin.

Afterwards becoming tired of her he asked to have the marriage annulled on the ground that she was really his first cousin. The marriage was annulled, the woman turned upon the world with the brand of infamy.

These marriages had been marriages of the church, solemnized in good faith by the priests and by the women, and in the first case by the man as well, and in accordance with the law of the land and Empire; and the church, for a little money, would have granted the dispensation to make them both valid.

There is the well-known case of a private secretary to the Lieutenant-Governor of the Province. He was married by a Protestant minister in Montreal and had four children. Wanting a change he applied to the Archbishop of Montreal to declare his marriage void. The archbishop did so. Fortunately the case came before a Protestant judge, who refused to give the sanction of civil law to such a decision, but the home was broken up all the same. And all this by a church that claims to be the champion of the sacredness of marriage!

Two young French Canadians met in Paris. They were regularly married by a Catholic priest in a Catholic church. They were not congenial and the arch-

bishop of Montreal was applied to for relief. He declared the marriage not binding because neither belonged to the parish in France in which they were married. The obedient civil court declared the marriage void.

And all this by a church that exalts marriage to a holy sacrament, above all worldly and temporal considerations, and that poses as a champion of the sacredness of marriage. The inconsistency of it! The shame of it!

3. A third feature of the situation is the degrading position in which it places British law and name and sovereignty, that in a great Province of the Empire, British subjects, Roman Catholic or Protestant, who have in no wise transgressed the laws of the Empire, who have in all respects obeyed these laws, should have their civil rights taken from them, be cast forth from a home they have helped to make, without any rights in a property they have helped to acquire, branded in character, merely because the pope chooses to say so. There is no other civilized country under the sun where conditions prevail so dishonoring to Crown and Empire, so intolerable to a free people.

The church of Rome has a right to make rules for the guidance of her people, but no civil government has the right to take away, at her bidding, the civil rights of those people, or to inflict civil pains and penalties. It is simply the old time Spanish Inquisition over again.

Further, the church of Rome has a right to make and administer such laws only so far as they do not interfere with the duty of these people to the State; but she has no right to teach that a marriage which has been entered into in conformity with the civil law, and by authority of that law, is no marriage, and that the parties to it are under no obligation to each other when the civil law says they are under such obligation. Such teaching is sedition, and should be made criminal, just like any other seditious teaching against the commonwealth.

The disgrace of the position is being accentuated every day by contrast with other countries. Italy is this Summer celebrating her fiftieth year of freedom from papal tyranny, and in Italy such interference

with the civil law is criminal. France, a few years ago, cut connection between Church and State, and in France seditious teaching of this kind against the commonwealth is criminal. Portugal a few weeks ago, followed the example of France. But one of the largest provinces of Canada is still meekly obedient to the mandate of the pope and not only permits the widespread sowing of such seditious teaching, but actually obeys it as a command, and

lends itself as an instrument to subvert itself, at the bidding of Rome.

There should be some way out of this house of bondage, and it is to be hoped that the matter will not be allowed to rest till the marriage law of the Province of Quebec is freed from the domination of an ecclesiastical potentate on the banks of the Tiber, and the people of Quebec, Protestant and Roman Catholic, are free-men in deed as well as in name.



THE VOTE ON CHURCH UNION.

The last General Assembly adopted and sent down to Presbyteries for their judgment under the Barrier Act the Basis of Union agreed upon by the joint committee of the Presbyterian, Methodist and Congregational churches.

The total representation of our Church in Canada appointed to last Assembly, one minister in six, was two hundred and fifty-seven ministers and an equal number of elders, in all five hundred and fourteen commissioners from Canadian Presbyteries.

Of the five hundred and fourteen appointed there were present at Assembly three hundred and forty-nine.

Of those present there voted on the Union resolution, two hundred and fifty-three, a little less than half the total appointed representation.

Of those voting, one hundred and eighty voted for the resolution and seventy-three against it.

Of those voting against it forty-nine recorded their dissent.

The Vote in Presbyteries in Canada.

The following statement is not official but will be found in the main correct.

Name of Presbytery.	Approval	Disapproval	Total votes polled	Votes unpolled.
Sydney.	26	0	26	26
Inverness.	12	0	12	17
Pictou.	26	4	30	44
Wallace.	8	6	14	17
Truro.	13	1	14	23
Halifax.	20	3	23	50
Lun-Yarmouth.	8	1	9	13
St. John.	26	15	41	13
Miramichi.	19	4	23	16
P. E. Island.	41	7	48	16
Quebec.	10	9	19	26
Montreal.	33	25	58	43
Glengarry.	15	5	20	25
Ottawa.	36	5	41	42
Lanark-Renfrew.	25	12	37	27
Brockville.	7	11	18	21

Kingston.	24	14	38	34
Peterboro.	10	16	26	22
Lindsay.	25	5	30	2
Whitby.	13	5	18	7
Toronto.	31	35	66	79
Orangeville.	11	6	17	29
Barrie.	9	15	24	46
North Bay.	4	10	14	13
Temiskaming.	8	2	10	2
Algoma.	9	3	12	23
Owen Sound.	15	5	20	21
Saugeen.	8	14	22	10
Guelph.	22	8	30	25
Hamilton.	0	40	40	61
Paris.	11	9	20	26
London.	34	11	45	31
Chatham.	22	17	39	8
Sarnia.	14	15	29	14
Stratford.	18	14	32	12
Huron.	16	6	22	10
Maitland.	10	10	20	21
Bruce.	5	13	18	12
Superior.	4	2	6	8
Winnipeg.	46	7	53	27
Rock Lake.	8	15	23	14
Glenboro.	10	0	10	17
Portage-la-prairie	15	1	16	12
Dauphin.	5	2	7	7
Minnedosa.	24	3	27	14
Brandon.	21	7	28	22
Yorkton.	4	6	10	7
Arcola.	6	1	7	6
Alameda.	7	1	8	12
Abernethy.	6	5	11	13
Qu'Apelle.	11	7	18	11
Regina.	12	9	21	22
Prince Albert.	4	3	7	2
Saskatoon.	10	0	10	0
Battleford.	0	3	3	9
Vermillion.	3	4	7	6
Edmonton.	10	8	18	8
Lacombe.	5	4	9	10
Red Deer.	5	3	8	6
Calgary.	18	9	27	9
High River.	11	5	16	0
McLeod.	8	1	9	7
Kootany.	7	6	13	6
Kamloops.	4	3	7	15
Westminster.	12	14	26	65
Victoria.	7	6	13	16
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NOTES.

The plague in China seems to be abating in some measure. It is now fairly well under control.

The article by Rev. W. D. Reid on Federation in Alberta shows a practical effort to grapple with the situation. What the issue will be time alone can tell.

Dr. and Mrs. A. G. McPhedran have had a sore experience in their first years of mission work in India. Both their little ones have been taken by death and hearts are left lonely and sore. They go as our substitutes, doing our work. Let them be remembered in sympathy and prayer.

Knox College, at its closing, April 6th, gave seventeen men to the work of the ministry, all of them University graduates. The Presbyterian College, Montreal, at the same date, gave eight men. Manitoba, closing March 30th, gave eight, one regular and seven in the minister evangelist course.

One of the gladdest surprises for many a day in connection with the work of our church, in the Eastern Section, was when the accounts closed at the end of the financial year, the end of February, with all the Mission Funds balancing on the right side, and the College Fund, with its debit balance considerably lessened.

"The World in Boston" is the name of a World's Missionary Exposition which is being held in that city for a month from April 24th, continuing through the most of May. Buildings, scenes, people, representing all the leading mission fields in the world, are there. A force of ten thousand stewards has been trained to give information to visitors regarding the different countries and the mission work done in them.

Since the article in this issue on "Rome and Marriage" was written, we learn that Madame Hebert has taken objection at law to the decision of the judge declaring her marriage void, because it was performed by a Protestant minister. She should receive every encouragement and help in seeking to secure the preservation of her rights and her good name and that of her infant daughter, and incidentally the rights and liberties of all Canadians.

The new mission centre at Wu An in our North Honan Mission, opened by the generosity of the late David Yuile and his family, is taking shape in the erection of mission buildings. The David Yuile Memorial Hospital is rapidly going forward. Dr. Scott writes that they have about 150 men at work, carpenters, "wood workmen"—masons "mud and water workmen,"—and laborers "small workmen." Mr. Bruce and his staff of evangelists have spent a busy winter in the surrounding territory.

City people who spend their Summer Sabbaths in the country should see to it that their example is helpful, and not hurtful, to the places and churches where they go. The temptation is to Sabbath carelessness and desecration. This spoils their own Christian life and that of their families, and of the neighborhood where they dwell, and they come back in the Autumn, weaker in their own Christian life, and their influence has helped to weaken others.

The school for missionaries' children in Honan has been opened at Weihwei with eight pupils. The missionaries themselves support the teacher, a lady from Canada. It is a great matter for the mission families. It is one of the trials of mission life that so soon as children are of school age they have to be sent to the home land among strangers, to go to school, as the parents have to give their time to their work. In this boarding school they are cared for and trained, and are within reach of their parents.

THE JAPANESE MERCHANT.

A rich Japanese silk merchant sent for the missionaries in his town and entertained them most hospitably. He told how, as a child, he had attended a Sabbath-school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind."

He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added emphatically, "that I have placed her in the mission school, that she may become a Christian."—Ex.

"FEDERATION" IN ALBERTA.

By REV. W. D. REID, B.D., SUPERINTENDENT.

On train, April 14, 1911.

Dear Dr. Scott,—

I promised you something for the Record on "Federation" in Alberta.

The movement was in this wise:— On overture of the Red Deer Presbytery, the Synod of Alberta appointed a Federation Committee, to be ready to meet with a like committee from the Methodist Church. This committee consisted of the Conveners of the Home Mission Committees in the different presbyteries of the Province, together with the Superintendent.

This Committee at once got into communication with the authorities of the Methodist Church. At first we were told that they had not the power to federate. After a time they obtained the necessary authority and sent us word to that effect. In company with the Rev. A. Mahaffy, I visited Rev. T. Buchanan, the Methodist Superintendent, and after discussing the situation it was decided to call a joint meeting of the representatives of both churches for the eleventh of January in Calgary. This was done and a definite line of policy was drawn up. The meeting was thoroughly harmonious and both sides seemed anxious to do the best thing for the advancement of the Redeemer's kingdom.

It was decided to appoint nine joint committees in different parts of Alberta to consider local conditions and if possible come to some arrangement whereby all overlapping would be prevented. On each of these committees were five Methodists and five Presbyterians;—two ministers, two laymen and the Superintendent from each.

On the 8th of February the first joint committee meeting was held at Vermilion. One could easily see that the air was electric, not only with expectation but with—well—watchfulness.

But some of the men got together with a map and the result was that the whole country south of the C.N.R. to Battle River, and west to Vegreville is left entirely to the Presbyterians, and north of the C.N.R. to the Saskatchewan River and

the same distance west the Methodists are to care for. We withdraw from their territory and they from ours and both are to be responsible for the evangelizing of their respective fields.

All day long the discussion went on, sometimes a little warm, but always in a good spirit, both parties evidently desiring to do the fair thing, so we "divided the land between us."

At Edmonton, a few days later, another committee met, and the same sort of work was done there. An important decision was reached at that meeting, viz.: that the Methodist Church should look after the spiritual interests of the Grand Trunk Pacific from Edmonton to the Rocky Mountains,—the construction camps, the little settlements, villages and towns that may spring up by the way,—and the Presbyterian Church shall do the same for the Canadian Northern to the B. C. boundary.

Wetaskiwin was the next meeting place. Federation had got into the air and almost every town and village was discussing it. All wanted it but, with one or two notable exceptions, nearly all wished that their own denomination should be the one to remain.

At this meeting was adopted what was called the "block system," which means that whole blocks of territory are assigned to one of the denominations, the other keeping out.

Our next meeting was at Stettler, where we divided the whole "Hand Hills" district between us. The Methodists were made responsible for the ten ranges running from the Saskatchewan border westward, and from the C.P.R. line to the Red Deer River, and the Presbyterians the next ten ranges within the same lines of delimitation.

At Wainwright we had the stiffest meeting of the season. From three o'clock in the afternoon till eleven at night we sat and worked without accomplishing a single thing. Every proposition made on the one side was promptly turned down by the other. It seemed as if we had some pretty stiff men who always wanted the best of the bargain. Several places had got wind of what was in the air and had deputations there to protest against being deserted by their missionary. It sounded

rather strange to hear an Episcopalian pleading most earnestly for the Presbyterian missionary to be left with them, and declaring that if we took our man out they would go nowhere. He carried the day and the missionary was left.

Next morning, after a good night's sleep, we did good work. In one locality sixty townships were given over to the Presbyterians. One man said to me, "What a paradise that will be especially as there are a lot of Nova Scotians in the district."

McLeod was our next meeting place. Here much territory was divided and this we believe will be specially advantageous in the mining camps of the Crow's Nest Pass. With regard to the foreign work in "The Pass," the Methodists are to look after the Italian work in the camps and the Presbyterians the French work.

At Medicine Hat we adopted the "block system almost entirely, giving so many ranges to the Methodists to be responsible for and a corresponding number to the Presbyterians. So well did our various fields lend themselves to this plan, that in about two hours we had finished the whole district.

In Calgary we spent an evening and did some good work. A novel experiment was proposed with regard to Banff, viz. for the two congregations to become one and have a Presbyterian minister for two or three years and then a Methodist for the same length of time.

Our last meeting was at Red Deer. Here we spent a pretty lively evening. About 10.30 the writer, feeling very tired after the long strain, went home, quite sure that Presbyterian interests would not suffer so long as his good sturdy friend, Rev. W. G. Brown, of Red Deer, was at the helm. They all kept pretty wide awake till midnight. A good sleep helped matters; the next morning things went through rapidly, and by 11 a.m. we had finished.

This concluded the strenuous labors of the superintendents in the federation work, the hardest strain the writer has passed through for a long time. "What shall the harvest be?"

Some points may be noted in conclusion:

1. If the arrangements of the committees are carried out there will not be half a dozen places in Alberta, away from the railway lines, where there will be overlapping this summer.

2. Responsibility for properly looking after the spiritual interests of certain localities will be definitely fixed and neither denomination will be haunted with the fear that just when they get to work the others will be in on their heels.

3. It will give both churches a stronger position with the people. In the past, if things did not go to please a certain Presbyterian, or if the service was not held at the hour the people wanted it, the threat was sometimes heard, "Well, if you don't do it, we will go to the Methodist Church." I suppose the Methodists met the same difficulty. Now it will be the one church or none.

4. It will save a considerable amount of money and some men.

5. It will give many communities better service than hitherto. One denomination will accomplish more with a service every Sunday than the two with service alternately.

6. One result of our work has been to scare a lot of mission fields up to the Augmentation list, knowing that they are independent when they reach that status. No less than ten missions have thus qualified for Augmentation this Spring.

It has by no means been satisfactory to all. Already I have had six most vigorous protests from our people against being deserted by their own church. In fact I have felt that perhaps it was just as well that I had to go out of Alberta for a month after the work of these committees had been completed. It is very hard and touches my heart to have good loyal Presbyterians who have always stood loyally by the cause, write:—"What have we done that we should be deserted by our own church,"—and—"Will we have to disband our Ladies' Aid and W.H.M.S. organizations." One man wrote, "What have we done to be thus thrown to the Methodist lions?" Of course their claim can be considered by the Committee and judged on its merits.

Our Foreign Missions.

FROM THE NEW HEBRIDES.

Rev. Dr. Annand, of the New Hebrides mission, in a recent private letter to his brother-in-law, Rev. A. J. Mowatt, D.D., and which reached its destination after Dr. Mowatt's death, writes:—

"So you are on the eve of retirement from the full duties of the pastorate. You have been spared to a long service. Many of your fellow students passed within the veil long ago.

"The work here is trying to the flesh but it is encouraging. Here are now eighty one young men whom we are trying to train for the Master's work in this group. The responsibility is great and the privilege is given to few.

"There was a hurricane here on the last day of the year, but as it was not a severe one we did not lose very much by it. It seems to have extended nearly all over the group.

"Dr. J. W. Mackenzie of Fila is not well this season. Dr. Robertson too, of Erromanga complains of failing somewhat."

(Nearly four decades have come and gone since three missionaries and their wives, in the strength and hope of youthful prime, the Mackenzies and Robertsons and Annands, left Nova Scotia for the New Hebrides, to a trying climate and a trying work.

Mrs. Mackenzie passed to her rest a good while ago. Another Mrs. Mackenzie is doing well the work among the heathen that was then laid down.

The other five are still at work. No wonder the years and the climate and the toil are telling. Their old friends and companions at home too are passing out and a new generation has arisen. But let them realize that they are still remembered in prayer, that their names and work are associated in the memory of a grateful church with that group of once heathen islands which they have done so much to bring to a knowledge of Christ, and with that mission which fills the earliest pages of the foreign mission history of our church.—Ed).

STUDENTS AMONG THE VILLAGES,

By REV. W. A. WILSON, D.D., INDORE, INDIA.

Dear Dr. Scott,—

The fourth session of the Malwa Theological Seminary was opened about ten days ago with all the students in attendance last year, save the three who failed to pass the tests of examination.

At present there are eight in the fourth year, and seven in the second. A fresh class is admitted only every alternate year.

The classes remain in session for six months in the year, beginning from the middle of February. The terms are separated by an interval of two months in the hot season. Thus four months are left in the cold season during which the students return to their several stations and pursue the work of evangelization in the surrounding villages.

On resuming work in the Seminary, they report at the first Saturday afternoon Conferences concerning the work they have been doing in the vacation. This year we have just had reports from the Mhow, Dhar, Indore, Ujjain, Rutlam, and Neemuch fields, and most interesting they were.

Plague is at present in Indore, and during the past months it has been more or less prevalent in nearly all the villages where the students were working. In many places this seriously interfered with their work.

Some told of how they met with suspicion and threatened violence. They were accused of being agents of the British government sent out to poison the village wells and scatter the germs of the pestilence.

They succeeded largely in disarming opposition by patiently pointing out that the government was not so foolish as to saw off the branches of the tree on which it was sitting. If it destroyed its subjects over whom could it rule? Then they closed by offering to go to the wells and drink the water and be the first to die if poisoned they had been.

It was the general opinion of the students that designing persons had been diligently

sowing evil seeds of distrust and fear in the minds of the superstitious and credulous villagers. Notwithstanding, the reports as a whole were most encouraging and hopeful.

In villages where last year the spirit was hostile, this year they found it friendly. Though in some places they were scarcely allowed to speak at all, yet in the main, the desire to hear the message of the preachers was greater than they had ever found it.

Instances were related of men and women becoming so interested in it that they brought upon themselves the hatred and persecution of their friends and relatives, two or three having been severely beaten because of their professed attachment to the new religion. Such is the Hindu mind that many will profess an interest till they see some of their number advancing towards a break with Hinduism, and then they are prepared to turn and rend them.

In some of the fields, however, a few had the courage to come out and receive baptism.

In not a few places a new critical spirit towards the idols and the religion they stand for was manifested. There was a desire to learn how idol worship came to be in India, and instances were given of the abandonment of the images and their worship altogether.

A glad note of confidence was heard in all the short addresses. The messengers felt that their Lord was with them and had wonderfully protected and helped them. One told of how after the little tent had been pitched in the only suitable place near the village gates, a man warned him that several cows had been carried off by a tiger from the side of the pond on whose bank the tent had been pitched. The preachers night by night committed themselves to the Master whom they served and quietly remained till their work was done.

Reference too, was made to the fact that though they had for months been moving about in plague infected villages and districts yet they had been saved from the pestilence. They realized the truth of the promise, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

In listening to the reports of these young Indian students, one was greatly cheered

and encouraged to note the way in which their faith had been tried and strengthened, and with what great confidence they all looked forward to the ultimate triumph of the Gospel among their fellow countrymen. From the beginning to the end of the meetings not a despondent note was heard.

It was pathetic to hear some of them tell of how the villagers pleaded with them to send teachers who would not give them merely a passing visit, but remain with them to continue the instructions which had awakened a hunger in their souls.

But they had to turn away with no hope of meeting the need. And so they came back to the Seminary and said, one to the others. "Brethren, pray for these people among whom I have been working, that they may be strong to continue their search for truth and light."

Christians of the Canadian Church! may I not assure these young preachers of the Gospel of the grace of God, that you too will help together with your prayers?

Indore, Feb. 25, 1911.

FROM A. G. McPHERAN, M.D.

Amkhut, Bhabra, Central India.

Feb. 8, 1911.

Dear Dr. MacKay,—

This letter goes from camp at Ghora, twenty miles east of Amkhut. There are a thousand people in this village and the State of Jobat, of which this is the capital, has fourteen or fifteen thousand people. The rana is a chief of low rank and the present chief is a young man of twenty-one or so who gets his powers next week.

The relations with the mission are friendly and I hope the day will soon come when we shall have a resident missionary here. Hitherto almost nothing has been done for this village and this part of the State. We have a few Christians at Chicani, ten miles or so distant in the borders of the state.

This country is all jungle and for the most part hilly jungle at that. But we are camped on the bank of a river which flows through a fertile valley of varying width—sometimes a mile or so, sometimes three miles, and the people are prosperous.

A native lad, Dowla, and myself, went out into a secluded spot this morning where one might not suspect that anyone lived, and we had a fine morning's work. We found plenty of people in the average state of intelligence or ignorance as one may please to call it and they listened well and apparently comprehendingly.

I sometimes find great difficulty in making a Bhil understand my Hindi, because the Bhil himself does not talk Hindi; but at other times, as this morning, they are able to follow me fairly well, and when I get an audience of such a kind, naturally I do my best to present the truth so that it can be understood and accepted. Generally a Bhil audience, at any rate on first trips, is very attentive.

Our audiences this morning were four in number and contained from nine to eighteen persons each. They were almost all men. So, in that community, I suppose we preached to only fifty or sixty people out of perhaps 150 or 200 adults. I doubt if half a dozen of them ever heard the Gospel before we came to Ghora two weeks ago.

It is the same wherever we go. We have been at Ranapur, Bori and Ghora this cold season. We spent a month at Ranapur; and everywhere we go we find multitudes who never heard before and who listen attentively to our teaching.

We go on to-morrow to camp at Khalali, nine miles southwest of here, and advance information says no one has ever hitherto preached in that district and the people are waiting to hear. I am looking forward to a busy two weeks in that new camp.

There is need for an immediate increase in staff for this Bhil country. I hope you have a good big office map of Central India so that you can appreciate the advantages of having men stationed in such places as this which are naturally beyond the reach of any other station. We ought to have foreign missionaries and assistant foreign missionaries at Ranapur, Ghora and Ali Rajpur.

The morning light is breaking,
The darkness disappears.

IN OUR SOUTH CHINA MISSION.

LETTER FROM REV. R. DUNCANSON.

Kong Moon, South China, Feb. 1, 1911.
To S. Andrews Ch., Vancouver,—

We are both well and enjoying our work. The study of the language is losing something of the drudgery that attends, to some extent, the beginning of every language, as one is able to understand better what he hears, to talk a little more freely, or to read without asking or looking up every word in the dictionary, it becomes more interesting. In this we have been cheered by the many words of right good cheer in your many letters, and we have been helped by your prayers. I feel that this is work in which one can only be sustained by help from above. But we have both plenty of work ahead before we are proficient.

Then there still remains much for us and for the other missionaries to do before China is Christianized. It is a great help to know that you feel as you do that your part in the work is just as real as ours.

Whatever our Church may do or leave undone, her mission work here in China must be pushed with more vigour in the future. There are doors open at present wide, wide, that are but too liable to close some day, and so close that they may be hard to open again.

About two weeks ago two people came in to report a rather sad case, but one typically Chinese. In one of our out-stations, Pei Tsz, a village some ten or twelve miles from here, there is a Christian, a Mr. Yip, who has been labouring long and at his own expense and in the face of much persecution, to make known to his fellow villagers the Gospel of Jesus Christ. At one time he had the house, his own home, in which he preached and where his daughter taught school, pulled down. Lately he had loaned some rice and money to a neighbor and when his wife went to collect the debt the people beat and abused her.

Then in order that Mr. Yip might not be able to complain to the magistrate, they took their own mother and beat her and carried her to the door of Mr. Yip's

house and left her there and said that Mr. Yip had done it and that they were going to lodge a complaint. It rather makes one's blood boil, but this is China, and one's blood quite often gets a chance to boil.

There is a bright side. Just recently Mr. Yip has seen the first fruits of his years of toil in two young men of his village asking to be admitted to the Christian Church.

We had four of the native workers, three teachers and a medical helper in to dinner the other evening. The Chinese appreciate and respond to kindness. This is not the first time and I think they fully enjoy the experience.

There are amusing incidents of course. The ladies' teacher was telling one of the ladies how kind it was and hoped Mr. Duncanson would tell him what spoon or fork to use. I think they enjoy such a meal more than I enjoy a Chinese feast, for one thing I find that they put too much fat—is that the word?—into everything. If the truth were all told there are also other reasons.

FIRST CONFERENCE OF THE EVANGELISTIC ASSOCIATION OF CHINA.

Han Kow is an immense city of two millions, more or less, a little east of the centre of China, where the one railway running north and south through China, crosses the great Yangtse River. In recent years extensive modern iron industries have grown up there. It is the most important city commercially in the interior of that great Empire. Our missionary, Rev. Duncan McLeod, of Formosa, writes, a few weeks since, of a visit to a notable conference held there in December; Mr. McLeod says:—

The Evangelistic Association of China was formed in 1909, but the first Conference was held at Han Kow, December 1910. There are forty different Missionary Societies, of five different nationalities, represented in this Association. Delegates from twenty-five of these Societies met at this Han Kow Conference.

It was my first trip away from Formosa. I anticipated the Conference by ten days.

These I spent in Honan, visiting our own mission stations there. Needless to say, it was a delightful time, and had it not been so cold I would have visited more of the stations. It was a sudden change from the Formosan climate, and I was hardly prepared for it.

But the kindness of our missionaries in Honan overwhelmed every discomfort. They took in the stranger, fed him, clothed him, and did all else that could be possibly done for my comfort. I spent these few days with them with much profit. I shall never forget it. I returned to Han Kow on the following week. Revs. Griffith, Grant and Mowatt of our own Church came down to the Conference with me.

There were about one hundred foreign missionaries and about two hundred native evangelists at the Conference. These were not all delegates. There was an average of over three hundred at each meeting.

In the evenings all the churches and preaching halls of the city were open for the heathen. In all these places together there was every evening an average of ten thousand people listening to the Gospel of Jesus Christ. About two thousand of the government students heard the Gospel.

Add to this the distribution of tracts and one can well cherish the hope that much seed has been sown and much fruit shall yet be reaped in that city. Several hundreds gave in their names as enquirers after the truth.

It was a remarkable experience. They had come from all parts of Central China and the North to meet together and discuss the great problem "The Evangelization of China."

I was at several presbyteries and synods in the home land before coming out, but never before was I so completely at home, so completely united in fellowship, so entirely at one with the whole proceedings. The evangelization of China, Christ for China, these were the watchwords that lifted everyone into one strong line, facing one common foe.

Some were surprised that I had come so far, especially since I did not know the language of this section of China. I told them that the Spirit of God used as ve-

hicles far more subtle instruments than the Mandarin language, that of the spirit of man to man in a holy fellowship.

The very atmosphere was turned into a spiritual conductor. One's spirit prayed with the Chinese brother as he lifted his voice in that sonorous language to our Gracious Father. I understood more of the prayers than of the speeches. Our spirits are more restful in the Holy Presence, hence the words are simple and more carefully chosen.

The addresses were briefly translated.

Those delivered in English were interpreted. Hence the salient points were made intelligible to all present. The spirit of harmony, of unity, of deep moral earnestness, which characterized these meetings was what left the deepest impression upon us all.

Since coming to the East, I have felt that Formosa was fast slipping out of the current of Chinese life. There never existed any connecting link between us, not even between our Church in the north and Amoy on the mainland. I feel that now a very vital connection is being formed. The fact of the presence of a missionary from far Formosa seemed to revive the old love for their lost colony. The Chairman of the Conference told them they had a delegate from Formosa in the meeting. They all of course wanted to see him.

On the last day of the Conference, though a whole programme had to give way to business of more importance, I was asked to address the Conference. It was a privilege I longed for indeed, but more than I could venture to hope for. I feel now that there will be a deeper interest than ever in this orphan island. The Conference decided that it be recognized by this Association as one of the provinces of China. We are to have two representatives, a native and a foreigner, as corresponding secretaries for Formosa.

The great burden of the Conference was "Evangelism." All felt that there was a serious decline of the evangelistic spirit. The machinery seemed to grow so large that all the recruit was used in sustaining the intensive side of the work. The

danger of neglecting the towns and villages of China was especially emphasized.

A report of the methods of work in the Korean Church was given by one who had visited the field. These methods were recognized as fundamental principles of all real aggressive Evangelism. They might be named as follows:—"Systematic Bible Study and "Prayer," "Personal Work"—everyone an evangelist,—"Observance of the Lord's Day," and "Self Support."

There was no depreciation of either Educational or Medical work. They were accomplishing great work in China, but the Evangelistic side was seriously neglected. As far as Formosa is concerned this is exactly the situation. We have not yet some of the institutions indispensable in mission work, viz.: a middle school for boys. If we had one years ago, we would no doubt be a great deal better supplied with evangelists now.

Nevertheless we need to put special emphasis on that department of the work which supplies the grain for the mill, which vitalizes the whole energies of the Church. Nothing keeps the fire burning in the heart like evangelism. Wherever it is not known and practised there is death and decline.

When are you to send men who will be absolutely free for this work; or else men who will allow some of us to be entirely free for this side of our work? We anxiously hope it will be soon. God is waiting for them, the Church seems to wait for them. Are there any among the youth of Canada who willingly and unconditionally volunteer for this work?

It has been a great inspiration to be among those men and women who met at Han Kow. It is just as much of real benefit to see the institutions at various centres.

Formosa and its people have already become the central and constant thought of our hearts. That God may own and bless our weak efforts is our chief concern.

"How shall they hear without a preacher, and how shall they preach except they be sent?"

LETTER FROM REV. A. W. LOCHEAD.

Weihweifu, Honan, Feb. 23rd, 1911.

Dear Dr. Scott,—

The Chinese New Year usually comes about a month later than ours, and this month brings a very busy season for the missionary. Besides other things that press, this is one of the best times in the year for evangelistic work, for wherever the missionary or the Chinese evangelists can hold classes the Christians like to get away from idol worship and the gambling that engage everyone's attention and to gather themselves together for a week's study.

After the fifteenth day of the first moon, poor old China returns after her fortnight of merry-making to her usual humdrum monotonous life, our schools open, patients come back in numbers to our hospitals, and regular work is commenced again.

Last August I took up the work in the High and Normal School in Mr. Mitchell's place. The High and Normal School has about thirty-five pupils, the Boys' Primary School more than fifty, and the Girls' Primary nearly forty pupils. We have several new teachers, and we are trying to start out the new year with a clean sheet and is the right spirit.

Year by year I am more and more convinced that without the power of the Holy Spirit in our work, and the love of the Lord Jesus Christ in our hearts, all our work will count for little. Unless we can have in our work some of the supernatural strength, the evangelistic fervour, the intense love of the Risen and Glorified Redeemer that the Apostles had, the work of bringing China to Christ will never be accomplished. Mere professionalism, whether it be medical or educational or clerical, will never break the back of the idolatry and materialism and sordid faithless selfishness that surrounds us on all sides.

And in spite of superficial changes, poor China is almost as unregenerate as heretofore. Russia and Japan threaten her on the north; her armies are entirely unable to cope for a single day with the armies of civilized nations, and she knows her weakness.

The "Black Death" is ravaging Manchuria, and the Government is dependent

on foreigners to fight this battle with the plague.

The civil officials show little but self-seeking and corruption.

The lately established government schools are hotbeds of revolution. Many of the students have thrown all virtue to the winds even in theory. They have no fear of the gods, no belief in a life after death. The officials are afraid of them, and they show little respect for officials, parents and teachers.

Here at Weihweifu last Spring the students beat one of the teachers in the High School, and the official dismissed him. Afterwards the pupils had a quarrel with the magistrate and cursed him to his face and destroyed his official equipage.

At midsummer the magistrate had to dismiss all the teachers in the school with the exception of the English master. If things do not go just to suit the students they go on strike, and the official is then in danger of losing his position for not being able to manage the schools under his charge. Having a smattering of western learning and considerable power from their close association with the government, the students seem to have set out upon a course of unbridled self-seeking. It looks as though the students in China will run as futile a course as the students of India.

What power in heaven or on earth, save the power of the Risen LORD as manifested on the Day of Pentecost and in the early ages of the Church can make of poor old broken faithless China a new nation? May God raise up many Duffs and Livingstons, Geddies and McKays in Canada, and many Augustines and Jeromes and Chrysostoms in China for the establishment of His Church in this great land.—A. W. Lochead.

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?—Dr. A. H. Strong.

A GLIMPSE OF CHINESE LIFE.

BY REV. H. P. S. LUTTRELL, B.A., HONAN.

Weihsueifu, Feb., 1911.

To St. Giles, Montreal.

On a recent Saturday I went with Mr. Harvey Grant to spend the Sabbath at one of his outstations, Hwoa Chia Hsien, a city about three hours' journey by train to the West, the Capital of the "hsien" or county of that name.

The weather was perfect, Honan at its best, and I doubt whether in any other part of the world such weather as we get here in winter can be equalled, glorious warm sunshine in the day-time and clear moonlight nights, the atmosphere wonderfully transparent except when a dust storm is imminent. This sort of thing, day after day, perhaps for weeks at a time combine to make this an ideal climate in the winter. A little cold at times, though rarely down to zero, with only an occasional fall of snow soon to disappear, we have here the best of the Canadian climate without its extreme cold and superabundant snow.

We took with us, as usual, our bedding and some foreign food, for nothing is provided at these outstations except the room with perhaps a brick bed, or perhaps wooden frames on legs with a thatch of coarse straw upon them on which one throws his mattress and other bedding, and in addition to these probably a table and a couple of chairs and a bench.

At this station we have a rented Chinese house, consisting of several courtyards with buildings around them, for which we pay eight dollars a year. This affords a stopping place for the missionary when he goes there, also a chapel, and rooms for the evangelists and other Christians who come in from the country for the services.

This establishment is on a busy street in the West Suburb and in many of these old Chinese cities the suburbs are busier and more important commercially than the city itself.

The scene around the mission was particularly busy when we were there on account of a large three-day fair which was being held in the streets of that suburb.

It was a most interesting sight. Both sides of the streets were lined with booths very much like what are usually fixed up at our church bazaars at home, with trestles and boards draped with cloths and covered with wares.

All sorts of products and manufactures of the locality were on sale, foodstuffs, dress-goods, medicines, goods, jewelry, ironware, brass ware, opium lamps and pipes in spite of all laws against opium using, tobacco pipes and flint and steel outfits, tobacco in various forms, etc. Almost any want of the Chinese could be supplied there.

The decorations also were interesting and of the festive description, for nothing so enlivens the monotony of the Chinese daily round of life as a fair. It is a great time for the children, and was so interesting to watch them as they thronged the streets.

We arrived at the compound about two o'clock and the first thing was to get something to eat. We had some foreign food but preferred to use the Chinese food which the Christians in the yard offered us, and some other kinds from a near by food shop, for these were hot and ours very cold.

I must not forget to tell you that there was no fire whatever in the place except that in the curious Chinese stove of brick and dried mud with a little hole in the top in which to place a pot.

From such arrangements no heat can be obtained for warming the room. The Chinese keep warm in winter either by piling on clothes until they look huge in size or else by getting out into the sun, which even at this time of the year is surprisingly warm for hours in the middle of the day. Their houses are bitterly cold and somewhat damp.

The room in which we put up was quite large, about thirty feet long, twelve feet wide and twelve feet high at the side to about seventeen feet in the centre, the beams and rafters of the roof being exposed and also the tiles of the roof as there was no ceiling.

The only floor was of mother earth, well pounded by years of treading. The walls were of plaster begrimed with many years' accumulations of smoke and dirt. In the day time it was far warmer outside than in,

and on Sunday afternoon having a few moments to spare we brought the chairs outside and sat there to warm up.

The Chinese food which we ate was selected from a very considerable menu, most of which does not naturally appeal to the foreign palate.

The great staple food of the masses in the north of China is not rice, as in the south, but millet cooked in the form of a porridge. This with the addition of tinned milk (we get no milk), and a little more salt, makes very good eating indeed.

The Chinese peasant does not eat a very great variety of things, for he is too poor, but he certainly does manage to put away a vast amount of millet at a meal. It is surprising to see the bowls of this stuff the appetite of a single man is good for.

They also eat vegetables very commonly with the millet, either mixing them with the porridge or taking one mouthful of each alternately. The vegetables are usually shredded and boiled, and what I have so far eaten tasted not badly at all.

Of the many dishes we might have ordered from the food shop, had we fancied them, we ventured only to test a few. 'Mien tiao er' is a soupy mixture consisting of strings of dough, the Chinese equivalent for the Italian macaroni, and other things, such as seaweed which is a very common food, spinach, onion, and another Chinese stuff called bean curd, are all cooked together in water. To this dish we added some extract of beef and considerably improved it by so doing.

It was a nice trick to eat this sort of thing with chopsticks without having one's face slopped all over with the strings of dough. I found that this dish tasted much better than it smelled and I can recommend it to any of you who may at some time or other find yourself in an inn in China with no foreign food.

You might also try 'chiao moa' which is shreds of pancake fried in oil with a touch of garlic. It is not half bad.

When you wearied of millet you could order another porridge made of ground corn much the same as our corn meal.

We also had a sort of steamed bread, and long things resembling our doughnuts in external appearance but inside very little but air.

This little description of food is fairly typical of the usual experience of the missionary on tour. Some take with them no foreign food at all and others eat nothing but foreign food which they take with them. I think that most of the men take some things with them to supplement the Chinese fare, and I am likely to follow this practice, for it is much more convenient. There are, however, some who are unable to keep in good health when subsisting entirely on Chinese food.

In addition to what I have said above, I should add that meat is a thing the great mass of the Chinese, if they eat it at all, eat only at the New Year when festivities are the order of the day. At other times even pig meat is too much of a luxury for China's millions.

With our bedding we were comfortable on the native wooden beds. The main difficulty was to keep the feet warm when not in bed. I think that felt boots would solve this and also that a Klondyke sleeping bag would improve the present customary sleeping arrangements. I intend to provide myself with these things before next winter when I expect to go out to the country frequently.

There is a great and very real joy in being out among the Chinese, in and out of their homes, entirely away from foreign things. The Chinese Christians are wonderfully kind and courteous. The weather as I have already said is usually perfect, and altogether, it is not difficult to quite forget the discomforts, so real is the satisfaction in being able to wield one's influence for Christ's Gospel in direct contact with such genuine need.

Ever since coming here I have been hearing from the missionaries how much they enjoyed their touring, that there was nothing like being out in the country preaching, and I can easily understand that this is so. At home our home missionaries and country ministers have many discomforts and hardships to contend with as they travel about in their often widely scattered congregations as I well know from experience, and I think that in their case there is not the stimulating and enthusing influence that comes to the foreign missionary from his

Continued on page 228.

Young People's Societies.

TOPIC FOR MAY.

PROBLEMS OF MORAL REFORM.

MAN'S CLAIM ON MAN.

BY REV. F. A. ROBINSON.

It may be quite true that "the great need of the world is the old Gospel," but in taking that message of good news to certain quarters, some of us have found that the environment of those in need made the difficulty of getting response to that good news very great.

He was one of a thousand miners, and his response to an appeal was typical of nearly all those approached "I know, mister —, maybe that's alright, but the boys say they's religious men what put up these houses what's freezing my missus to death. God knows we pay enough rent—\$14.00—but what's we to do? It's pay or get out; the Company owns everything.

The unattractive little dwellings with their monotonous similarity and insufficient protection are only one of the many causes for complaint; causes that have made men bitter against society and unjustly opposed to the modern church.

When one looks carefully into such questions as housing, wages, child labor, insufficient care for the safety of the workman, sanitation, etc., he recognizes that certain economic conditions are favorable soil in which social and moral evils may grow, and it is one of the hopeful signs that individuals and corporations are in many instances seeking to bring improvements in reference to such matters as those mentioned; and it is in their power to do so.

The rich employer can build or rent houses that meet hygienic requirements, but many wage earners are unable to do this. Like the man mentioned above they are helpless in the face of conditions that are robbing their dear ones of comfort and health—conditions that are usually preventable.

Much of the aloofness of the masses from the church is due to the indifference on the part of employers and others to the conditions in which workmen live. While it is true that the moral character of the people has a very direct and potent influence on the economic conditions, it is equally true that many economic conditions injuriously affect moral character.

In many of our cities people are housed in such a way as to make decency almost impossible, and when this is the case what can be expected from the coming generation? The fact that the birth-rate in the slum districts is vastly in excess of that on the avenues must make all thoughtful men anxious to prevent the erection of insanitary dwellings.

And these slum dwellings are not owned by the occupants. In many cases the owners are living in beautiful residences in the suburban or residential districts and are receiving exorbitant rents for these miserable rookeries. But it is not all profit; the day may come when the penalty must be paid. Leave children in certain conditions and recruits are provided for the standing army of criminals that menace the security of life and property.

Then again, the disregard of insanitary conditions produce pestilence which bring the crape not only to the tenement door but also to the door of the mansion. Diseases that start in unfit dwellings often continue their devastating journey to the homes beautiful. We cannot afford to invest in anything that tends to produce the diseased, ignorant, base, low-motived multitude.

While much of the misery and want is the result of the sufferers' own folly and they are reaping as they have sown, yet if our profession of seeking men's highest good is sincere, we cannot, as a church or as individuals, be indifferent in regard to the lesser good of their health and strength or to the brightness of their surroundings. We are

coming to know the needs and the measure of light and knowledge is the measure of responsibility. The story of the rich man and Lazarus shows that a heartless disregard for the needs and comforts of others deserves a terrible punishment.

A striking contrast to such a life is that of John Kuyler, the princely philanthropist, who recently passed away. Go into the Jerry McAuley Mission on Water Street, New York, and you will find how fragrant is the memory of this great rich man. There was nothing of that separation which so often detaches the benefactor from the beneficiary. One who knew him well said:

"With his gifts Mr. Kuyler gave himself. He was always accessible to the men he strove to aid, and his cheery word of encouragement and welcome has often helped some poor fellow immeasurably more than any material aid. John Kuyler continually cultivated 'that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.' These little acts of love count more than many think. •

If the merchant or manufacturer or other employer is always considerate to his employees he makes them happier and more contented, and their gladness will be reflected from their faces to his face. It would not mean a serious loss in time for a man to stop long enough in his business or department to ask each man once in a while how he and his home friends are; every man feels brighter when he knows some one cares about his welfare.

In a little booklet issued by the Warren Memorial Church of Louisville the writer says:—"I have been told of a large concern in this town, where the proprietors and the men are as happy as mortals can be, and I will tell you why they are so. Some years ago these proprietors began a system of division of profits. They called the men together and said,

"We will pay you as high wages as any one else pays and you will draw your money every week. We put in our capital and at the end of each year we will consider the wages which you have drawn as so much capital employed in the business and we

will divide the profits between you and ourselves in exact proportion to the capital thus employed.

"For example, our cash capital is two hundred thousand dollars. During each year you will draw about one hundred thousand dollars in wages, so that, after your wages are paid, we will retain two-thirds of the profits over and above the wages and distribute the other third among you.

"It is needless to say that that firm has prospered; the men give the best services of which they are capable; they feel that they are working for themselves as well as for the proprietors, and no strikes, no complaints, no lock-outs and no trouble worth mentioning ever occurred in that establishment. Naturally, the men love those employers, and never mention their names except with reverence."

In the broader sense of the term we are all employers. Do we treat with consideration the man who serves us from behind the counter? Does the delivery boy have to come to our homes at hours when he should be off duty? Does the struggling storekeeper have his burdens increased because many of us make him carry little accounts in his books, the prompt settlement of which would not trouble us and would make his load lighter, and perhaps even save him from failure?

These are not trivial matters, they are often remembered acts that commend the religion which we profess to those in whose lives just such acts may be the beginning of a train of influences that shall bring them to loyally serve our Master.

Take the domestic employees also. From one end of the country to the other we hear of the servant-girl problem." With all our murmuring this class of girl has done much to minister to our home comforts. Have we made any real effort to provide attractive rooms and to place around such girls preservative influences?

One of these girls of bright disposition said recently of her own room in an Ontario city, "My room was in the cellar next the coal bin—just a thin partition between—sometimes the dampness left a mould over everything and I couldn't get rid of my cold

for weeks. I liked some of the people I had to wait on or I would not have stayed; but then, who cares how we live?"

Yet we do care, but we have been so busy with other things that we have forgotten—perhaps been so interested in the masses that we have forgotten the individual in our own home. The lonely, isolated life some of these girls live exposes them to many temptations, and with no social enjoyment in the home they are sometimes led to seek it in places wherein there is nothing to help, but much to degrade.

The surroundings of these young women is a theme for our thought. Our Scripture lesson includes all the classes we have mentioned and we may well covet in our service for any of them our Master's commendation "Ye have done it unto me."

The need of reform is not confined to the employer only; many an employee seems to have forgotten that the employer has claims on the thoughtfulness and consideration of his helpers. When bodies are overwheeled and minds inactive because of the night after night dissipation on the part of the salesmen, business suffers, and the employer is robbed of the efficient service which might have been rendered.

Nor must we forget that to be right with man means we must get right with God. The best moral reform is that which springs from a life to which Christ has come with His "thy sins be forgiven." Wherever that forgiving power really comes into a heart, life is beautified and ennobled, and secondary and material benefits surely follow in the train.

SOME RULES FOR LIFE.

1. Start every day with a prayer that in all emergencies you may show your Christian principles. This step is the greatest bracer for good in all the world of helps, for it puts divinity into our purposes and insures divine suggestion within, and aiding providences without.

2. "Lay down a rule to try to be of distinct Christian service to every one you meet."

3. "Determine to go to no place, nor consent to associations which would demean you in the eyes of the most estimable people you know, or bring sorrow to your mother, who are likely to cherish noble ideals and to abhor anything which is contaminating.

4. Enter into no game, tell no story, do no act which would be interpreted as indicating a playful familiarity with what in any sense is unclean, or beneath the dignity of a considerate gentleman or lady.

5. Have no part whatever in furthering the use of intoxicants in anybody's home or in society anywhere. Christians must set themselves like a flint against what does such harm in homes, the nation, the Church.

6. If a society amusement is to you of a doubtful propriety, take your stand about it on what you are sure is the safe side. If your conscience never changes from that, you will be right about it, at least as far as you as an individual are concerned.

7. Wherever you are asked to go, whatever to join in, say to yourself: "I wonder if Christ would like to see me there, or be my guest and enter with us into what we plan to do." If you follow the conscientious reply to this personal soliloquy, really a prayer to him, you will have Christ with you.

8. If you are a professed follower of Christ, do nothing in social life which would compromise that committal you have made to him and his Church discipleship far or near. "In all things showing thyself a pattern, that he that is of the contrary part may be ashamed, having no evil thing to say of you." And such patterns among the young are the most inspiring social sights in any place where friends are assembled.

HE WILL KEEP THEE.

He will keep thee as the apple of His eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken.

Lest any hurt thee, He will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places whither thou goest.

He will keep thee in the way, and bring thee into the place which he has prepared.

He will keep that which thou hast committed to Him.

"If you cannot cross the ocean,

And the heathen lands explore,

You may find the heathen nearer

"You may find them at your door."

Life and Work.

THE PRICE THEREOF.

By Evelyn Orchard, in The British Weekly.

In a small house in a mean street in the northwest of London two middle-aged women rose one morning to the duties of the new day. That it might contain anything new for them did not enter their heads, so long had the grey routine of their lives been carried on.

Their name was Furnival, and they were the daughters of a small solicitor who, at his death, had left them totally unprovided for. Emily, the elder, had been partially trained as a teacher, and, through the influence of a friend who was on most of the educational committees of the County Council, had obtained some teaching at the time when she needed it most.

So conscientiously and efficiently had she performed her duties that the post, intended to be merely temporary, had been secured to her at the modest salary of forty-five pounds a year.

The younger sister, Florence, looked after a small trimming shop in the Kentish Town-road, the proprietrix of which had opened a more ambitious venture in a fashionable part of the town. But, thanks to Florence Furnival's conscientious effort, the profit from the smaller emporium had continued steady, and it had therefore been kept on.

For her long day, lasting from nine o'clock in the morning till eight at night, without a single break, her meals being prepared and eaten in the back shop, Florence Furnival received the handsome sum of fifteen shillings per week. But, joined to her sister's earnings, the sum was sufficient for them to live upon, and they were grateful, knowing full well that there were thousands of refined and willing women in London who would have thanked God for their chance.

The sisters rose punctually every morning at seven o'clock, and in long overalls, with handkerchief dusters tied over their heads, they performed all the household duties of their little flat, and ate their breakfast, and left everything ready for the evening.

To save money and simplify existence, it was Emily's habit to walk from her school, a mile distant, on fine days to eat her dinner with Florence in the little room behind the shop. The walk did her good, and had doubtless given her that glow of colour in her face which was conspicuously absent from her sister's.

How often they thanked God for Sundays! which meant a long morning's rest, and a

walk in the country after church; and if their lives were very grey and uneventful, at least they were freed from the more acute forms of sordid anxiety.

They had few friends, and received very few letters. They did not welcome letters, having learned to associate them with anxieties and worries.

One Saturday morning in February, it was, when Emily was partially free, one was delivered at Marcham-street which threw them into a flutter. It was addressed to Miss Furnival, and Emily opened it with fingers that shook a little, while Florence peered anxiously, even excitedly, over her shoulder.

It was not an educated hand, nor was the letter well expressed. But it was of vast importance.

118 Russell-square, W.C.

"Dear Madam,—I am nursing Mr. Herbert Furnival here, and I am writing at his request to ask you to come at once to see him. He is ill, and though he thinks he will recover, he won't. I say on my own account that if you wish to see your brother in life, you'd better come as soon after you get this as possible.—Yours truly,

"LUCY BRAND."

The sisters looked at one another, visibly excited.

"What can we do?" asked Florrie breathlessly. "You will have to go, Emily; I couldn't possibly leave the shop."

"Don't you think you might leave the errand-girl in charge for just an hour?" suggested Emily. "We can take a cab. The circumstances justify it. Let us get ready and go at once."

Within an hour they might have been seen getting into a hansom in front of Kentish Town-road Station, and were quickly borne to the great house in Russell-square, where their only brother had lived for years, practically ignoring their existence. They supposed him to be a successful man, since he was able to inhabit so large a house. It had been left to him by his partner, and he had now lived in it alone for nine years.

What was the cause of this strange breach in a small family, that in the ordinary course of events might have been expected to hang together. Simply this: Herbert Furnival had the miser's instinct, and greatly feared that his sisters would become a permanent drag upon him. So he had made it clear at a very early stage in his business life that he had nothing to spare for them.

They had troubled him very little, but had carried themselves with much dignity; only on one occasion, being in great fear of debt,

had they appealed to him. But that was not an experience they cared to repeat. They seldom spoke about him now; years had passed since they had met face to face.

They had never even been inside the door of the Russel-square house, and they felt a little awed that morning when they stepped across the threshold into the wide, gloomy hall, where they were received by a cross-eyed man-servant, of shabby aspect and doubtful courtesy, and bidden sit down while he called the nurse.

She came tripping down the stairs presently, her white uniform making a bit of brightness in the gloomy atmosphere. "You are the Miss Furnivals," she said, nodding brightly. "Come up now, will you? He has just had something, and is ready for you. He is expecting you. I told him I thought you'd be sure to come early. But he said it would serve him right if you did not come at all."

The sisters looked askance at one another, rather shocked at this open statement on the part of a stranger. But the nurse spoke in the matter-of-fact manner of one who goes behind the scenes every day of her life, and is seldom astonished by anything she discovers there.

They followed her up the wide stairs, and when she was about to open the door, she touched her lips with her finger.

"You won't speak much, for he has very little strength."

The room into which they were ushered was large and lofty, sparsely furnished, and, except for the cheerful fire, rather devoid of comforts.

The bed was a huge affair, with four carved posts, and faded chintz curtains, pulled well back, however, so that a faint gleam of spring sunshine touched the coverlet and the wasted hands of the tall, gaunt figure sitting up. The gleam did not touch his face, which looked grey there in the shadow, and was very thin and large-featured, and not beautiful. His sisters were visibly shocked, they would scarcely have recognized it.

Now, though Emily was the stronger of the two, and generally took the lead in their small affairs, it was Florrie who appeared more at home in that rather desolate sick-room. They stepped forward, and the nurse, seeing at a glance that her patient needed nothing, immediately withdrew herself. She had no curiosity concerning these middle-aged and uninteresting people; and she was glad to escape downstairs for a little gossip with the housekeeper.

"Herbert!" said Florrie, a little breathlessly. "We're very sorry to see you ill. Why didn't you let us know before, so that we might have come to help nurse you? We should have been glad to do any little thing, though we have met so seldom in the last years."

"Seven years next June since you sent me

your doctor's bill, and I sent you a cheque and a letter. I remember that letter yet. It was harsh, but it served its purpose," said Herbert Furnival, in an odd, quiet level voice.

The sisters looked distressed. They had no wish to remember that letter, which had stabbed them to the heart. They had only asked a little assistance at a time when they were pressed for money, and had there and then set themselves to pay it back. It had been paid back, and every little instalment had been accepted and briefly acknowledged; surely the most extraordinary transaction that had ever taken place between a brother and two sisters, who had never had any quarrel in the accepted sense of the word.

"Don't let us talk about that, Herbert," said Emily, her voice quite gentle, in spite of the sting of memory. "Tell us, has everything been done that can be done for you? It is not a time to save money when there is serious illness; that was why we had several doctors when Florrie was so ill. I hope you have had the very best advice?"

"I've had all that's necessary. What do they know, anyway, the best of 'em groping in the dark, most of the time, as I told Goldings last night. No, my time's come, and I want to tell you two things: I'm sorry I've behaved as I did. I haven't had anything out of it. I've never had a day's real happiness.

"You've been poor, but you've had the best of it. I set myself out to make money, and I have made it, but I've paid the price. There always is a price, Goldings says, to pay for everything. It was happiness he was after, and he had it for a spell, and now he has paid. She's dead, and there isn't any other woman in the world for him, though it's chockfull of 'em. So you see, everywhere there is the price to pay."

It was a drear doctrine which sank uncomfortably into the minds of these two simple women, and made them look rather pitifully at one another. The same thought was in both their minds, the same desire to administer some crumb of comfort, to speak even of the future life in which they had preserved their belief, but the hard gleam of their brother's eye held them quiet.

"I'm not an old man. I might reasonably have looked for another ten years of life, but the machinery got out of gear. I sent for you to-day because it is better to tell you I've left you everything. The house is freehold, and I'd like you to live in it, and, if possible, bring young people about you.

"There will be a sufficient income to enable you to live in it, even if you spend at the rate of two thousand a year. That is how you must live. Find out the way to spend it. Give it to the people who need it, and fill the house.

"Women like you will be happy doing that sort of thing, and whenever you want to

hesitate or to count the cost, just tell yourselves it has been paid, and the soul of a miserable old man that never had a day's happiness under its roof may get a little peace through what you will do after him. His money has never been of the smallest use to him."

From Florrie's lips broke a sudden wail about the might-have-been.

"Oh, Herbert, if only you had thought like this before, how happy we might all have been!"

"Yes," he said grimly. "That's true, but then the price wouldn't have been paid. The money would never have been gathered. No; things have just to be a certain way in this life, and fools have to bring their folly to a head. Go away now; I'm tired. Goldings and Clarence Brook, the lawyer, are the executors; they'll keep you right. Send for your things, and stop here. I'd like to feel that you are in the house."

They had no alternative but to obey, and they stole from the room with bated breath, all their nerves unstrung, their whole outlook upon life changed. They paid many visits to the sickroom in the next twenty-four hours, but almost immediately after the first interview, Herbert Furnival sank into unconsciousness, from which he never awakened. In the grey dawn of another morning he slipped quietly away from the world of men and things, leaving behind his life of poor achievement and wasted opportunity.

He left behind two custodians, who regarded wealth from a different standpoint, and who immediately set themselves to fulfil to the very letter the charge he had given them to keep. It was work after their own hearts; they grew young again disbursing their brother's money, relieving need wherever they found it, and taking pains to come in contact with those whom they might benefit.

Sometimes they would talk a little together in a low voice about the sad, strange life of that lonely man, which was so entirely a sealed book to them, asking themselves and one another whether his soul had found peace at last, and praying always that a blessing might even yet rest upon the gold for which he had paid the price.

A Brahmin of the Brahmins said:—"My brethren, it were madness to shut our eyes to the fact that a religion which marched from Bethlehem to Rome; and has since dominated all the Western parts of Europe, can be otherwise than a spiritual power; it has come to stay with us, and repeat in our land its victories. We must face this new religion; who would not wish to do so in the presence of its peerless Founder, the Christ?"

ONE PLACE OF REST.

The late Lord Cairns, one of the ablest Lord Chancellors of England, in an address to working men, opened his heart and spoke of his comfort in Christ, in the following words:—

"As I am a stranger among you, I do not know that I have any right to intrude my opinion. All I can do is to tell you how this question affects me personally. If I could take you to my home you would think it a luxurious one, and the food on my table abundant. You would say that with all this I ought to be a happy man.

"I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. His Spirit reveals to me that all this peace is only the beginning of joy which is to last throughout eternity.

"Suppose it were possible for someone to convince me that this happiness was altogether a delusion on my part, my home would give me little repose, and food would often remain upon the table untasted. I should wake in the morning with the feeling that it was scarcely worth while to get up, so little would there be to live for. The sun might rise, or it might not; all would be dark to me.

"You see, my friends, I could not honestly advise you to do which some of you say you wish to do—to live without God in the world—when all the time, for myself, my heart is crying out, 'For without Thee I cannot live.'

"It is a pleasure to me to know that the costly things in my house, which you cannot possibly share with me, are not the things out of which my happiness is made. Were they necessary to happiness, I should often look around with a sigh and wonder why they were given to so few. Had I to leave them all to-morrow and take the humblest of homes, I should carry all my joy with me.

"I rejoice that in my own life what exceeds in value all other things is what I can share with you, for it is within your reach as well as mine. My most earnest desire and prayer for you is that Christ may reveal Himself to you, satisfying, as I know He only can, every desire of your hungry hearts."

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my

DIAMOND CUT DIAMOND.

BY REV. JOHN JAMES MUIR.

I saw the other day in a room at a jeweller's shop a man sitting alone. His one idea was diamonds. He thought about them and worked with them. He worked with them because he thought about them.

He has in his hand a diamond—a rough one. He gazes at it. A boy might pass it among the pebbles on the shore. It does not look wonderful at all, only like a little morsel of glass somewhat rubbed. But the man who thinks about diamonds knows what it will make. It ought to be, and in his hands it will be, a brilliant. A brilliant has sixty-four facets, and is the best of all diamonds.

Here is another diamond in the rough. The man determines that it will make a rose; that is another kind of diamond, also very beautiful.

But how are these to be cut? A diamond is so hard that nothing but a diamond will cut it. The work can only be done by another diamond. And so the man who has the idea of what the diamond is to be, takes a metal cup with a stalk, like a large acorn cup, and he fills the cup with solder and melts the solder, and puts with his own fingers the diamond into the melted solder, and brings the soft solder with his finger and thumb up about the diamond, till, when the solder sets, it holds it firmly just in the way he wants it to be held.

Then he does the same with another diamond, and fixes the two metal acorns (each with a rough diamond) into a wooden handle, and he takes one handle in one hand, and the other handle in the other hand, and he carefully but firmly works the one diamond against the other. Each one cuts the other. Each one grinds down the other and begins to prepare one of the lovely facets that is to be.

When enough has been done at that facet, the man takes each acorn cup and puts it into a flame, and when the solder is melted again with his bare fingers he moves the diamond and draws up the soft solder round it till, when the solder cools, it is in the very position he knows it should take for cutting the next facet.

Then he does the same thing with the other acorn cup and the other diamond. I was amazed at the man calmly putting his fingers into the molten solder, and I asked him if his fingers were not burnt. He said, "My fingers are burnt through and through."

Then, after all the facets have been cut, they must be polished. This is still done under the same eye and guided by the same hand—the eye and the hand of a man who knows diamonds, and thinks about them. And it is done practically in the same way, only now a rapidly revolving wheel is used,

and on this wheel the diamonds are polished, not against another diamond, but with the dust of many diamonds mixed with oil.

Think now of The Great "Artist in Diamonds." Whose eye sees us in the dust? Whose heart loves us? Who knows what we ought to be? Whose grace and skill undertakes to make us what we ought to be? Many people never think of God in any true way at all. Though they are told He is a Father, and loves, they do not believe it. Love brings joy, and it brings pain. They do not think that God has an ideal for them, that He is glad, that He is grieved.

It takes a long time to cut a diamond, and it takes a long time generally to make a Christian. A man's circumstances, which hold him often very hard, are like the solder to the diamond. God has chosen and moulded these or permitted them. One Christian does as much for another Christian as that other does for him. A minister gets as much good from his people as his people get from him. Our work and blessing are absolutely mutual.

And the fires, and the hard restraints and difficult circumstances that will not yield. Has God less to do with them than the diamond cutter with the solder and the polishing wheel? And is God not with us all the time? Does His hand not mould and hold? Does His heart not plan? Does His eye not watch the whole process? And does He not feel? Is He not with us in the fires as the mysterious Fourth was with the three Hebrew children in the furnace? And it takes long. Be patient. It takes long to cut and polish a diamond, longer still to make a Christian. I am not sure that it will ever be done. I don't think we shall ever wish the process to be ended when we come to take the Mind of God about ourselves. I rather think that what we call the end will only be when we are so far complete that we want nothing but God's will, that is, Christ's likeness. That will certainly be in what we call heaven. And wherever it is, it certainly will be itself heaven. Meantime, in or out of the fire, we are never out of the hands of the Artist.—Messenger for the Children.

THE SAVIOUR HE NEEDED.

It is said that once, in a company of literary gentlemen, Daniel Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, and added, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him, he would be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

WHY THE MINISTER DIDN'T RESIGN.

Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishoners as they filed into the church for the Sabbath morning service. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad isles to their cushioned pews. He could feel their icy reserve, and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through that shell of proud self-esteem?

Of one thing he felt certain: he had been a failure. He would give place to an abler or a more consecrated man. The church was large, and so was the salary, but he would give them up and seek some tiny corner in the Master's vineyard, where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked over the familiar faces, he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed: "Had they, too, turned back?" His hand closed tightly around his resignation, and he arose to his feet.

As he stepped forward, about to speak, the door at the foot of the center aisle swung noiselessly open, and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple, as he walked quietly down the aisle was a stranger, a lad about the same age who looked curiously about the noble building as one unused to such surroundings.

At the moment two more boys came quickly in at the side door, and the minister recognized one of them, Richard Wright. The lad with him was a stranger also, a cripple, who walked with a crutch. Before they were seated, the center door opened again, and the third of the missing trio, Robert Fleeting, escorted a third stranger to a pleasant pew. The minister put his resignation in his pocket.

People remarked after the service on the depth of feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sabbath morning, the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was

repeated, but with one variation. When Thomas Whipple entered the church, he escorted not only another lad, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the broad, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guests to his father's pew, near the front of the church, the pew of the Hon. Richard Whipple. His wife smiled cordially and made room for them. The Hon. Richard Whipple looked a trifle disconcerted, but made no comment.

The minister left the pulpit at the close of the service, and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face, and a tear trickled down her wasted cheeks.

"It's the first time I've been in a church for ten years," she said, "but, please God, I'm coming every Sabbath now, if I'm spared. And, best of all, my Walter is coming, too. And I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought to view.

"An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sabbath-school session, the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked; "don't you think you owe your pastor an explanation? At least won't you let him into the secret?"

"Well, sir," replied Thomas with a slightly embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work that we could do for the Master. We got together and decided"—

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get-One-Club,' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we have done right, sir?"

Rev. Theodore Sherman went home and burned his resignation.—Archibald McDonald, in Michigan Christian Advocate.

ONE SECRET OF A HAPPY LIFE.**The Wise Choice of a Vocation.**

BY THE REV. NORMAN MACLEAN.

(In the Church of Scotland Magazine).

It is a sad result of much of the education of to-day, that there has grown up among men a sense of dissatisfaction with the great processes on which the whole life and activities of the world ultimately depend. The craving for excitement, for the so-called betterment which consists in getting through life with unsoiled hands, drives men away from the great work of tilling the soil, of sowing and reaping, on which the race will never cease to be dependent.

When all is said it remains that the greatest of all vocations is that which lies in the open fields and which supplies food for men. To that vocation man was called by stern necessity at the first, to it he is still called by the same necessity.

But men have been so educated that they seek in ever-increasing numbers to escape from it. They prefer the excitement of the city and the fœtid air of city closes to the work of the fields and the fresh air of heaven.

And what a poor choice is theirs? They wish to get through life with clean hands; but soiled hands do not mean a soiled soul. They crave the excitements of city life. But what are these compared to the pure joy of watching the great process of nature, of drinking in the peace which sleepeth among the hills? In no vacation is there such an opportunity of happiness as in that which summons men to work in the fields, when they have learned to love the sights and the sounds of the open air.

Often on the slopes of the hills, at whose base a great city rolls its restless tide of human life, I have stood to watch a ploughman driving straight his long furrow, or resting at the furrow end talking to his well-groomed team, while the fresh air blew on his face, and the sun was throwing around him a mantle of loveliness, and I have contrasted his chances of happiness with those others in the city, a little space away—clerks toiling in offices, shopmen in airless warehouses, lawyers waiting for clients that never come, and all the pale-faced men and women who have been lured by a phantom to the stony streets—and I felt that there could not be a doubt regarding the matter.

This man's work lay in the open; the strong warm blood ran in his veins. he was master of a team that obeyed his will; he might be, if his education had not deadened him, a lover of nature; he could watch for the coming of the birds and the first white flashing of the swallows' wings.

When the day's work was done, he could read a good book and commune with the spirit of the ages; his children were strong and sturdy round his knees. A vocation such as that—men ought to love it and be very loath to leave it.

If our eyes were opened to the wonder of the opening bud and the glory of the sward growing green, and the majesty of clouds sweeping across the sky in endless procession, men who were brought up amid the cheerful sights and sounds of country life would hesitate long ere they chose a vocation which meant for them the treading of noise-filled streets.

There is nothing men need to realise more than the dignity of manual toil. Christendom ever forgets that Jesus Christ was a carpenter, and that while He toiled, shaping the rude plough, nature spoke to Him its secrets, and became for Him the diaphanous veil of God.

It is seldom or never among those whose lives are spent in manual labour that the tragedy of a life spent in the wrong vocation manifests itself. That tragedy is to be found among those who have without the requisite gifts, chosen a learned profession.

It has doubtless been a popular theme for the sentimentalist to muse over the men of rare gifts who have been doomed to menial tasks—the mute inglorious Miltons. But these never occur. If the fire burns within, nothing can quench its flame. If the inward vision be there, labour does not dim it.

But it is otherwise with those who find themselves in a vocation for which their gifts are not sufficient. Through vain ambitions they have come to an office for the duties of which they are not fitted.

It can but rarely happen that Pegasus is harnessed to the plough; it very often happens that a man meant to drive a plough is set to drive the car of Pegasus. And that is tragedy. To have to preach when one has not the mental or spiritual gifts a preacher needs, and watch the weary hearers dwindle week by week; to be a doctor and lack the quickness of brain, the touch of skill, the heart of sympathy which alone will bring patients to the door; to be a lawyer without the knowledge of laws and life which will secure the trust of clients; or to be a writer without that nameless gift which will secure readers, vainly striving to make the world listen to the output of a commonplace brain—it is these, and men such as these, who taste the bitterness of life. The empty, unoccupied plains were calling to them; they might have enriched the world by adding to its wheatfields and its stores of food. For that they were gifted with strength of muscle and sinew. And they chose this. It was

an "honourable profession!" And they are idlers and useless. "Each man may discern for himself what the great Artificer meant him to be, and the goal towards which the forces of life are directing him. Is the spirit of adventure strong in him—then let him go forth and possess the unoccupied lands; does the sight of human pain waken his sympathy, and has he got the power of understanding the hidden things—then let him be a doctor; and does the realm of the Unseen become real to him, and the sense of the wealth of the comforting of God for the sorrows of men, and has he the power of reasoning, the faculty of vision and the gift of speech—then he can become a preacher.

- Nature makes no secret of the road she means men to follow. She punishes those alone who leave the roads which she means them to take.

What the way is does not matter very much. What really matters is the spirit in which we go on our appointed way. For every man life has nothing better to offer than this—the opportunity of loving service. And that opportunity of loving service is found in every vocation.

In every task there is the open door into the Infinite—

"Honour and shame from no condition rise;
Act well your part, there all the honour lies."

VICARIOUS ATONEMENT.

A vicarious act is that by which one person does something for, or in the place of, another person. To atone for an action of any sort is to make amends for, or pay the penalty of, that action. A vicarious atonement, therefore, is when one person makes amends for, or pays the penalty of, some other person's action.

Everyday human life is filled with acts of vicarious atonement. Whether justifiable or not, they are there, as one of the great and ever-present facts of the world in which we live. You cannot pick up a newspaper without seeing the record, repeated somewhere daily, of human life voluntarily sacrificed, often unto death, for another life.

This is done constantly, not in the name of religion, nor even by those who profess belief in the Christian religion, but in response to demands made upon human nature by helplessness. The same principle is seen in the animal world; a father or mother of the brute creation will unhesitatingly lay down life to save the offspring.

And in lesser ways the principle whereby the worthier serves the unworthy, the strong the weak, the able the helpless,

the deserving the undeserving, is such an ingrained and ceaseless fact and force in the world that life would not be tolerable twenty-four hours longer for any of us, if we had to lose it out of the world.

No man living would dare to say that he has never at any time been treated better than he deserved, or that no one has ever suffered in his behalf, or that he would now be willing to live for the rest of his life on the basis of receiving only his strict deserts and nothing more. If, indeed, there are any souls so mistaken as to think they could, it would take only a few hours of life from which all vicarious atonement was eliminated to let in the light.

From the standpoint of human life, therefore, vicarious atonement is imperative and is universally accepted. It is "justified" because it is needed—just as light, and air, and food are justified.

What is "justice," anyway? It is rightness, and it springs solely from the source of all right, or good, which is God himself. God made humanity, and established laws for humanity. There is no line between human justice and divine justice. If human justice differs from divine justice it ceases to be justice at all.

If by "human justice" one means a sin-perversed, self-centered notion that no one ever ought to receive more than he "deserves," it is only a waste of time to try to square anything worth while with that.

Fortunately for all of us, God seems to think chiefly of the *needs* of the world in all that he does. His laws are directed toward the meeting of our needs, and he abundantly justifies his laws by our needs. We need a Saviour. We are bankrupts, utterly unable to pay the debts of our own incurring. God says: "The need of my children is so overwhelming that I am justified in doing my uttermost to meet those needs," and he offers himself in his Son as payment of the debt. Justifiable? If God counts it so, who else is entitled to question it?—S. S. Times.

Our past life is not past; it lives in at least two ways: in the character we have formed and the influence we have exerted. All life is a springtime of sowing; "in due season we shall reap." Heaven lies hidden in our daily deed, even as the oak with all its centuries of growth and all its summer glory sleeps in the acorn cup.—Selected.

Jeroboam is chiefly known as the man "who made Israel to sin." The responsibilities of leadership are very great. They that turn many to righteousness shall shine as the stars forever and ever, but he who does evil and teaches men so is doubly condemned.

THE PLAIN MAN AND THE BIBLE.

BY JOHN DOUGLAS ADAM.

I believe it is quite fair to say that a very large number of men in our churches do not systematically read the Bible—in fact rarely ever read it. They take the Bible for granted, and put it upon the shelf of honored neglect.

The first step toward a new relation to the Bible would be an honest and frank confession of neglect. It would help many to realize vividly where they stand in regard to the book.

What is the reason of neglect on the part of the average man? In the lives of very many there is no place for it. The day is too short to give the Bible a chance. In plain English, it is not considered to be of sufficient importance to command a place in the daily routine.

Other things have changed the taste for it. A surfeit of light reading has spoiled the appetite. It is a law recognized everywhere that a taste for one thing can quickly kill the taste for another thing. The sense of conscious need for the Bible dies out as the result of habits which have killed it.

There are those, however, who do not read the Bible because they have not been able to establish an intelligent point of contact with it. They have not kept long enough at it in order really to get acquainted with it.

But is there a special obligation laid upon the average man to read the Bible? I think so. Is the Bible wholly different from other books in this respect? I believe it is. Why?

Because it answers elemental human needs as no other book answers them. There are cravings in the human soul for light upon God, upon the nature and mission of human life, upon forgiveness, and upon the availability of divine help. These pressing questions are answered in the Bible with a finality that indicates divine inspiration, and this is proved by experience.

The life in the book pours power into the character. This is the testimony of generations of the best kind of people. And when that is so, there is an obligation laid upon us to read the Bible, that we may be at our best in daily life.

The Bible is a means of endowing personality, day by day, with moral power, so that if a man goes to his work after reading it in the right way, he goes with a finer equipment for the emergencies of the day than if he had read only his morning newspaper. And this is the reason why I urge him to

become acquainted with it. It is not because the mere act of reading is in itself of high religious value, but because the reading may lead to personal enrichment for the service of others.

But how shall the average man get something of present, practical value for the day's work out of the Bible? He must give some little time to the book. He may have to get up fifteen or twenty minutes earlier than usual to-morrow morning, and he may have to make this resolution in cold blood. It calls for a definite act of the will; it needs some courage.

Let him open the Bible at, say the first chapter of St. John's gospel. Let him read a dozen verses. Let him read them slowly, for it is not the mere reading of the words that is of great importance; it is the listening to the voice of the Spirit of God while one reads the words. This demands a certain leisureliness in reading. Let him try to take one verse away with him, endeavoring to memorize it. That verse may become the home to which his thought returns from time to time during the day.

Suggestions will be whispered in the mind that the mail has arrived, that the newspaper is waiting for attention, and it calls for considerable manliness to maintain the attitude of fidelity to the Word of God. Most people can keep up this study for a fortnight; to keep at it for fifty-two weeks in the year calls for self-denial.

But when it is done, the habit will steady the mind, will bring one into touch with spiritual power, will capitalize character against moral exhaustion, temptation, and discouragement. It will set the standard as to what one shall read in his morning paper. Some things will be passed over instinctively, as unworthy. For the whole tone of the character has been raised, made more masculine, ready with renewed poise for the tasks of the day.—The Continent.

CULTIVATE THE HEART.

We could do with more heart culture in the schools of the country. Children who are educated in kindness and thoughtfulness are rarely found in the criminal class. The love of animals, birds and nature furnishes the mind with a safeguard against many of the ills of life and imparts a culture and courtesy that elevate and ennoble character. Mothers and teachers should seek to interest the children in this branch of instruction, as it means much in the later life of the young people.—J. J. Kelso, Toronto.

The Children's Record.

A BOY WHO "STOOD BY."

A Story from Labrador.

By Sir Wilfrid T. Grenfell, M.D.

I knew a boy last fall, a boy of about fifteen. He was one of a family of five. His mother was dead; his father had had a bad fishing and hunting season; they were on the verge of starvation.

The boy had no possible means of helping his father and little brothers and sisters. He begged the Doctor—who is serving as a volunteer, paying his own way like others on the coast—he asked the Doctor if he would not allow him to be his dog driver last winter. He was rather young, but his keenness and earnestness made the Doctor yield at last and he took the boy.

They made a good northern trip, had changed their dogs and driven the last two hundred miles with new dogs, and had just taken up their own dogs to go south; they had a big neck to cross, the distance between them and a place of shelter being about fifty miles.

They had only just started when the Doctor decided to give at least one hour in an attempt to get some fresh meat for both men and dogs, as some deer had just crossed the trail. Telling the boy to stand by the teams, the three men started off, one of the Doctor's companions being a guide who had been two or three years up the coast and who said he knew the way.

The three men lost their way, a blizzard came on, and the men wandered in circles and kept coming back near their starting-point. The blizzard kept up all night; they sat down and made a fire, but had neither food nor covering.

The next day was the same; they wandered round and round all day long, their boots had been partly eaten, they had grilled and chewed their gloves, and at night again sat down, wet and discouraged—no nearer to getting back to the teams.

However, they now started due south, hoping to strike an inlet and then by following the northern bank of it to find a little village they knew to be there. They walked all night, and as morning broke they could see away in the distance the smoke from a tiny cottage. They made for that cottage and reached it, utterly played out.

The first thing they did was naturally to ask whether any news had come of the boy—as he was only a boy of fifteen and able to do very little. No word had been received.

A party was quickly organized to go back, the Doctor telling them where the boy had been left. They fully expected that either the dogs had turned on him or that he would naturally get on the sled and let the dogs go, for they could at least find for themselves the habitation they had last left.

They little expected to find the boy, yet as they drew near the place, they saw some black dots on the snow. When they reached the spot, there was the boy "standing by" the two komatiks, walking up and down for the third day.

IMITATING THE MISSIONARY.

The natives of Africa are naturally imitative. The boys in the mission school can mimic one another so perfectly that it is easy to tell whom they are imitating. When white people come among them, the African's first desire is to wear foreign clothes, which they regard as mere ornaments. The results are very funny and often injurious to health.

One man may be dressed solely in the crown or the brim of a hat, another wears a pair of cast-off shoes, or perhaps one shoe while his friend wears the other. But the most comical sight of all is a tall chief dressed in a pink or blue "Mother Hubbard."

They insist on keeping these garments on night and day, wet or dry, says a missionary, and may not take them off till they fall off.

This is serious when it comes to shoes. The feet of the native are shod with natural sole leather—if they were not the bush paths would be impassable for him. But when he puts on shoes, he wears them through mud and water, besides keeping them on at night. The result is that they make his feet tender, besides injuring his health.

If a missionary should throw away a pair of old stockings instead of burning them, very likely somebody would soon appear in the yard wearing them, perhaps on his hands instead of his feet, because they would last longer that way.

These Africans all have a preference for heavy shoes that will make a noise as they walk up the aisle. And above all, they must have shoes with squeaking soles—or, as they say, shoes that "talk."

A story is told of a South Sea islander, who came into church with shoes merrily a-squeak. He walked proudly to the front and removing the shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking shoes."—The Continent.

THE "S. M." BRAND.

"Do you ever have sewing machines to sell, Mr. Gummidge?"

"Sewing machines!" repeated Mr. Gummidge, looking over his spectacles and stopping short in the act of tying up a package. "Is a sewing machine on your list this morning, Sissy?"

"Oh, no!" answered the little girl in her innocent, honest little way. "But I may want to buy one some day. Could you get me one if I ever do?"

"Well! well! Now what in the world does a little girl like you want with a sewing machine?"

"I'll tell you;" then she hesitated. "Mr. Gummidge, can you keep a secret?"

Mr. Gummidge's face twitched. It was a good many years since any one had asked him that question, and it carried him back to the days of his boyhood.

"Why, let me see, Sissy," said he, as he came round to the other side of the counter. "First, you have to wear a coloured ribbon, don't you? Now, wouldn't I look funny with a coloured ribbon in my coat? I think you'll have to wear them both on your little pigtails, one for me and one for yourself!" and giving the "pigtails" a gentle pull he lifted the little girl up and seated her on the top of a big barrel, while he leaned against the counter chewing a bit of straw. "Go on now, Sissy; let's have the secret!"

Susy Mason, for that really was her name, although most people called her Sissy, looked earnestly at the shopkeeper, her blue eyes big as saucers and her face sober and thoughtful.

"You know, Mr. Gummidge, ever since father has been so ill that he couldn't work, mother has been out sewing to make money. Now that father is so much worse, she can't leave him and has to do her sewing at home. Last night, when I was washing the dishes in the kitchen, Mrs. Higgins came in to see mother for a little while, and I couldn't help hearing what they said, for they sat in the sitting room and the door was open. Mother said she didn't know what she was going to do, for she has no sewing machine. You see, when she went to other houses she used the machines there. Mother felt so worried she was crying! So when I went to bed I just prayed that God would give mother a machine. And then I thought and thought what I could do to help. And, O, Mr. Gummidge, you won't mind, will you? but I thought that I'd ask you if, instead of giving me the sugar-stick when I come with my errands, you'd give me the penny! and I'd get you to save the pennies for me until I had enough to buy a machine."

Susy would have been very much surprised if she had known that she was the only little girl in town to whom the shopkeeper ever gave a sugar-stick. She supposed it was the custom to give one to each purchaser. Mr. Gummidge was considered to be a stingy, cross old man. "Old Grumpy," the boys of the town called him, and he knew it, and was glad of it. It pleased him to think that people were afraid of him, and he had a way of saying "Hah! hah!" which reminded boys and girls of Jack the Giant Killer.

But Susy Mason has been brought up in a home where the atmosphere was full of that "perfect love" which "casteth out fear," and it never occurred to her to be afraid of any one. Although a gentle, shy little creature, she loved and trusted everyone, expecting everyone to love and trust her. People generally find what they are looking for, and Susy always found kindness.

"How many sugar-sticks do you suppose you'd have to go without?" asked Mr. Gummidge, after he had blown his nose very hard and wiped his spectacles very carefully.

"Oh, a hundred or two!" sighed Sissy, glancing at the tempting sticks in the glass case.

"All right! Here goes the first penny! Come down to-morrow and we'll talk things over, Sissy, said the shopkeeper, as he dropped a penny into a glass jar and set it upon a high shelf.

"Can your mother spare you for three hours every morning, do you think?" asked Mr. Gummidge when Susy called on him the next day.

"Oh, yes, sir! I don't have much to do at home. After I've washed the dishes and fed the hens and brushed up the kitchen and dusted the sitting room and made the beds I have all the morning to play outdoors."

"Well," said the old man, slowly, "you tell your mother that I want you to go into business with me this summer. I need some one to help me while the folks from the city are here; what with looking after the shop and the post office I'm pretty busy. I can't bear a boy round the shop, but I'd like you to come every morning from nine to twelve o'clock, and tell your mother I'll make it all right with her in the autumn," and the old man winked one eye in the drollest way at the little girl, who danced up and down clapping her hands.

"The first thing you can do is to take one of these pails and go out into my field and pick blackberries. I haven't time to pick them, and I don't want the birds to get them all, except what those boys steal, hah, hah?"

When Susy brought the blackberries to the shop, Mr. Gummidge arranged them in boxes displayed in the window, and placarded "S. M. Berries. Extra fine and fresh."

The summer people coming for their letters were attracted by the sign, and the boxes disappeared rapidly, while a little pile of coins glistened in the glass jar on the high shelf.

"These flowers are so lovely I just had to stop and pick them," said Susy, as she brought in the pail of blackberries one morning. "You don't mind, do you, Mr. Gummidge?"

"Good idea!" chuckled the shopkeeper. "Make them up into bunches, Sissy, while I print a sign."

Soon the window bloomed with the little bouquets arranged in a corner and labelled, "S. M. Wild Flowers. Just picked."

The summer ladies, who love wild flowers but dislike to scratch their hands and soil their fingers gathering the blossoms, went into ecstasies over the dainty bouquets, and the pennies climbed higher each day in the glass jar on the shelf.

"Run for dear life to the hotel with this letter, Sissy! It's important, and you can have the sixpence the man will give you for bringing it. Tell him it's the S. M. Special Delivery, and it's extra quick."

As Sissy ran breathlessly up the steps of the hotel to deliver the letter she was recognized by a lady, who addressed her when she came out on the verandah after doing her errand.

"You're the little errand girl at the post office, arn't you?" she asked. "Do you think the shopkeeper would mind if you stopped to do an errand for me on the way back?"

"Oh, no, ma'am! I'll be glad to do it!"

"Leave this book at the library for me. It's due to-day. Here's a sixpence for doing the errand."

Susy thought of the glass jar, blushed, said thank you, and dropped the coin into her pocket.

"Oh, dear, see what I have done!" said a young lady who was stepping from her carriage to enter the shop just as Susy returned.

"Whatever shall I do?" she said to the friend with her, as she showed the delicate muslin skirt, which she had carelessly caught and torn as she left the carriage.

"My mother could mend it for you, so that it wouldn't show a bit!" exclaimed Susy, and, seated between the two ladies in the lovely carriage, drove away toward her home.

"Sissy," said her mother, after the visitors had gone, "I'll give you half the money from this, for they're your customers, you know. And you can spend the money as you like."

Susy's eyes shone.

So the glass jar on the high shelf soon had shillings and half-crowns shining among their humbler companions.

"Well, little partner, school begins next week, the summer folks are leaving, and the glass jar is so full I can't get the cover on. Let's count up."

The money was separated into piles of pennies, threepennies, sixpences, shillings, and half-crowns with one or two big crown pieces.

Gummidge counted slowly, setting the figures down carefully.

"Five pounds, fourteen shillings and sixpence! Well, now, that is strange! A sewing machine feller was round here yesterday and he agreed to sell me the newest, quietest, best kind of machine for just five pounds, fourteen shillings and sixpence! So there we are, Sissy, a regular S. M. bargain, which, being interpreted, means Susy Mason or Sewing Machine, whichever you like or both! He's coming round in the morning, and said he'd leave it if we had the money."

"I think God must have sent him to you, Mr. Gummidge," said Susy.—Messenger for the Children.

HOW THE SAILORS WERE KEPT.

Some time ago, at a meeting held in a large seaport town, two sailors, when spoken to about salvation, said: "It ain't no use. If we gave up drinking and swearing to-night, we should be as bad as ever to-morrow."

The leader of the meeting took his watch from his pocket and said, "Do you think the maker of this watch should wind it up again?"

"Of course he could, sir," was the answer.

"Well, God is your Maker, and don't you think He could wind you up and keep you going?"

"I never thought of that, sir."

"Come to Him, then, and prove His power. He can put you in working order and keep you going on board ship as well as on land."

They both sought salvation.

Some eight or nine months later when they returned from a voyage and were asked how they got on, they replied, "All right, thank God! We made up our minds that every morning we would kneel down and ask Him to wind us up for the day, and every night we would thank Him for having done it! and He did."

Never think that your temptations will be too strong, or that it is no good for you to try. Remember that "the eternal God is thy refuge, and underneath are the everlasting arms."—Sel.

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped, and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion: "Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, try your hand upon the fourth."

But, lo, the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young, we can cast them out readily, but only divine power can uproot them when they are old."
—Young People's Paper.

"DID I REALLY TALK LIKE THAT?"

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer, according to an exchange. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let liquor get the better of him."

"I was sitting in an uptown restaurant one evening when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment I pulled out my notebook and took a full report of every word he said. It was the usual maudlin talk of a boozy man, and included numerous candid details of the speaker's daily life.

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came tearing to me with his eyes fairly hanging out of their sockets.

"Oh, Jack, he gasped, 'what is this, anyhow?'"

"It is a stenographic report of your monologue at ——'s last evening," I replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolute verbatim report," said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splen-

did. All he needed was to hear himself as others heard him."—Ex.

BOYS AND BOYS.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school house. It was about as bad looking an old horse as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly noisy boys rushed out of the school house.

"Hallo! See that horse! Ho! ho! ho! Who ever saw such a looking thing?"

"As thin as a rail."

"You can count all his ribs."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in another, "how about the lesson last Sunday? Isn't a horse as good as a sparrow? He looks half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Look here, boys; I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs.

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school boys. There are millions and millions like them, only they do not quite realize what a spirit of loving kindness dwells in their hearts.
—"Sunday School Advocate."

SWEET THINGS TO REMEMBER.**By Sidney Dayre.**

"Peter, I want you to run down to the shop for me. Get a tin of baking powder and have it put down to my account."

Mother said it to Peter, and you would scarcely believe that such a few innocent words could have such an effect.

They drew up his forehead into a knot. They twisted his lips into a pout with the corners drawn down.

"O dear! I don't want to go to the shop. I want to go down to the brook. Me and Ted's building a dam."

Mother looked a little sorry as she said

"Well, if you feel like that about it," I will find someone else. I can wait until Elsie comes home."

Peter went out of sight, still carrying the frown. But half an hour later he came back carrying the baking powder instead of the frown and pout.

"Here it is, mother. And p'r'aps I'll go willingly next time."

He ran away, scarcely waiting for mother's kiss. But toward night when the small boy came to the porch where mother and the others were sitting, she said to him:

"Why did you change your mind about doing my errand this morning, dear?"

"Oh!" Peter wriggled a little as she drew him to her lap, "I—remembered how I'd think about it when I went to bed. And when I woke up in the night."

Peter was not always very strong, and sometimes had a wakeful time in the night. Perhaps it was the quiet of the pleasant summer evening that led him on to say.

"Then I begin to think. And if I've done anything mean and horrid in the day I think of that. And I'm sorry. And I wish I hadn't. And I think next time I won't. So, when I didn't want to go to the shop one bit this morning I thought I would think of it in the night. Sometimes I don't think. Sometimes I won't think. Then—well, it's dreadful in the night. If I haven't obeyed mother, or been mean to Lizzie, or anything, it all comes back."

"But," after a short pause, the little voice went on, "if I've done nice things it's so good to think of them. I wonder," after another short pause, "if big people think like that in the night?"

"Oh, they do, dear," said mother.

Grandmother gave the little shake of the head which all knew meant that she was thinking very earnestly.

"Yes, yes, my dears. And the older they

grow the more they feel it. For they have more and more of the wakeful hours. And more and more of a crowding of things that have taken place all through the years. Many will be forgotten, but, oh, so many will come up to make you, as Peter says, wish you hadn't, if it was the wrong thing, or so thankfully rejoice over it if it was the right thing.

"Yes, my boy," she held his hand as he had come to wish her good-night, "don't forget that in all the days of your life you will be laying up things for the night—to make your waking hours sweet, or to cause you to toss with the misery of regret. Begin now, my dear, to lay up the sweet things."

"I'll remember what you say, grandma," said Peter. "Because," he added, looking back, "it's so good, good, good to have the sweet things come to smile at you in the dark and quiet."—The English Presbyterian Messenger.

GOOD BREEDING THAT TELLS.

Recently a lady entered the post office in a city and approached the money order window. The clerk within told the story later. "I intuitively formed an ill opinion of her, as she came in noisily and was dressed somewhat loudly, it seemed. Glancing again, I recognized her as a member of a troupe then billed to show in the city that week.

An old, gray-haired laborer, with his dinner pail in his hand, was just ahead of her. He stepped back, removing his battered old cap.

"Madam, did ye want to git hyar?"

"When you are through," she responded pleasantly.

"He shuffled aside, however, and remarked: 'Takes me a long time, madam; I can't hardly write, nohow.'

"Thank you; and when I am through, if I can be of any assistance to you, I'll gladly do so,' she said as she stepped up to the window.

"Then, after procuring her own money order, she turned to the old man, waiting, and at his dictation wrote his money order.

"I came very near begging the woman's pardon for forming the nasty ill opinion of her that I had at first sight. For, I tell you, a woman who'd stop in a busy postoffice, in all that jam and rush, and help a common, ragged old laborer whom she never saw before, is fine, and no mistake. I just wanted to shake hands with her right there. After all, good breeding will reveal itself, regardless of time or environments, if occasion requires it."—Kind Words.

THE FORTY FAMOUS WRESTLERS.

It was in the third century, an old church history tells us, that a legion of Roman troops lay encamped in the dead of winter on the shores of an Armenian lake.

The sun had gone down and night was falling when the soldiers were drawn up in line to hear the imperial edict ordering all men in every place on pain of death to pour a libation before the image of the Emperor, in token that they acknowledged the ancient gods of Rome.

It was a strange scene, the flaring torches, the ranks of men with set, stern faces, the officers standing near the rude altar, the ensigns of Rome fluttering in the bitter wind, and beyond the dark and terrible lake on which, if any refused to obey, he would be sent naked to meet his death in the long winter night.

One by one the soldiers filed past the image of the Cæsar and poured out the libation.

But now a soldier, young, stalwart, straight, stepped out of the line and with high uplifted face said: "I own no allegiance before that to my Master, Christ," and stood aside. The line filed past, and another and another stepped out, until there stood together forty soldiers so strong, so daring in every deed of courage or feat of arms that they were called by their comrades the "Forty Famous Wrestlers."

The Roman general stood aghast. "What is this?" he cried. "Do you understand what awaits you there?" and he pointed to the lake. "A dreadful death to wander there the long night through because you will not pour a few drops of wine before the image of the Cæsar. You need not believe in the gods of Rome. I do not believe in them myself—but surely your Christ does not require this of you, and do you think I am going to lose my forty best soldiers for such a whim? To-morrow at evening the ranks will form again. If you obey—well; if not—the frozen lake. Throw not your lives away."

They were young, the forty wrestlers, and life was sweet. Each heart held the thought of home, a little home 'mid clustering vines and olive trees, where father, mother, wife and children waited for them. Life was sweet, and death upon the lake was cruel, and the pouring of the libation a little thing. Would the Christ care?

The short winter day was drawing to a close as the legion formed in line. Again the torches flared and the eagles of Rome looked down upon the solemn scene. No word was spoken as the soldiers filed silently past, pouring the libation. But when

the first wrestler's turn came, he stepped quietly out, and the light upon his face was not that of the fitful torches, but the light of the other world. Taking off his helmet, he laid it at the feet of the general, with his sword and his spear and shield. On them he laid his cloak, his tunic and his warm, close-fitting undergarment, then turned to the lake, singing in a clear, sweet voice as he went to his death:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

The second followed, and his comrades, dumb with wonder, watched him lay down the arms he had so gallantly borne, lay down his garments and his life, and go on the dark and gloomy lake of death singing, too:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

Another and another followed till all the forty soldiers were out upon the lake and forty voices had taken up the triumph song.

Slowly the night wore on, and the guard in the house on the bank, where warmth, clothing, food and drink were waiting for any who might turn back, heard the song grow fainter and more faint as one by one the voices failed. At last, just at dawn, one wrestler came creeping back, but even as he lifted his hand to deny his Lord, he fell lifeless. Then the guard, who could not bear that that deathless band should be broken, took off his helmet, and laying down his shield and spear and garments, went out to join them, singing exultantly:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

It happened many hundreds of years ago, and yet that triumph song rings down to us across the centuries as clear and sweet as it did upon the ears of their Roman comrades that awful night.

You hear it, don't you, boys, that song so steadfast, so loyal, so loving, and your hearts thrill at the courage that dared it? "But things like that don't happen now," you say, "and there's no chance for a boy to do a deed like that." And yet, if you have the hero's spirit, some day the hero's chance will be yours, too.

Already the voices of the world are calling you to its service and its rewards of fame, wealth, power, pleasure, and you may not even ever have heard that other

voice calling you to a life of service in the ministry of the gospel—that call for wrestlers for Christ in heathen lands, in lonely mountain hollows, in the slums of the great cities, the plains of the far West, the cold lands of the North. This is no call for the weak or lazy boy who seeks the easy way and pleasant things of life. It is a call for the bravest of you, the boy strong in mind and body, the boy whose spirit like that of the Roman guard can answer to the triumph song and go out to join the wrestlers for Christ.

What would it not mean to the world if forty boys, the strongest, the brightest, the bravest, should undertake this high advantage of wrestling for Christ, answering like the Roman soldiers that day so long ago:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

—In "Presbyterian" of the South.

A BOY'S CALL TO PREACH.

The carpenter set up his ladder against the house, and prepared to make the modest repairs which the church trustees had ordered upon the rented cottage which served as a parsonage for the new minister.

To the minister's small boy the occasion was one of importance and delight. He played round the foot of the ladder, and plied the carpenter with questions. What was this tool for, and how did he use that one. Would that saw cut a man's leg off, and all the other foolish questions which a boy with intellectual curiosity will ask of any man who is willing to listen.

The carpenter was a kindly man, and answered the boy's inquiries, and now and then asked a question of his own.

"What's your father's business, sonny?" he inquired.

"He's a minister," said the little lad.

"Well, now, that's fine, ain't it?" said the carpenter. "Just to think of living to do good; telling people how to do right, and sort of helping them to do it! Nothing in the world could be so fine as that!"

The boy looked up, a little surprised at the warmth of the carpenter's word. To him it seemed a much finer thing to be a carpenter, climbing tall ladders and working with sharp and shiny tools. The man, with his foot on the ladder, went on:

"Yes, sir, that's the very finest thing that can be. Now, being a carpenter's a great thing. Jesus was a carpenter, and

if a man can't preach, why, there isn't anything better than to be a carpenter. But to be a minister, and just to live to help people to be good, why, nothing in the world could be so fine as that!"

The words made a deep impression on the boy. He received them as from one of high authority, a man who could erect tall ladders, and could climb up on houses, and could make things out of wood. Not for a moment did he doubt that to be a carpenter was one of the best things in the world and to have so great a man speak so of his father's profession set him to thinking.

This small boy had been born into the home of a home missionary, and had spent his few years in moving from one small parish to another. He had not failed to honor his father, nor to count him the greatest and best man in the world, but his father's profession on the one hand had been the simply natural thing, and on the other had represented certain restrictions and hardships for the boy. The word of the carpenter gave him a new reverence for his father's profession, and that which it represented.

Years passed, and the young man saw things in a different perspective. Yet all through his college course, as he thought of his own life-work, the words that he had heard in boyhood came back to him, and ever with a profounder sense of their truth.

One day he stood before a council of ministers, to be ordained to the ministry, and was asked to relate his Christian experience.

He told of the home influences, and the early life of piety and of aspiration, of his father's hopes and his mother's prayers, and then told the incident as here related. Said he:

"I do not know how it will seem to you, or whether I can make you understand just how the word impressed me as a boy, nor how the feeling that it inspired recurred at intervals through the years. But I think no one incident has meant more to me. In a very true sense, I think I can say of it that that was my call to preach. It gave me a new measure of my father's life, and that for which he wrought and sacrificed; and I have been unable to escape the conviction that nothing could be so fine as that."—Youth's Companion.

He did not bluster when his word was doubted. "You'll find I am right," he said calmly, and went his way. Later they did find he was right, and realized how calm and strong and serene one could be who was sure he was right.

SHOW HIM YOUR HANDS.

Bishop Woodcock, of Kentucky, tells a touching story about a little heroine whom he knew. She was left motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home. To do it all, she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen her strength was all exhausted.

As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I'm afraid to die," she said, "for I am not. But I'm so ashamed." "Ashamed of what?" the neighbor asked in surprise. "Why, it's this way," she explained. "You know how it's been with us since mama died. I've been so busy, I've never done anything for Jesus, and when I get to heaven and meet Him, I shall be so ashamed! Oh, what can I tell Him?"

With difficulty the neighbor kept back her sobs. Taking the little calloused, work-scarred hands in her own, she answered: "I wouldn't tell Him anything, dear. Just show Him your hands."

THINGS TO BE THANKFUL FOR.

Among the papers left by an aged servant of Christ, who, though she possessed comparatively little of this world's goods, lived a happy and useful life and entered into her rest in the eighty-first year of her age, there was found, in her own handwriting, a single sheet of paper headed "things to be thankful for," and under this caption the following items:

I thank the Lord for life. For the measure of health I enjoy.

I thank Him that I am in the possession of my reason.

I thank Him for my sight. I thank Him for my hearing.

I thank Him for exemption from bodily pain.

I thank Him for my home. I thank Him for the grace given to my children.

I thank Him for their affection and care for me.

I thank Him that I have no fear of ever coming to want.

I thank Him that I have not only means to suitably clothe my body, but a sufficient surplus to be enabled to experience the feeling occasionally that "It is more blessed to give than to receive."

I thank Him for the many spiritual blessings I enjoy.

I thank Him for the desire I have to carry out the Golden Rule.

I thank Him for the promise that they that hunger and thirst after righteousness shall be filled.

And I thank Him for the hope of Heaven through Jesus Christ.—Ex.

A TIGHT BELT.

BY REV. F. W. MURRAY.

When the Indians of a former day found the supplies shortened, they tightened the belt and got along with less. Within limits their health was not harmed by this treatment. An abundance, on the other hand, strangled the hunting spirit, and took away the cunning from the hand that guided the arrow.

So it has ever been. From meagreness of circumstance such qualities as self-control and adaptability have been evolved in most characters. So the tight belt may be a good way removed from being a calamity.

A hunger for fat valleys is an old hunger. It is probably as great a hunger at the present hour as it ever was. But it is providential that, in a good percentage of instances, such hunger is not satisfied. The fat valley may mean a gain in avoirdupois. But thus far history does not show that avoirdupois has contributed largely to the efficiency of warriors, statesmen, inventors and others who have moved the hands on the clock of progress.

On the other hand, the meagrely clothed hills, and the hinterlands of the earth have bred men who could endure the tight belt, and breast adverse circumstances as nothing unusual, but merely a part of the day's work, and who have done great things for the world.—East and West.

COUNTING HER MERCIES.

I was going home one evening with my little maiden at my side, when she looked into the sky and said, "Father, I am going to count the stars."

"Very well," I said; "do."

And soon I heard her whispering to herself: "Two hundred twenty-one, two hundred twenty-two, two hundred twenty-three," and then she stopped and sighed. "Oh, dear! I had no idea they were so many!"

Like that little maiden, I have often tried to count my mercies, but right soon have I had to cry, "I had no idea they were so many."—Mark Guy Pearse.

O happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early, only choice!

Continued from page 208.

very environment with its inarticulate appeals to all that is best in him. At home the minister feels that after all he is only one of very many forces working for righteousness, whereas here he is stimulated by the immensity of the responsibility of being the only physician to many thousands of sick and needy souls.

I have taken up a great deal of space in telling you about these various things, and must now speak of the object of our visit to Hwoa Chia, namely, to conduct the ordination service of the first Christian elder in that place.

The little congregation there some time ago expressed a wish to elect their first elder, which the missionaries were very glad to have them do. They elected a man named Ch'en, whose family had been connected with the cause from the early days of the mission. Mr. Ch'en, however, was not willing to accept the office and another election took place, with the result that the same man was elected, practically unanimously. In view of the insistence of the people he held out no longer, and our visit was to ordain him. The ruling of this presbytery calls for two pastors at such an ordination and I was appointed to accompany Mr. Grant, the missionary in charge of that field.

At about eleven o'clock Sunday morning, the people had gathered to the number of about thirty men and fifteen women, which nicely filled the little chapel without crowding it, and the usual service was proceeded with, Mr. Grant preaching and I offering prayer.

This was the first time I had publicly prayed in Chinese, that is, outside of our own household circle. I was very glad to be able at last to open my lips in a service again. Then came the laying on of hands and the ordination prayer offered by Mr. Grant.

The service lasted about two hours. The sun poured in through the open doors and windows, though it was January, for there was no fire in the room and the outside air was warmer than that inside. At service here in the winter one keeps on ones head-gear as well as top-coat and gloves, and you really need to bring extra protection for the feet for the floors are very cold, made as they invariably are of either brick or mud.

Again in the afternoon we had a Bible study class attended by all of the morning congregation who were not out on the street preaching to the crowds at the fair. The Sunday school lesson for the day was taken up and it was most interesting to see the way in which it was followed and discussed by the men present—on some points they became decidedly excited.

In the evening we had a short service again at which one of the evangelists spoke very well on the Power of the Cross. Thus we spent a most profitable and enjoyable day which, as my first Sabbath among the Chinese away from the foreign compound, will not soon be forgotten.

LETTER FROM J. D. MACRAE.

Changteho, North Honan, China,
February 3rd, 1911.

Dear Mr. Armstrong:—

Many times since reaching this field of so great opportunity and such magnificent promise, has one been compelled to wonder why the foreign field does not appeal more strongly to workers and givers at home. Every day one lives in China the thought is pressed home upon him that in the development of this infant church, cradled in the midst of heathenism, there is scope for the exercise of the best and the most that our church can furnish, both in men and money.

One hears and reads about hostility to foreigners, and there is, we regret to say, among the classes, ground for such reports.

But what of the masses? Step on board the train, as we often do here at Changte, and what do you find? Why, train hands, policemen, chance passengers, one and all are free to converse, and willing to hear of the Gospel. And the encouraging feature of the work is that so many seem to have read a book or two or have seen one of the Gospels in print or have heard some one speak of the doctrine. We are hoping that God will work mightily one of these days in such hearts. Coming up from Wei Hwei a few months ago alone in the train, I was reading "Robertson Nichol's" latest leader, in the British

Weekly, when I noticed one of the train police standing at my shoulder. At the first opportunity he entered into conversation and asked me to tell him about the "Doctrine." Of course one who had been only a few months in the country could not give him much help, but this and other similar incidents show which way the wind blows.

The bands of preachers who have been making the villages ring with the Gospel this Autumn have found willing hearers in every place. Householders offered chairs for street preachers, gave them tea to drink, or invited them into their houses for warmth. While not many individual awakenings of a special kind have come to light as yet, all these signs indicate a soil ready prepared.

There are large sections of the population as yet almost untouched. With the small number of workers in the mission, it has been necessary to concentrate upon the people who were most easily accessible, viz., the country people, made up mainly of farmers and labourers.

It has not been possible to reach such classes as the boatmen, of whom there are great numbers along the Wei river, or the students, among whom beginnings are now being made. The coming of Mr. Wheeler is welcomed in view of the latter work. Officials, too, have been reached mainly through literature, if at all.

Most missionaries feel, and wisely too, that the amount of time taken up in keeping close connections with officials can scarcely be spared from labours among those who hear gladly. However, we all hope for more freedom of intercourse in the future with such men.

You may safely put the claims of Honan before the people of our churches at home. From a merely utilitarian standpoint if from no other, the money invested here now will bring the greatest returns. All our work, medical, educational and evangelistic, is directed toward the evangelisation of North Honan and its people. Their need is pitiful in the extreme,—they are ready to hear as perhaps never before.

We have experienced almost a Canadian winter this season. As I write there is

on the ground nearly a foot of snow, and it has been lying for a week. At intervals during the past three months we have had decided weather reminders of home. This means privation and suffering for many poor fellows.

Last evening on our way to the station a couple of us saw a poor beggar lying dead by the roadside half covered with the snow. He had probably frozen to death. In the beggar's plot near the compound ten or a dozen fresh graves have been made in as many days.

And so it is all over the country. In Anhwei and Kiangsu, two provinces further south, famine is playing havoc with the poor helpless inhabitants. In the desperate straits to which they have been driven parents are even offering their children for sale.

Home papers will probably be full of plague reports from North China. Many deaths have occurred. It seems impossible to enforce quarantine regulations. The plague has not yet appeared here, but it has visited points on our line of railway.

Every effort is being put forth by foreign doctors. Two have succumbed to the dread disease. One, an expert French physician, the other a young Scotchman of the U. F. Church who only arrived in the East last Autumn. As the disease is only contracted through contagion, we hope, by avoiding unnecessary travel, to escape danger here.

FRETFUL CARES.

The little cares that fretted me, I lost
 them yesterday,
 Among the fields above the sea, among
 the waves at play;
 Among the lowing of the herds, the rustling
 of the trees,
 Among the singing of the birds, the humming
 of the bees.

The foolish fears of what may come, I sent
 them all away,
 Among the clover-scented grass, among
 the new-mown hay;
 Among the husking of the corn, where
 drowsy poppies nod,
 Where ill thoughts die and good are born
 —out in the fields with God.

—Elizabeth Barrett Browning.

British Guiana Mission.

BERBICE AND DEMERARA, 1910.

REV. J. B. CROPPER.

Reporting on the work in the two districts of (1) Central Demerara and 2) Berbice and East Demerara, the outstanding event calling for notice is the retirement of the Rev. A. D. Mackenzie. Mr. Mackenzie arrived in the colony on 26th April, 1908, and chose the city of Georgetown as his place of residence and the centre of his work.

Before he had been many weeks in the colony and while on a visit to Essequibo, he was seized with an attack of fever which the doctors pronounced yellow fever. From this he happily recovered, but malarial fever took hold of him and was persistent in its attacks.

The following year he spent a few months at the seaside in Barbados in the hope of shaking off this fever. The attack, however, continuing, he felt it necessary to go North, which he did in January of last year. Ultimately, entertaining scant hope of being able to return and do effective work in the Colony, he resigned at the end of July.

His heart was set on his work and he labored most faithfully. He endeared himself to his people and won the admiration and esteem of his colleagues. His loss to the work has been a severe one in different ways.

Reviewing the statistics of the year, the average weekly attendances at the Sabbath services were:

Better Hope.. . . .	51.8
Helena.. . . .	42.5
Bush Lot.. . . .	39.44
Queenstown.. . . .	38.14
Industry.. . . .	31.74
Port Mourant.. . . .	29.56
Cotton Tree.. . . .	25.45
De Hoop.. . . .	24.21
Bohemia.. . . .	22.95
Letter Kenny.. . . .	22.93
Novar.. . . .	21.09
Clonbrook.. . . .	18.19
Triumph.. . . .	17.5
Ogle.. . . .	10.64

Thus each Lord's Day an average of 396 souls attended the stated services of the Church at the fourteen regular places of worship in the district. Outdoor meetings were held at many points besides.

The baptisms which numbered seventy-three, thirty adults and forty-three children were less by thirty-four than those of the previous year; but the number of marriages, thirty, was the same in both years.

Communicants on December 31st numbered two hundred as against one hundred and ninety-two the previous year.

The contributions from the Native Church amounted to \$474.29 as against \$441.00 in the previous year.

The comparison of the year's figures of baptisms, marriages and communicant membership might suggest that there was a reduction of effort. While the figures in themselves would not be evidence of this, yet as a matter of fact such was the case. One missionary wrought instead of two, and that one was hampered by sickness and indisposition and greatly reduced energy throughout the year. The ranks of the native agents also were thinned by the dismissal of four men; and the working power of the remainder was reduced by sickness.

Among the schools there was some uphill work, but the effort was crowned with success. The importance of the school to the work of the mission is very great. In many cases its maintenance is vital to the existence of the mission in the locality; and in a great many instances parents will allow their children to go to the day school while refusing to allow them to attend the Sabbath School. In the day school they are brought under Christian influence and receive daily instruction in Christian truth five days a week. There were over eight hundred and fifty children on the rolls of the day schools against five hundred and fifty in the Sabbath Schools.

The reduction of the grant asked from Canada was a serious hindrance to the progress of the work. And the blow came just

at the time when a forward move was being made. To disappoint expectant communities, to abandon positions won at great cost; to dismiss agents whose services are needed and who have committed no fault meriting dismissal; to upset plans and dislocate the whole economy of the work is a painful task, while to stop work already begun means to lose so much money and effort, for much will have to be done over again when the work is resumed. Prestige, and a reputation for holding your own count for as much in the mission field as they do in the fields of politics and war.

Realizing all this and much more, every effort was strained to meet the unprecedented situation created by the stoppage of supplies. It was deeply gratifying and a cause of much thankfulness to God that the improvement in matters financial at home enabled the Foreign Mission Committee later in the year to come to our aid. The stand taken by the men on the ground was justified and the faith they exercised in the God of Missions was proved to have been not misplaced.

FROM REV. R. GIBSON FISHER.

Fifth Year in Demerara, 1910.

Early in the year, tidings from the "home base" were very disheartening. Here, on every hand, we were faced with opportunities, some of them long prayed and waited for, when from home, on account of lack of funds, came the call to retrenchment. It was disappointing, but we had no alternative, and kept the work going as far as possible under the circumstances. We hope to be able to take up again, ere long, any that we were compelled to suspend for a time.

During the year 1910 we have had the joy of welcoming into the full fellowship of the church no less than forty-six members, from the fifty catechumens reported last year.

What is perhaps equally encouraging, the roll of catechumens recruited from heathenism has reached within two of one hundred adults. Twenty-seven of these have made public confession of Christ by baptism this year. The records of baptisms since the Essequibo mission was begun are encouraging.

Our plan of campaign this year has been much the same as in previous years. Direct evangelistic work has been carried on by means of open-air services in all of our stations, systematic house to house visitation in about fifty estates and villages; weekly services in the six large hospitals; and Sabbath and week-night services in twenty-five regular preaching places.

Speaking generally, congregations in every place have been well maintained, and pleasing indications of a deepening interest have not been wanting. The infant churches have received our earnest care and have given us great encouragement by their steady growth in average attendance and in weekly offerings. In spite of our many losses by removal and death, the receipts from the native churches have well-nigh doubled.

The distribution of Bibles and Christian literature by colporteurs and catechists has been continued even more successfully than in 1909. Books, pamphlets and Bible pictures to the value of \$308.09 have been sold in this way at little or no expense—good seed, widely scattered, some of which will doubtless grow and bring forth fruit.

But our great hope is in the children, and we are glad to report a very successful year in the Sabbath Schools, of which we have had twelve in all, an increase of one, with twenty-nine teachers, an increase of two, and 784 scholars, an increase of 149.

Our day schools, unfortunately, have been weakened by retrenchment and show a loss for the year of two schools, two teachers, and fifty scholars, only a temporary setback, we would fain believe.

Night schools show an increase of two schools, two teachers and sixteen scholars. These latter are doing a good work in teaching those who had no teaching in their youth, to read Hindi, so enabling them to take a more intelligent and helpful part in the Sabbath and other services.

Opposition.

In nearly every part of the field the Mohammedans are now fully aroused; and not only do their priests prevent their followers from attending our services, but they have ordered, under dire pains and penal-

ties, the removal of their children from our Sabbath and week-day schools.

A new Mohammedan place of worship has been erected near Suddie this year, and another at Maryville, Leguan, making no less than nine such places of worship in active opposition to our work in the Essequibo field alone.

The Hindoos also are bestirring themselves, and they have opened new "temples" at Johanna, Cecilia and Queenstown this year, and the arrival of a learned "pundit" from India, who has come seeking to revive the national spirit of the Hindoos, and the worship of Kishna, in opposition to Christian work and teaching, has stiffened the backs of not a few of the waverers among them.

But, after all, the spirit of indifference and worldliness among the young people is probably the worst enemy against which we have to fight. This new generation has, for the most part, no belief in the religion of their fathers, and readily assimilates all the vices of Western civilization.

But we have our bright spots. For example, a very influential Hindu Maharaj, who for years has opposed us in all possible ways, has been wonderfully changed. He has not only provided us with a fine plot of land and a house for the catechist at Huist Dieren, at less than half the cost, but having recently acquired a large rice estate, at Leguan, with some hundreds of resident East Indians, he has offered us a building on his estate, free of charge, begging us to open a school and mission station there. For lack of funds, however, we are unable to enter this open door.

Our fellow helpers, the catechists, have for the most part borne their share of the work with pleasing zeal and courage.

Our Needs.

First of these we must name some institution for the care of poor and neglected boys and girls, and especially girls. Almost every week some of these are brought to us and many of the cases are hard indeed to turn away. Though we have never yet possessed any such "Home" in the British Guiana Mission, each mission family has to-day several orphans on its hands, and many

other needy cases are known for whom at present we can do nothing.

Our need of adequate mission buildings is still as clamant as ever, indeed, more so, for with diminished grants we have found it impossible to do anything of consequence in that line this year, while some old buildings have become no longer serviceable and our needs have grown with the growth of the work.

But our greatest need is the Baptism of the Holy Spirit upon all the various regiments of the army of the Lord in this colony. No other church has hitherto made any serious attempt at work among the East Indians in Essequibo, and, speaking generally, we have always had very cordial relations with all our fellow laborers for Christ in this district.

But this year, at two points, our progress has been retarded by the harassing attacks of High-Church "Anglo-Catholic Fathers," having us denounced at open-air meetings and rebaptizing because our baptism had not been with "holy water" and therefore was no baptism at all.

These things are of course a great stumbling block to the heathen around, who naturally inquire "What are we to believe?" We would therefore earnestly ask "the Lords remembrancers" to bear this matter particularly and earnestly before the "Throne of Grace" for from thence alone can we expect "relief and deliverance" in this particular distress.

Thanks to the many kind friends and mission bands who have sent boxes of mission goods, clothing, blankets, picture rolls and cards. Along all these lines the wants increase as the work extends.

Dr. Morrison, one of the most notable European influences in China, writes that he has nothing but what is favourable to say of missionaries. The presence of the missionaries and their families brings into China to-day an element of the greatest value for civilisation. Their enthusiasm, energy and devotion help not only China but the prestige of England in the Far East.

Of ministers who preach poetry, politics, events of the day, travel, social question, etc., "Leslie's Weekly" says: "To laymen, such preaching seems to indicate a dearth of ideas and a lack of conviction concerning the great central truth of religion."

HOW AND WHY I VOLUNTEERED.

BY A MISSIONARY.

(In "The Missionary.")

There are some things in our religious experiences that must be kept as sacred secrets between the Saviour and ourselves. There are records of struggles with doubt and sin which need be disclosed to no one but him whose knowledge of and care for us extend to our smallest concerns.

But much of the same experience by reason of the fact that it strikes a sympathetic chord in the breasts of others, must not be withheld from those to whom the telling of it might prove helpful. It is with the latter thought that the following article is given, in the hope that it may be used of God to the assistance of young readers.

In early life, the care of godly parents made the access to the communion of the church a natural and easy step. But afterwards came the dark days when that foolish impression that seizes so many young men led me into experiences which are now recalled with bitter regret.

Why is it that young men feel it necessary to stain their characters with unmanly acts in order to be admired by the rabble? Is it not true that the ungodly unconsciously reverence a good man?

How grateful to God ought we to be that his "still small voice" is not always drowned by our worldly and sordid associations, but that far more eloquently than books, sermons or any other human agency, it keeps urging us to leave all and follow him.

Vividly do I recall the first knockings at my heart when a faithful Sunday school teacher talked to us about "God's call," and pleaded with his pupils to heed the Voice; when a beloved pastor, by earnest effort sought to turn our ideals toward the "Young Man of Nazareth; and when that grand servant of the Lord, Dr. H. C. DuBose, with his hand on my shoulder, said: "C——, why not enter the ministry?"

Then followed a visit to the second conference of the Young People's Missionary Movement, held that year at Lookout Mountain. The impression on seeing the completely surrendered lives of so many young men and women will remain with me to my dying day.

No doubt a definite decision would have been reached at that time but for the fact that the colder atmosphere below that Mount of Privilege made the difficulties seem too great. The knowledge that such a step meant a complete reversal of life's plans, and the lack of sympathy on the

part of worldly companions, made me reluctant to take it.

During that period of indecision God was clearly at work; for by a series of circumstances the college course had to be changed, and other plans were launched. At the same time also a great meeting under Dr. Chapman commenced, and the message of the first great mass-meeting for men was the one that fitted the occasion exactly: "Be thou strong, therefore, and show thyself a man."

In a few weeks more, doubt and temptation were overcome, a clear break with the world was made, and a definite life purpose took the place of indecision.

You have seen the headlight faintly glimmering on some great locomotive as you watched it in the distance, and then as the train drew nearer towards your station, you saw the light growing brighter and brighter until you were suddenly overwhelmed with its brilliancy? This simple analogy describes a real experience with a conviction which, starting very faintly at first, grew to be as bright as the day. God's call is but the gentle leading of the Spirit into the light of duty.

From the point of self-surrender it is an easy step to volunteering for the foreign field. The same devotion that leads us to volunteer ought to characterize every Christian service that we engage in. If we are unwilling to go anywhere for him, he does not want us on the foreign field, neither does he want us at home. Nor is it in any measure a sacrifice when we consider that God's plan is infinitely more glorious than any that we can form for our lives.

To those who have not definitely decided upon their life's work we must say that it is of vital importance that the Master of Destinies be allowed full leadership. The world may seem to promise too much for you to surrender, but remember that when the things you now love prove to be "vanity of vanities" there will be a great vacancy which naught but Christ can fill.

If we are waiting for some special vision, I pray that we all may catch the vision of the cross of Christ:

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

THE PERIL OF MORMONISM.

BY CLARA M. S. SHERWOOD, OTTAWA.

Editor Record,—

In your March issue, "The Problem of Immigration," by Dr. A. J. Hunter, Teulon, Man., interested me very much, especially the paragraph beginning:—

"The most formidable danger which threatens from the American side is the Mormon immigration."

How true this is, and how little attention is paid to the impending evil results of this immigration of Mormons or "Latter Day Saints" as they style themselves.

Let me tell you a personal experience. In a village of Michigan lived a man, his wife and three sons. He had been a druggist, then a merchant, lastly a grocer. He had filled various offices on the school board, was a quiet, inoffensive neighbor. Everybody liked the man.

He did not attend church. His wife, a timid little soul, attended at rare intervals, but the boys were always present at the Methodist Episcopal Sunday School.

Things went on for some years when a neighbor asked Mr. K. why he did not join the Methodist Episcopal church.

"Oh," he said, "I'm thinking of sending for a preacher of my own church."

"Why," exclaimed the astonished questioner, "I never knew you were a churchman. What church do you belong to?"

"I'm a Latter Day Saint."

"A Mormon," ejaculated the other.

"Well, yes, if you choose to call it by that name," said Mr. K.

"Do you believe in polygamy" was the next query.

"Yes, I do."

"And I suppose you would have several wives if the laws of the State of Michigan permitted it," the neighbor continued.

"I believe that a man has a perfect right to as many wives as he can support. I can only support one."

Their home was of the plainest possible. No carpets, no attempt at beautifying the rooms with the sole exception of a few plants in the windows; a calico dress or two, and a cheap stuff one in a year or two satisfied the gentle little mother.

Shortly after the interview recorded above, an evangelist came to the village and made a house to house visitation, asking the privilege of reading the Bible and praying in the homes, and to each household he extended an earnest invitation to attend a service he was going to hold in the school-house. Mr. K. was supervisor of the school at the time.

Most of the people mistook the stranger for a Christian evangelist, and his first services differed little from our own. Gradually the Mormon doctrine was introduced.

"Baptism by submersion," he taught.

"I believe in that," said the Baptists.

"Oh, yes," said the preacher, "some of you may say, 'I've been baptized;' but has it been done by the right authority? Our ministers are ordained by the laying on of hands and are not manufactured at a college, and turned out as buckets are from a factory."

The people's ignorance of what this doctrine really stood for was their undoing. About one-half of the Methodist Episcopal church was led away, and now in that village the Mormon church has the larger membership.

Is it not time that we of the Christian churches here in Canada should know more of this American Mohammedanism seeking entrance not only into our country, but into our very homes.

We, in Canada, are liable to associate Mormonism with the distant State of Utah. We should all know that by perjury and false dealing they first gained admittance to State-hood and thus an entrance to the Congress of the U.S.A., under a solemn obligation to put away polygamy and stop its practice absolutely. This promise has not been kept. The Salt Lake Tribune recently published a list of over two hundred leading Mormons who are new polygamists.

Mormon missionaries are everywhere, all through the various States, and that church entertains the ardent hope of some day dominating the Government of that country and making the rules of their church the laws of the land.

Some one may say, "O yes, that is over the line." But what about Alberta, with

Mormon teachers in some of the schools, with a college at Raymond for the express purpose of training teachers for Alberta? What about the Alberta Legislature, with one or more of them already there? What about the future, when they may make the laws of sister provinces and of the Dominion; when they may dominate the governments of the continent.

Two of their missionaries have been laboring in Montreal. The papers state that they have gained some converts. They will visit all the cities of Canada. The work will go on insidiously until the whole country will be honeycombed by their infamous teaching.

Let the various societies of the Christian churches know the history of Mormonism; and let every mother acquaint her children with the fallacy and the danger of the Mormon propaganda.

THE FAMINE IN CHINA.

Under date 25th March, one of our missionaries writes from North Honan:—"Famine Reports in Anhui province and S. E. Honan are terrible; the latest being that they are digging up newly buried bodies and eating them. It seems to be worse than the famine south of the Yangtse in 1907. The outlook for crops in North Honan seems good this year. Coming from Wu An this time I met band after band of refugees, fleeing to Shansi province, in search of land and work, a common sight being a wheelbarrow pushed by the father with the mother alone, or harnessed with a donkey, pulling on a rope in front, on the wheelbarrow being all the worldly goods of the family and two or three babies in baskets. Sometimes one would meet a man with a carrying pole on his shoulder, a basket suspended from each end of it; in one basket a little child and in the other his belongings, while the mother trudged behind."

Any who are willing to help the famine sufferers please send it to S. J. Moore, Treasurer Chinese Famine Fund, Toronto, or to John Dougall, the Witness, Montreal.

If you would keep your reverence for the Bible, don't cheapen the book by quoting it in jest.

FROM FORT GEORGE, B. C.

From this far northern outpost, destined to be one of Canada's great railway centres with a vast and fertile hinterland, Rev. C. M. Wright, the missionary, says in a letter of March 11th:

"The winter has been in many respects an ideal one. The snow which for weeks averaged from three to four feet in the woods, is rapidly disappearing, and there are numerous signs that spring is at hand. We had only one really cold week, when the temperature fell to between 40 and 50 degrees below zero, but we did not mind even that, the air being clear and dry. We have become quite expert on snow shoes for we were obliged to use them for a few weeks to get around.

Our first step towards definite organization was taken recently when a temporary Board of Managers was secured. Some of the very best men in the community are serving on this and I am sure our work will be more effective with their advice and assistance. There are many "good Scotch" on the way here, and I expect we will soon be prepared to constitute a membership roll.

From all sides come indications of a big rush as soon as the boats are running, and I am glad that we are here ahead to welcome them and to endeavor to get them into the church from the first. This summer's experience will, I am sure, prove most interesting and valuable. If only we can make our message as clear and convincing as it should be made, the results should be very great. When all the people are making a new start in life it surely must prove an opportune time to press the claims of the Gospel.

O Lord, grant that I may never seek to bend the straight to the crooked; that is Thy will to mine, but that I may ever bend the crooked to the straight; that is, my will to Thine, that Thy will may be done and Thy Kingdom come.—Selected.

Peace of heart is the dividend that self-control pays to character. Its value is not reckoned in percentages, but in the approval of God's representative in a soul—the judgment.

**MEETINGS OF
ASSEMBLY, SYNOD, PRESBYTERY.**

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the RECORD it is because they are not received.

**The General Assembly meets in
Ottawa, First Wednesday of June, 1911.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues. of Oct., 1911.**

1. Sydney, Sydney, 2 May, 10 a.m.
2. Inverness, Port Hastings, 2 May, 1.30.
3. Pictou, New Glasgow, 2 May, 1.30 p.m.
4. Wallace, Pugwash, 2 May, 3.30 p.m.
5. Truro, Truro, 20 June, 11 a.m.
6. Halifax, Halifax, 4 July, 10 a.m.
7. Lunenburg.
8. St. John, St. John, 4 July, 10 a.m.
9. Miramichi, Chatham, 27 June, 2 p.m.
10. P.E.I., Charlottetown, 9 May, 10 a.m.

**Synod of Montreal and Ottawa.
Perth, 2nd Tuesday of May, 1911.**

11. Quebec.
12. Montreal, Montreal, 9 May, 10 a.m.
13. Glengarry, Alexandria, 4 July, 10.30.
14. Ottawa, Ottawa, 2 May, 10 a.m.
15. Lanark, Pembroke, 23 May, 1.30 p.m.
16. Brockville, Prescott, 16 May, 2 p.m.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of May, 1911.**

17. Kingston, Napanee, 27 June, 11 a.m.
18. Peterboro, Peterboro, 11 July, 9 a.m.
19. Lindsay, Lindsay, 16 May, 10 a.m.
20. Whitby, Whitby, 18 July, 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 2 May, 10.30.
23. Barrie, Barrie, 2 May, 10.30 a.m.
24. North Bay.
25. Temiskaming, Haileybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Wiarton, 6 June, 10 a.m.
28. Saugeen, Harriston, 4 July, 10 a.m.
29. Guelph, Guelph, 16 May, 10.30 a.m.

**Synod of Hamilton and London.
Woodstock, Last Monday of Apr., 1911.**

30. Hamilton, St. Catharines, 2 May, 10.30.
31. Paris, Ingersoll, 11 July, 10.30 a.m.
32. London, Dorchester, 2 May, 9 a.m.
33. Chatham, Chatham, 27 June, 10 a.m.
34. Sarnia, Sarnia, 5 July.
35. Stratford, Stratford, 16 May, 10 a.m.
36. Huron, Brucefield, 9 May, 10.30 a.m.
37. Maitland, Ripley, 16 May, 10.30 a.m.
38. Bruce, Nth. Bruce, 4 July, 11 a.m..

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Manitou, 9 May, 2 p.m.
42. Glenboro, Cypress River, 16 May.
43. Portage, P.-la-Prairie, 5 Sept., 10 a.m.
44. Dauphin, Dauphin, 12 Sept.
45. Minnedosa, Shoal Lake, 11 July, 2 p.m.
46. Brandon, Brandon.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday of Nov., 1911.**

47. Yorkton, Yorkton, 18 July, 8 p.m.
48. Arcola, Carlyle, 12 Sept., 3 p.m.
49. Alameda, Oxbow, 12 Sept., 1.30 p.m.
50. Qu'Appelle.
51. Abernethy, Tantallon, 4 July.
52. Regina, Regina, 23 May, 9 a.m.
53. Saskatoon, Saskatoon, 4 July, 3.30 p.m.
54. Prince Albert, Prince Albert, Sept.
55. Battleford, Scott, 4 July, 10 a.m.

**Synod of Alberta.
Calgary, Last Monday of April, 1911.**

56. Vermilion, Tofield, 20 June, 9.30 a.m.
57. Edmonton.
58. Lacombe, Camrose, Sept., 7.30 p.m.
59. Red Deer, Innisfail, Sept., 9 a.m.
60. Calgary.
61. High River.
62. Macleod.

**Synod of British Columbia.
Vancouver, First Tuesday of May, 1911.**

63. Kootenay, Nelson, Sept.
64. Kamloops, Vernon, Sept.
65. Westminster, Vancouver, 2 May, 10
66. Victoria, Victoria, 12 Sept., 2 p.m.

CALLS, INDUCTIONS, ETC.**Calls from**

- Chalmers Ch., Quebec, Que., to Mr. S. T. Martin, of Streetsville.
- Chalmers Ch., Elora, Ont., to Mr. W. S. Wright. Accepted.
- Revelstoke, B.C., to Mr. J. W. Stevenson, of Keewatin, Ont.
- St. Paul's Church, Montreal, to Dr. Bruce Taylor, of London. Accepted.
- Woodstock, N.B., to Mr. Frank Baird, of Sussex.
- Old St. Andrews Church., Toronto, to Mr. S. H. Gray, of Dundas.
- Hemmingford, Que., to Mr. S. G. Brown.
- Sunbury, Ont., to Mr. R. Drinnan, of Rosseau.
- Grand Valley and Sth. Luther, Ont., to Mr. David Smith, of Conn.
- Knox Ch., Mitchell, Ont., to Dr. D. N. McRae, of Glace Bay.
- Swift Current, Sask., to Mr. M. C. Campbell, of Wapella.
- Ersikine Church, Ottawa, to Mr. D. N. Morde, of St. Mary's.
- Knox Church, Pictou, N.S., to Mr. A. W. Thomson. Accepted.
- Creemore, Ont., to Mr. A. L. Budge of Hanover. Accepted.

Inductions into

- Knox Church, Carberry, Man., 7 Mar., Mr. G. D. Bayne.
- Trail, B.C., 30 Mar., Mr. G. A. Hackney.
- Appin and Nth. Ekfrid, Ont., 4 Apr., Mr. A. M. Campbell.
- Dunleath and Stornoway, Sask., 21 Mar., Mr. Chas. MacKay.
- St. Andrews Ch., Thamesford, Ont., 24 Feb., Mr. Wm. S. Galbraith.
- Knox Ch., Dutton, Ont., 2 Mar., Mr. J. C. Robinson.
- Vanneck and Ilderton, Ont., 21 Mar., Mr. E. A. Earchman.
- King St. Church, London, Ont., 3 Apr., Mr. W. R. McIntosh.
- Dufferin Ch., Toronto, 18 Apr., Mr. J. A. Mustard.
- Lamont, Alta., 16 Mar., Mr. W. F. Allen.
- Zion and Stewartsville, Brandon Pres., 11 Apr., Mr. Hillis Wright.
- Hemmingford, Que., 24 April, Mr. G. G. Brown.

- Penticton, B.C., Man., Mr. J. F. Millar.
- Armstrong, B.C., Man., M. P. Henderson.
- Vernon, B.C., 17 Apr., Mr. Geo. Pringle.

Resignations of

- Griswold, Man., Mr. W. J. Watt.
- Cookstown, Ont., Mr. W. N. Carr.
- St. Paul's, Nelson, B.C., Dr. Ferguson.
- Hillcrest Cr., Calgary, Alta., Mr. C. A. Mitchell.

Obituary.

Rev. Finlay McNaughton Dewey, D.D., passed to his rest, 14 April, ult., in the sixtieth year of his age. He was born at St. Remi, Que., 21 Sept., 1851, studied at McGill University, graduating in Arts in 1874, and receiving M.A. from the University in 1882. He took his Theological Course in Princeton, New Jersey, was called to the pastoral charge of the congregation of Windsor Mills, Que., and ordained in 1877. After a pastorate of nine years, he was called to Stanley St. Church, Montreal, where he labored for twenty-three years. Owing to ill health, he resigned early in 1910, and retired from the active work of the ministry. The latter part of the journey has been long and weary, but "Rest comes at length" and the "well done."

HOW THE QUARREL WAS STOPPED.

Two little girls were quarreling, sad to say. They kept saying, "You did!" and "I didn't!" and growing more angry every minute.

Suddenly Susie stopped speaking and shut her lips tight. She would not say another word for awhile.

"What makes you keep still, Susie?" said another girl near by," when Sophy keeps on teasing?"

"Somebody must stop first," said Susie. "I just 'membered that mamma said so. So I'll stop first, and then the teasing will be over quicker."

And so it was. For Sophy, too, because she was so surprised; and as Susie would not go on, the quarrel was very soon over.—The Weekly Welcome.

RATES OF TRAVEL TO ASSEMBLY.

IN OTTAWA, 7 JUNE, 1911.

According to the arrangements made with the several railroad companies, it is necessary that every commissioner purchase, through the ticket agent at his starting point, a single first-class ticket to Ottawa, and obtain from the ticket agent at the time of purchase a Standard Convention Certificate, which he will retain as an acknowledgement that he has paid first-class fare.

Where a commissioner cannot purchase a through ticket to Ottawa and buys tickets over two or more lines of railroads or steamers, he must secure a Standard Convention Certificate with each ticket purchased.

On arrival at Ottawa commissioners are requested to deposit their Standard Convention Certificates at the earliest possible date, in the business office of the clerks of Assembly, as these certificates must be counted and vided by an officer of the railroad companies before they will be honored for return tickets.

Holders of round trip tickets are requested to present the return portions of their tickets, in order that they may be counted in determining the number of commissioners present. The sum of twenty-five cents will be collected from each commissioner holding a Standard Convention Certificate, by the vising officer at Ottawa for the validation of certificates. As soon as the certificates have been signed by the clerk and validated by the vising officer they will be returned to the commissioners.

If the number of standard convention certificates for tickets costing more than fifty cents each reach three hundred, commissioners will be returned to their destination free.

Port Arthur and East.

Tickets will be good going from June 3 to 9 inclusive, and properly validated certificates will be honored for tickets up to and including June 20th. An extension of return time limit of 15 days may be obtained by commissioners from the Maritime Provinces, on payment of one dollar at the time of validation of certificate.

Manitoba, Saskatchewan and Alberta.

Tickets will be good going from May 30 to June 5 inclusive, and properly validated certificates will be honored for tickets up to and including July 7th, for continuous passage return tickets. An extension of return time limit of fifteen days may be obtained on payment of one dollar at the time of validation of certificate.

British Columbia and Pacific Coast.

Tickets will be good going from May 29th to June 4th inclusive. The regulations governing Manitoba to Alberta will be observed for the Pacific Coast section.

The Upper Lake Route.

If a commissioner travels via the lake route on the east bound journey, and the rail route on the west-bound journey, he will be required to pay \$4.00 extra; if he uses the rail route eastbound and the lake route westbound, \$9.00 extra; if the lake route is used in both directions, \$13.00 extra. These extra amounts will be collected from commissioners at the time they get their tickets for the return trip.

Arrangements for side trip tickets for Commissioners are under consideration, and when completed will be announced.

It is specially requested that every commissioner, no matter what form of ticket he may use, provided he has paid for it at least fifty cents, will obtain a Standard Convention Certificate from the ticket agent when he purchases his ticket.

All the above arrangements apply to the wives and daughters of commissioners and to any persons having business with the Assembly, provided they obtain Standard Convention Certificates and comply with the conditions above mentioned.

Correspondence on the subject of transportation to be addressed to the Rev. John Somerville, D.D., Presbyterian Church Offices, Toronto.

JOHN SOMERVILLE,

ROBERT CAMPBELL,

Joint Clerks of Assembly.

Many of us run to ask advice after we have found that the thing we ought to do is the one we do not want to do.

Church Funds, West, 1911-12

For the Same Months

IN THE PREVIOUS YEAR

Table with 3 columns: Fund Name, Received during Mar., 1911, Rec. Mar. 1 '11 to Mar. 31, 1911. Rows include Home Missions, Augmentation, Foreign Missions, Widows & Orphans, Aged Ministers, Assembly Fund, French Evangelizatr, Pt-aux-Trembles, Moral Reform, etc, Mission to the Jews, Knox College, Queen's College, Montreal College, Manitoba College, Westminster Hall, Alberta College.

Table with 3 columns: Fund Name, \$5,539.09, \$5,539.09. Rows include Home Missions, Augmentation, Foreign Missions, Widows & Orphans, Aged Ministers, Assembly Fund, French Evangelizatr, Pt-aux-Trembles, Moral Reform, etc, Knox College, Queen's College, Montreal College, Manitoba College, Westminster Hall.

RECEIVED DURING MARCH

at the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds as directed by the donors.

Table with 3 columns: Fund Name, Amount, Amount. Rows include Ontario, Stirling, St. And., Beckwith, Seaforth, 1st, Barrie, Durham, Brucefield, Un., Tor. Dovercourt, St. Cath. 1st, Tor. St. Enoch's, Stratford, St. And., Pembroke, Calvin, Stirling, St. And., Kent Bridge, Deseronto, Ch. of Redeemer, Barrie, Seaforth, 1st, Tor. Dovercourt, Pakenham, St. And., Hanover, St. And., W. Adelaide, Tor. St. And. ss., Dawn Centre, Caven., Cedar Hill, Zion, Cowal, Chal. yphms, Ham. Westminster, F. A. Forman, Schreiber, D. McRae, Rv. W. J. Knox, "Sympathizer", 2nd. W. Cwillmbry, St. John's, Hespeler, yps., Bury's Green, St. Jno., E-quesing, Boston, Rv. Dr. McTavish, St. Thomas, Alma, Perth, Knox, Thos. C. Thomson, Ballinafad, Ross, St. And., N. Mornington, Gamebridge, Dunchurch, Sturgeon Falls, St. A., Buxton, ss., East King.

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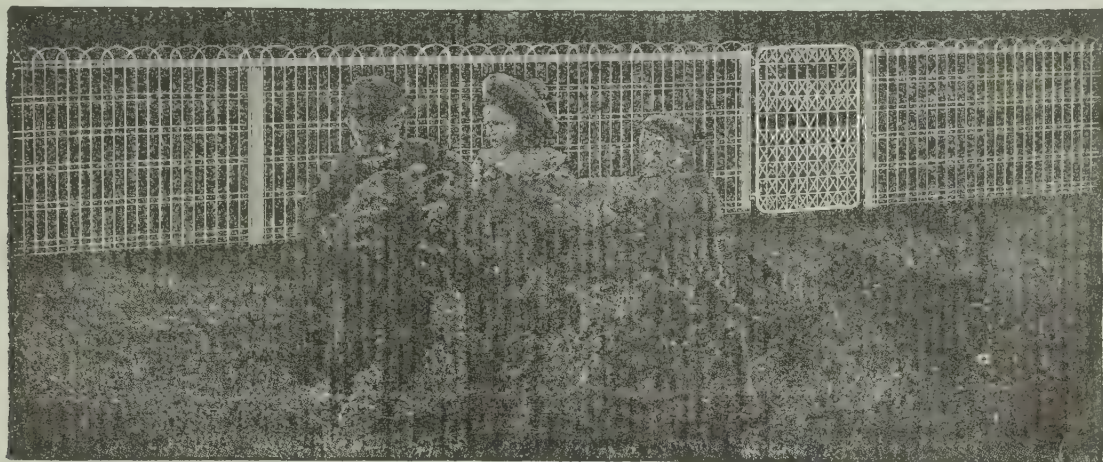
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THE WIFE'S INFLUENCE.

Every married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him—he is himself more in touch with others because of it.

In this day and age, when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriages there is the very widest scope—women who put the enthusiasm,

the brain power, the artistic perception, the clear-sighted effort into their profession as wives and mothers, mistresses of households.

These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary far-reaching power, all the greater because that power is the last thing they are thinking of, or seek to attain.

That intangible thing that we call the spirit of the home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the household itself because there is something there that they need.—Mary Stewart Cutting, in Harper's Bazar.

Let another man praise thee, and not thine own lips.

Self-advertising is often effective, but it needs to be judicious.

"When there are so many reasons for smiling and smiles do so much good, why frown?"—Selected.

There is an element of greatness in the mind that can put itself squarely at another's point of view.

What we think about the things that are greatest will determine how we do the things that are least.

It is with youth as with plants, from the first fruits they bear we learn what may be expected in future.

To conquer our own fancies, and our own lusts, and our ambition, in the sacred name of duty—this it is to be truly strong.

Spare minutes are the most fruitful for good or evil, for they are as gaps through which temptation finds easiest access to the garden.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

Now is eternity. The life already begun on earth is to be continued in heaven, and never to end. The great journey has already begun.

Too often a spirit of selfishness gets into our church work. Our liberality is stimulated by considerations of a personal nature rather than by zeal for the work.

The strongest soul is the one that bears calmly the thing it thinks it cannot bear, does fully the thing it feels it cannot do, and meets courageously the thing it thinks it cannot meet.

The Sabbath is God's special present to the working man; and one of its chief objects is to prolong his life and preserve efficiently his working tone.—Professor Blackie.

Home happiness can be secured only by the mutual surrender of rights, each in honor preferring the other, each seeking not to be ministered unto, but to minister.—Baptist Standard.

Only the selfish and useless are ever free. Those who are worth anything in this world are bound by a hundred claims upon them. They must either stay caught in the meshes of love and duty, or wrench themselves free.—Inner Shrine.

A world without a Sabbath would be like a man without a smile, like a summer without flowers and like a homestead without a garden. It is the joyous day of the whole week.—Beecher.

It is reasonable that if he purchased me, he should have me; it is reasonable that if for me he shed his blood, my life should be yielded to his service who paid the I partake of his gifts, I should put my life under his government.—J. Stuart Holden.

We cannot get away from God any hour of the year, whatever we may do. It is better, however, that we go through the year consciously with God. Then we shall experience continually the joy of His presence; the inspiration of His love, and the guidance of His hand.—J. R. Miller, D.D.

An hour of solitude passed in sincere and earnest prayer or the conflict with and conquest over a single passion or subtle besom sin will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—Samuel Taylor Coleridge.

"The prayers of the congregation are requested for a man who is growing rich." It is said that this request for prayer was once sent in to a preacher. We pray for the poor, and for the man who is losing his property, yet it is probable that neither of them needs our prayers quite as much as the man who is "getting rich."

If you want to have your hearts like gardens, beautiful with the blossoms of patience and politeness, and others just as price; it is my "reasonable service" that if sweet, remember that you must not wait until you have grown to be men and women before you begin to plant the seed. Spring is the time for planting, and this is the springtime of your lives.—Pleasant Hours.

Though every condition in life exposes us to peculiar snares, yet none is so dangerous, and so commonly ruinous, as prosperity and affluence; for pride, love of the world, forgetfulness of God, and disregard to eternal things, like poisonous weeds, naturally grow from our wicked hearts, when fattened (so to speak) with the manure of wealth.—Thomas Scott.

We overturned a costly floor vase in a friend's parlor, forty-five years ago. The room was crowded; the accident was easy. "No consequence. Don't trouble." Those were the words spoken by conventional courtesy. But it was of consequence. The broken bits of costly china lie yet on the floor of memory. To blunder is easy. To apologize is possible. To unmake the blunder? Man has not genius for that.

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CONCERNING "HERESY."

"Heretic" was once a term of reproach and men were not permitted to choose for themselves in things religious. Now it is "the other way around" and "heresy hunter" is the sometimes brand of odium for one who insists that those who voluntarily join a church, accepting its standards under pledge to maintain them, shall keep their pledge so long as they remain in connection with that church.

The General Assembly of the Presbyterian Church, U.S.A. (North), meeting at this writing in Atlantic city, will have before it the question of the teaching in college and pulpit. There are churches nearer home that have similar problems. The Methodist Church in Canada has been dragged into the Civil Courts in this connection and the well-known trial is proceeding in Montreal.

The object of this writing is not to discuss in any way these cases, nor the merits or demerits of any theology, old or new, but to emphasize a simple principle of every day business morality.

In ordinary life, when one joins a club or association or society or institution of any kind, he declares himself at one with that society and accepts its basis, but if he change his mind, and is no longer in accord with the basis of that society or institution, he withdraws from it. For a man to claim the right to continue membership in "the Sons of Temperance," while advocating and practising moderate drinking, or in a Grit Cabinet while stumping for the Tories, would be an undreamed absurdity.

Now the church is a voluntary organization, a body of people who have banded themselves on a certain basis which is their belief, their creed, something that they unite in believing, and that they agree to teach. They give their name to it and sanction the extension of it in their name.

If any one of them changes his views of that basis and finds himself distinctly out of harmony with it, he has a perfect right so to change, but he has no right to teach his own special views in the name of the others; he has no right to teach what is

essentially different from the basis of that church, without first withdrawing from it; he has no right to make the church, his fellow members, responsible for his teaching, which he does so long as he retains the name under which they and he banded themselves together.

There are minor matters, non essential, in which there must be a large measure of liberty, but the fundamental or foundation doctrines, on which the church rests and for which she stands, no one has a right to subvert while belonging to the church which exists to maintain them.

In the Presbyterian Church these essential doctrines are chiefly those that centre around the nature and person and work of our Lord and Saviour, Jesus Christ, and no one has a right to teach in the name of the Presbyterian Church whose teaching tends to subvert these great truths about Christ for which the Presbyterian Church stands.

The question of whether the Church is behind the times, whether the new or the old is best, is a separate one, the point here is one of simple business ethics.

Let a man teach differently if he will, bring other people to his views if he can, but let him not, in the name of the church to which he may belong, teach what is subversive of the main things for which that church stands.

The principle which we have thus tried to state is sometimes branded as intolerance, but there is no intolerance so unreasonable as to join with others on a certain basis and then claim the right, in the name of those others, to deny some of the essential facts in that basis.

Men sometimes claim to have "the courage of their convictions." All honor to such. But let them show the courage of their convictions by accepting responsibility for them. It is not courage, it is cowardice, combined with treachery, to join in association with others on a certain basis, and then in the name of that association subvert in any way the essentials of that basis, and impose the responsibility for that subversion upon the others to whom that basis is the foundation of their hopes.

"THIS IS AN AGE OF PROGRESS."**CONVENTIONITIS.**

Every age thus compliments itself. But no age has prescriptive rights in this regard. Winter as well as Spring has a place in nature's cycles, though progress is then less patent. So world progress is at times more apparent, but each age has its part in the onward march.

The all important question, however, for all ages is not so much the rate as the direction of their progress, not so much how fast they are going, but who is guiding them.

An engine running wild may be neck and neck with another under skilled control on parallel tracks, but how different their destiny. And the all important question regarding these engines is not the speed but the control. So with the world, the vital question is not the rate of progress but the hand at the lever. Is the age obedient to God's touch or is it running wild.

This is not merely an academic question as of lookers on but a question in which each has a practical interest that cannot be evaded or avoided. Nor are we merely passengers in the train, helpless victims of destiny. We are a part of the driving power, and to us comes the call of reason and of God to yield that power to His will.

The results in the case of the two trains are patent. The one draws on to its destination and to rest, bringing to the workman his wage, to the trader his gains, to waiting friends their loved ones; the other drives blindly to wreck and ruin.

World results may not be so patent as with the engines, but they are no less real. An age of progress, God guided, brings blessing to all, without Him is only disaster.

We cannot compel the world but we can yield ourselves, and by so much the world is surrendered. Every yielded will affects by so much the whole, and determines in that measure the destiny of the whole. The place to begin the great work of Divine control in world progress and thus in deciding world destiny is to give to God the control of our own hearts and lives and then to seek to lead others to the same safe and blessed surrender. Thus only can "this age of progress" end in good.

Lacking light from Webster or Worcester, it may be defined as a disease that people get when they begin to regard the thrill of Convention speeches as the growing pains—or pleasures—of spiritual life, and the busyness of Convention life as the doing of Christian work.

The early summer is the favorite Convention time. From village to world-wide, they are increasingly a feature of modern religious activity.

Conventions are not without their good. The fellowship of kindred minds, the interchange of ideas, the imparting and receiving of knowledge, the concerted planning, the stimulus to work, all have their place of helpfulness.

But every good has a bye-road to ill, and the tendency is to make Conventions an end instead of merely a means, to mistake the impulse of numbers or the impact of another personality—for spiritual development, and the talking and planning of Conventions as Christian work. One may have Convention thrills every week in the year, a stronger shock being required each time, and yet know little of spiritual life and nothing of spiritual growth or real Christian work.

Spiritual life comes only from the touch of the human spirit with the Great Spirit, by means of the Word and prayer. Spiritual life is developed by the daily and hourly doing and discipline of the duties that come, in strength derived from constant touch with the Source of strength. Christian work is the work that comes hour by hour, the giving, day by day, or week by week, of self or of means, the daily doing of a life devoted to God and to fellow men, and even the silent sermon of being good.

These are the things that constitute the life and work which makes the world a better place and lifts it nearer to God, and which yield an inward peace and do an outward good that are alike alien to the mistaken victim of Conventionitis.

In the daily walk and fellowship with God is spiritual life and growth. In the daily good to men for God is Christian work. Use conventions, but do not mistake them for real "Life and Work."

SOME SYNOD MEETINGS.

Five of the eight Synods of our church have recently held their Annual Meetings, viz.:—the three representing Ontario and Quebec, and the two farthest West, representing Alberta and British Columbia, while the Synod of the Maritime Provinces, as also Manitoba and Saskatchewan, meets in Autumn.

Henceforth the Synod of Toronto and Kingston will meet in Autumn, making four in Spring and four in Autumn. It is not unlikely that in another year one or more of the Spring Synods may join the Autumn procession.

The Synod of Montreal and Ottawa, Perth, 9th May, met under the shadow of a long death roll, Revs. S. Mylne and John Mackenzie, and Drs. Fleck, Mowatt and Dewey of Montreal having passed on since last meeting.

The bulk of the Synod's work was the consideration of Reports on the leading Schemes, French, Home, Augmentation, Foreign, Systematic Giving, Sunday Schools, Moral Reform and Evangelism, etc., while the chief feature was the stirring missionary meeting on Wednesday evening, with its visions of the great work awaiting the Church of Christ and of the way to do that work.

A deliverance on the marriage question—"Ne temere"—strongly protesting against the existing conditions in the Province of Quebec, was unanimously adopted and transmitted to the General Assembly.

To the Synod of Toronto and Kingston, meeting in Toronto, 9 May, the great Home Mission territory of New Ontario, with its twin departments of Home Missions and Augmentation, loomed large, Foreign Missions, World Wide Work, rose immediately beyond, while Young People's Work, Sabbath Schools, Systematic Giving and other Schemes also received attention.

The Synod appointed a Committee *re* the establishment of French Protestant Schools in Northern Ontario and overtured Assembly to unite Home and French Work.

A banquet in the Hall of St. James Square Church, on Wednesday evening, was a new feature of Synod life.

The time of annual meeting was changed to Autumn, the next to be in October, 1912.

At Woodstock, Ont., 25th-28th April, the Synod of Hamilton and London, representing 235 pastoral charges, held its Annual.

The great departments of Church work, Home and Foreign Missions, French Evangelization, Augmentation, Ministerial Support, Y. P. Societies and Sabbath Schools, Systematic Giving, Social and Moral Reform and Evangelism, the progress of all these and others within the bounds, were subjects of careful thought and plan.

The need of increased support for the ministry in view of the increased cost of living was strongly emphasized.

A resolution was passed, "hailing with gratification," the proposed Arbitration Treaty between Britain and the U. S. A. that, "all international questions without exception, failing settlement by diplomacy, shall be referred to arbitration."

In Calgary, 24th April, Home Missions justly claimed right of way in the Synod of Alberta. The enormous immigration, on worldly betterment intent, much of it with little thought for God, requires the utmost effort of all the churches, if our country is to be saved from utter materialism and the ills that follow in its train.

The Federation Movement, by which the Methodists and Presbyterians have parcelled the province between them had just been completed and results are awaited with interest.

Education too had a prominent place, Prof. Dyde, D.D., Principal of the new Theological College, Edmonton, and Rev. N. D. Keith, Principal of the new Ladies' College, Red Deer, being present for the first time. To the campaigns for these two Institutions our Church in Alberta is giving a generous response.

The place of meeting of the B. C. Synod had to be changed at short notice from Revelstoke to Vancouver, where, on the second of May, the ministers and elders of the Pacific slope addressed themselves to their own special problems, as well as to the larger outlook, with that western optimism and courage and generous dealing that rarely fails of success.

W. F. M. S. WEST.

From the ninth to the twelfth of May, three hundred women, from all over the western part of the Dominion, gathered in Chatham, Ont., to the Thirty-Eighth Annual Meeting of the W. F. M. S. of the Presbyterian Church in Canada.

For the past thirty-five years, increasing numbers of delegates have thus assembled from an ever widening circle of auxiliaries, to hear of steadily growing revenue and ever developing work, and to take counsel together for the doing of still greater things.

The years have wrought their changes. Few of the founders of the Society were at this meeting. Most of them rest from their labours. Even the younger women of early days, not weary of the work, but weary in it, are handing it over to others.

But the work does not halt; instead of the mothers are the daughters, filled with the compassion of the true missionary spirit; seeking to send to their less favoured sisters in heathen lands the Gospel which has meant so much to the womanhood and the homes of the Christian world.

The missionary addresses were an inspiration, coming as they did from women whose service in the foreign field, reaching from nearly thirty years downward, gave meaning and power to their words:—Mrs. Gauld, Mrs. Mackenzie, Mrs. Mitchell, Dr. Margaret O'Hara and others.

An element of sadness was the resignation, owing to delicate health, of Mrs. Shortreed, for twenty-five years an active worker and officer in the Society, and for twelve years the well beloved President. But the Apostolic Succession was maintained by the appointment in her place of Mrs. Steele, a daughter of the former President, Mrs. Ewart.

Reports from the field were full of cheer. The only note that was not triumphant was "the laborers are few."

The Home end showed diligent work and good success. There are now thirty-nine presbyterials, with 884 auxiliaries and 16,280 members, 515 mission bands with 12,359 members, while the grand total of last year's income was the splendid sum of \$87,066. The circulation of "Tidings," the Organ of the Society, is 24,400.

PATRIOTIC SUNDAY.

BY REV. DR. SHEARER.

With the authority of the General Assembly, the Board of Moral and Social Reform and Evangelism and the S. S. Committee have set apart Sunday, June 25th, as Patriotic Sunday.

In giving this authority, the Assembly directed:—(1) That the work of the Board of Moral and Social Reform should be presented in some of its aspects to the congregations, Sunday Schools, and other church organizations. (2) That an offering be taken for the work of the Board.

The subject selected and suggested for discussion on that day, this year, is "National Ideals and Perils." This affords an excellent opportunity for preaching Christian patriotism, while the nation is celebrating its birth on Dominion Day.

To every minister and missionary in the Church is sent:—(a) A copy of the Annual Report to be presented to the Assembly in Ottawa. (b) A pamphlet specially prepared on, "National Ideals and Perils," giving information and suggestions.

Sunday school superintendents, and leaders in young people's societies, brotherhoods or Bible classes, by writing to 436 Confederation Life Building, Toronto, will be supplied with these two sources of information and envelopes for the offering.

The work of the Board, last year, cost altogether a little over \$24,000. The estimates for the current year, already approved by the Assembly's Committee on Systematic Giving, call for \$35,000. This means an increase of almost 50 per cent. The greater part of this increase is for the new and intensely interesting work along redemptive and preventive lines in the interest of girls, and for their protection against agents of the white slave trade.

Already a splendid beginning has been made in this rescue and preventive work, and a number of girls have been reclaimed and restored to respectability through Gospel and social service influence by the Board and the women of the Church, who are nobly co-operating with it in this work. There is every prospect that numbers of girls who otherwise would be ruined for time and eternity, will be saved by these efforts.

TOURING IN ALBERTA.

BY REV. W. D. REID, B.D., SUPERINTENDENT.

On train, May 2, 1911.

Dear Dr. Scott,—

In response to your request I send you a little more of "Alberta." I have previously given a sketch of our missions in all our presbyteries except that of Red Deer.

Red Deer is our greatest missionary presbytery in Alberta. This summer we expect thirty-one missionaries to be at work within the bounds of this Presbytery alone. It extends East and West from the Rocky Mountains to the Saskatchewan boundary. Rev. W. G. Brown, the worthy pastor of Red Deer, is bishop of this far-reaching diocese, and splendidly does he do his duty both to his men and his fields.

One beautiful day, I found myself landed in the little town of Innisfail, waiting the arrival of our missionary from the Milnerton field, Mr. Jardine. As it was late when he arrived, we decided not to start out until next morning. Accordingly at six the following day we started on a forty-five mile drive.

Mr. Jardine is one of our faithful devoted laymen, who has done capital work for the Presbyterian Church and for the Kingdom of God. A telegrapher, he went into the country to homestead, and seeing the need around him, he started mission work himself. During the last few years he has opened over a dozen stations, and to-day we have three missionaries, all at stations opened by him. He has a congregation of eleven in his own home. He served a field last Summer where there were five preaching stations and some construction camps besides. He is one of the men who has done noble work, and I hope we may be able to have him ordained before long, thus increasing his efficiency.

All day long we were passing through one of the finest rural districts of Alberta, and at night we drove into the yard of a good family that used to attend Taylor Church in Montreal. This fact alone is a quite sufficient guarantee as to their being the right sort of people. We received a most hospitable welcome to the home of Mr. Hibbs, where we spent a delightful evening

which was, of course, reminiscent of Montreal in general, and Taylor Church in particular.

The following day we drove on to Milnerton, to the home of Mr. Jardine. In the evening we had a good service in the school-house, which was well attended, with Mr. Malcolm, the missionary, presiding, and then went home with Mr. Nolan, a former Montrealer, who informed me that he had often heard me preach in Montreal.

The following day a drive of some fifteen miles with Mr. Malcolm brought us to the home of a good couple, who were one time members of Victoria Church, Montreal, of which church the writer was once the pastor. After dinner with Mr. and Mrs. Hastie we pushed on to "Three Hills" where lives our missionary, Mr. Forsythe. We are sorry to say that Mr. Forsythe's health is far from being robust, but he is nobly doing his best for the people, and the extension of the Kingdom.

That Saturday night we spent in the home of a splendid couple, Mr. and Mrs. Ross from Ontario. Perhaps the wildest thunder and hail storm I have ever seen bust upon us that night. The hail stones were as large as.....well perhaps we had better not say, for fear our veracity might be doubted. But certainly in that little room upstairs close to the roof it sounded as if the man in the moon had dumped a good many cart loads of small stones upon that roof. After a time it passed, but it injured the crops badly.

Sunday morning dawned clear and fine and a delightful drive of seven miles brought us to the little church in Trochu Valley. This is a community composed largely of French people from Old France. The day was a fairly strenuous one. A communion service in the morning, anniversary service in the afternoon, with eight baptisms, a twenty mile drive, and a service in the evening, and then the organization of a Board of Management. Mr. Craig, a young Scot frae the "lan' o' cakes an' heather" did good work for us while on the field.

At the close of the afternoon service I had a somewhat unique experience. No less than seven persons came up and spoke

to me, all of whom had belonged to Victoria Church, Montreal, at one time. Then two young men came forward, and said, "Don't you know us?" We went to school with you in Leed's Village once.

A woman standing by said "You don't know me, but I want to tell you a little secret. I have a daughter in Montreal, who used to attend Taylor Church, and under one of your sermons decided for Christ. She is not known to you at all, and joined another church, but she wrote me that God had used your sermon to her conversion. I couldn't help telling you and thanking you."

Scarcely had she gone when a young man said to me "Don't you know me?" I am one of those who came out during your revival services in Moyie, B.C., two years ago, and ever since I have been living the Christian life.

It all kind of dazed me, and I came away feeling how little the minister of the Gospel knows what tremendous issues hang upon every sermon he preaches, and what a wonderful privilege is his. It is surely the greatest and the grandest calling in the world. In the evening we had a service at Lakeview, where the schoolhouse was simply packed to the doors, and God was with us in a wonderful way.

My next visit in the Red Deer Presbytery was to Penhold. Mr. Gosling our missionary there has done noble work. After a very enjoyable meeting, the managers met, and among other things decided to have "a bee" and finish off the tower of the otherwise neat little church. For years it had stood there, like a jug without a handle. A tower on the corner had been begun but never finished. Now as I pass Penhold on the train, I look out with a certain amount of pride at the new tower which graces the completed church.

Ridgewood another point of the field, was also visited and encouraged.

Willowdale is about twelve miles from Red Deer. Through a perfect garden we drove to it. Rev. J. A. Wheeler is the faithful and efficient missionary. Since my visit the congregation has gone to the augmented status, and has called Mr. Wheeler to be its pastor.

A nice little church and comfortable manse, largely the result of the labors of the late Rev. D. D. McLennan, grace the Presbyterian grounds. Mr. McLennan, once the pastor of Apple Hill congregation, Glengarry, did faithful service in the congregation for several years. Last Summer, one cold wet evening he went out after a horse, got lost, and was not found till the next day. When found he was lying peacefully on the ground with some leaves he had pulled for his pillow, under his head. He told them that he had sung psalms in Gaelic, and had prayed most of the night, and had had a wonderful time with God. He was taken home, but with well nigh eighty years behind him, his constitution did not survive the shock, and so in a few days he passed away to the better land. I found fragrant memories of this departed saint, all about Willowdale

A well attended meeting was held that evening in the church, the Board interviewed, and the following morning a beautiful drive brought us to the thriving little town of Red Deer.

Blackfalds was my next objective point, where our singing missionary, Mr. Scott from Belfast, did good work all last Summer. Mr. Scott has a rare gift of song, and charmed and uplifted the people of Blackfalds, not only with his preaching but also with his vocal powers. A meeting was held at which all the denominations of the town gathered. Disciples, Methodist, Baptists, Episcopalians and Presbyterians, all were there. The town does not seem to be growing, but we have some fine staunch people there.

Returning the next day to Didsbury, I got into conversation with an American on board the train. Upon asking him "What denomination do you lean to?" He replied "wall boss, to tell ye the truth, I haint got very much of a slant anyway." Another American, upon being asked what denomination he belonged to replied "wall I used to be a Baptist, but I ain't workin at in naow." That seems to be the attitude of a good many Americans in this western land.

However, they are not all like that. Rev. Mr. Jennings, an American, who has been

in Canada only about four years, now a naturalized British subject, and one of our most devoted missionaries, met me at Didsbury, and we started on a twenty-five mile drive to Bergen.

Bergen, as the name indicates, is a Norwegian settlement. In the school house that night we had about fifty people, a large percentage of whom came from Northern Europe by way of the United States. They are an earnest, industrious people, and sing splendidly in public worship. As a general thing they don't believe in hurting themselves financially by large giving to their church, as our poor missionaries have found in more places than one. On the second evening, we had a meeting in "The Fallen Timber Schoolhouse," where a nice company assembled, but nearly half of the audience did not get there till the sermon was over.

Twenty-five miles is quite a distance to drive before 9.30 a.m. yet that was what the super had to do that Saturday morning, in order to catch the north train to Edmonton. Long before day break we were all astir. Breakfast was over before daylight and we were on the road. My good Jehu plied the whip fairly well but when we got within sight of Didsbury, the north going train pulled up at the station. The horses were then urged into a gallop, and as we got within a hundred yards of the station, the whistle sounded and the train began to pull out. Jumping from the still-going vehicle, the Super grabbed his valise, cut off the corner by crossing the angle, grasped the railing, mounted the steps, and waved triumphantly to his Jehu who was still watching the outgoing train.

Such are some experiences of daily work. At times it is a little strenuous but there is a fine buoyancy about the life in the West, that makes one disregard its difficulties. Then there is the satisfaction of feeling that perhaps one has been the means of encouraging the people and stimulating the missionary and altogether helping forward the work of God and the extension of His kingdom in this great West land.

The Church of Christ in Canada has an opportunity now which she never had before, and which, if neglected, can never come to her again.

THE FAMINE IN CHINA.

Two awful scourges, plague and famine, have been sore in China during the past few months. Both have been local, the plague in the extreme North, in the province of Manchuria, the famine in a province a little to the south-east of Honan.

The plague is largely under control. The famine is still on. Three millions of people are starving. To make matters worse the floods, which ruined the previous crop and led to the famine, are prevalent again and threaten to ruin the next crop, and at the same time they prevent the getting of food into the country, for there are no railroads in the district affected.

There is a loud call for help. It is not a church matter, but one of common humanity. The Central Citizen's Committee for Canada is in Toronto. Will any who are willing to give help, send it to S. J. Moore, 445 King St. West, Toronto, the central treasurer of the Canadian Chinese famine fund. Money is cabled weekly to China, as fast as it comes in.

One of the world's great centeneraries, the ter-centenary of the Authorized Version of the English Bible, is being celebrated this year throughout the English speaking world, but especially in Great Britain. Now Queen Victoria was asked by a visiting heathen King, the secret of Britain's greatness, she pointed to a copy of the Bible:—"That is the secret of England's greatness." Britain owes more of her freedom and greatness, under God, to that Bible than to any other agency. What would she have been without it? And she does well to celebrate its advent among her people.

THEIR MISSIONARY CALL.

It was the vision of the needs of men in far-distant climes secured from the reading of "Captain Cook's Voyages" that led William Carey to go to India in spite of the scoffs and protests of Christian England. As he sat on his cobbler's bench in Hackleton, England, and thought and prayed as he worked, his response to his vision was, "Here am I; send me."

Robert Moffatt, a pioneer missionary in Africa, on a furlough to England, spoke twenty words that gave to young David Livingstone a vision:—"I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." Livingstone saw them too, as Moffatt graphically portrayed them, and his response was, "Here am I; send me."

Our Foreign Missions.

The Rajah of Rutlam, Central India, has generously given to our Mission there an excellent site for a hospital. The need now is the hospital. Dr. J. Fraser Campbell writes:—"Our unanimous judgment in this case is in favor of a number of small buildings rather than one large building. And thus we need not wait for a large sum but rather begin with what is most immediately and pressingly necessary, and go on as the needs and means indicate. Some like especially to give for the relief of physical suffering. Here is a fine opportunity."

There are perhaps those who would give a thousand dollars for a small memorial building in this compound for the relief of suffering India. It can be called by their name or that of some loved one whose memory they wish thus to honor.

The same opportunity for small memorial buildings exists in Indore, where several hostels, or residences for students, are very much needed for those who come to study at our Christian College there. This College for training the future leaders of young India is one of the great factors in India's uplift. A hostel, costing four or five hundred dollars, and bearing the name of some loved one would thus be a factor in the regeneration of that great Empire.

AMONG THE VILLAGES IN INDIA.

In a recent letter written "in camp" on tour, to Dr. R. P. Mackay, Rev. J. S. Mackay our missionary in India says:—

As usual at this time of year we are itinerating in the more distant parts of our field. As to our reception by the people of different places we might with truth give either a pessimistic or an optimistic report were we to confine ourselves to a single district.

Unfortunately plague has been unusually bad in this part of the country during the past few months and this accounts for the unfavorable attitude of the people where we were not well received. As the great mass

of our villagers are so very ignorant and superstitious, it is not surprising that they become the victims of evil men with designs against the Government and everything foreign, Christianity included.

Many of those who incite to evil know too well that their bread depends on preventing people from becoming Christians and consequently they are very zealous in spreading the silly rumor that as emissaries of Government we have come to kill off the people by poisoning their wells with plague germs.

At one town in which we camped serious trouble was narrowly averted, and in order to restore the confidence of the people, in the presence of a large crowd, we drank water from one of the wells reputed to have been poisoned by us.

How far the effects of our action reached we cannot tell, but gave us an excellent opportunity to speak to a large number of interested hearers concerning the water of life; moreover we had the joy of seeing the poor simple minded villagers return to draw water from the wells they had deserted.

Once away from the parts infected with "plague scare" we have never been so well received and listened to as this year. In some villages men have listened to the story of Jesus Christ with an eagerness we have never met with before, have asked to be taught more about him and in some cases have expressed a desire to become Christian.

We arrived at our present camping place very late Saturday night and the utmost kindness has been shown us by the villagers. Although with our present large territory we cannot make more than an annual visit to these far-off parts of our district, yet we have a growing joy in seeing the prejudices of the people disappearing, as they come to know us and in their ever increasing willingness to listen to the claims of Jesus Christ upon them. Oh! that we had more messengers, native and foreign, to continue to give the Gospel to the multitudes of men who are dying without it.

NOTES FROM HONAN.

REV. JOSEPH A. MOWATT, HWAiking. •

For the Record.

The progress of the Gospel in any town or village in China depends very largely on the type of Christian who first comes out. In my own section of the field I can see this most clearly. Several large populous towns are absolutely unresponsive, and it is quite evident that the unfavourable impression made by the first Christians is, in part at least, the cause.

Perhaps the heathen look for too much from them or perhaps there has been positive wrong-doing on the part of the professed believer in Christ. Whatever the fact may be it is quite evident there has been failure, and the one stands in the way of many, preventing the progress of the Truth.

There are also other instances to prove the rule in another direction. One case is the town of Chang Hsiang, with a population of over four thousand.

Four years ago Li T'ao, a young man of twenty-five, came into my study and invited me to his home. He had bought a Christian book and had become a believer. He and a friend together had rented an empty store as a preaching hall, so there I installed myself. The room served as bedroom as well and was taxed to its utmost capacity all the time we were there.

As I look back upon the commencement of the work in that village I consider the bicycle as being also an important factor, for it helped not only to draw great crowds of people but enabled me to make friends with them.

I looked upon it at the time as being one of the most awkward experiences of my life. A dozen times a day I was almost forced out on the street to give an exhibition. Up and down the different streets lined with some thousands of people I had to go. The mob was always good-natured but it certainly ruled the day. At certain points I would find a blockade which meant getting off.

A threshing floor near by upon which to perform the figure eight would be suffi-

cient excuse to remount and then after a few moments of exhibiting, a small opening in the crowd would enable me to make a dash through to the road and then off to my quarters amid the shouts of laughter from the crowds.

From the first the growth of the work there has been steady. Already we have about thirty Christians. The meetings have always been attended by large numbers and the whole village has been influenced. In the surrounding villages the place is known now by being the first village where "feng shwei" has been overcome (that is where the past has been broken with). A characteristic of the Christians has been their willingness to spread the Gospel among their own people. One woman has taught fifteen or twenty others.

Some Sabbaths ago the Christians decided to secure a place of worship for themselves. When sufficient had been raised to enable them to do so they had a "tea-meeting" to celebrate. Cakes and tea were provided for everyone and it was a scene I shall never forget to see so many beaming faces rejoicing over what they had been enabled to do without a cent from foreign sources.

The sum was forty-three dollars, but when one realizes that five cents is a workman's wage in this part of the world, the size of the contribution seems very much greater.

Of this amount the sum of two dollars was given by a non-Christian, who said, "This Gospel of Jesus is certainly good, and I want to see it permanently here and so I want to contribute." Such a feeling characterizes an increasing number in the village.

The following are some problems which Christians have sometimes to solve:—

The other day a silversmith asked me what he should do. Before he became a Christian he used to gamble very heavily. He had still debts he must pay for money lost in gambling.

To offset these others owed him large sums of money. Subtracting the amounts he owed from amounts owing him he would have a balance in his favour

amounting to a considerable sum. As a Christian he felt he could not take money obtained in a dishonourable way, but yet to have to pay up what he lost seemed hardly fair.

The latter course is the one he is taking which shows clearly enough that the Gospel has taken a real hold on him.

A blind man living in Chi Yuan Hsien for years has had a splendid reputation as fortune-teller. Now that he has become a Christian he must necessarily give it up. Old patrons keep urging him, however, to tell their fortunes in spite of his changed faith.

For a while he pretended to tell their fortunes, telling them very earnestly that unless they repent they will surely go to the place of the wicked, and that Christ alone can save them. To break away from his only means of livelihood means much to him and we have no way of helping him as yet.

A case most difficult for me to manage has been at last settled and apparently to the satisfaction of all concerned. A Church member died leaving a widow and one small daughter, but no son. Women have practically no right to hold land in China.

This widow was left quite in the power of her two step-brothers. The eldest of them is an opium smoker and very poor. He evidently had his eyes upon the property for himself and wanted to marry off both the mother and the daughter for a price (which is quite within his right), thus the land would be his.

The only way to avoid this was to get some boy who would be willing to be adopted, taking the surname of the family and marrying the daughter. This would make the adopted son the owner of the land but under the control of the mother-in-law. A lad was found but the uncle was unwilling and things seemed at a standstill.

However, I advised that the body be allowed to remain unburied, lying in state in the main room of the house, until such time as a suitable boy could be found. As long as the body remains unburied the late owner practically retains hold and the widow could not be turned out.

After some months word came that the uncle was in favour of the son of one of our Christians, a neighbour of his. Within a few days the matter was settled and all parties were quite satisfied.

I might add here that it is quite the usual thing for a body to be placed in the house for several years before burial. There is a house to the south of us where nine bodies lie unburied. Thirty years ago in the famine that raged in this region these people died and the survivors have not been able to save sufficient to pay for necessary burial ceremonies.

FROM MISS EDITH MAGILL.

Chang Hsiang, Honan, March 6, 1911.

Dear Record,

I am out on a tour now and am living in a little dark mud room with a wet mud floor. There is no stove and the ground is covered with wet snow and my hand is so stiff I can hardly write. I have been away from home for two and a half weeks.

The work is very encouraging, but very hard on one; especially as the houses are such shacks, and in the winter are not heated in any way, except the bed.

The women come in great crowds on fine days and thousands hear the gospel in a short time. I am holding a class for the interested women of this place and about seventeen are attending. They are studying well and several have learned to read.

Our first woman convert was baptized here the other day, after a year's probation and passing an examination; and her little grandson, one month old, was baptized at the same time.

All converts have to pass two exams., one for recording for baptism, and another a year later before being baptized. They are expected to cover a prescribed course of study and live consistent Christian lives for a year.

.....The people here are listening to the Gospel well and many are coming out, consequently the heathen are all the more bitterly opposed. There was almost a riot one day and the ground was covered with the clods, etc., that were thrown at us when we were walking.

KOREAN EARNESTNESS AND ZEAL.

LETTER FROM REV. J. M. MACLEOD.

Songchin (Joshin), 14th Feb., 1911.

Dear Mr. Armstrong,—

Let me give you a brief account of my trip to Kyungsung, from which I returned last night.

During the forenoons we had a Bible study class, when our evangelist and my teacher taught Scripture and I taught them to sing hymns. In the afternoons we all went street and house-to-house preaching and distributed tracts. At night we had stirring addresses from native helpers to the unconverted to come to a decision. In all we enrolled seventy new converts. I was looking for more than this, but I am sure that more will drop in later.

One feature that impressed me about our Bible class was the morning prayer hour. We were to meet for prayer from 8 to 8.30 but for the most of the mornings the people began to come shortly after seven, and never was our prayer meeting shorter than an hour and usually over the hour, and some of these came the best part of a mile without breakfast on bitter cold mornings.

The Gospel and its Christ and communion with that Christ are very real to our Koreans. To see these men pleading with God to bless most bountifully their people, their moksa (missionary) and the new missionaries coming, was very touching.

And their prayers were no mere talk, for it is not a common thing for the Korean to break down before others and pray with heart-rending cries; and when you do see that in this country the explanation is not far to seek.

But the man on the street may ask if it is all genuine. Come with us to the open air preaching and the evening service and you will find your answer. Every Christian is a soul winner if he is anything at all. This is prayer in action and Luke 14:22 in practice.

For a language teacher I am blessed with a man whose whole heart and soul is in preaching the Gospel. Morning, noon and night, lying down and rising up or walking by the way, on the boat, ashore, everywhere and at all times he was at it.

It has to him and to those to whom he tells it all the freshness of a new and wonderful story.

I am looking back upon this last trip with thankfulness, satisfaction and pleasure.

FIRST EXPERIENCES IN KOREA.

LETTER FROM REV. A. H. BARKER.

Songchin (Joshin), Mar. 9, 1911.

Dear Mr. Armstrong,—

I wrote you from Yokohama. We left there 10th February, and after a beautiful sail along the coast of Japan reached Kobe the following day, where we had to wait five days for a boat to Korea.

From Kobi a delightful sail of 280 miles through the Inland Sea brought us to Moji, where our vessel coaled, Moji being an important coaling station.

The coal was brought in barges to the sides of the ship. Steps led from these up along the ship's sides. A row of women and girls, thirty or more on either side of the ship, were ranged up these steps. Small baskets, holding about one third of a bushel of coal, were passed from hand to hand up the side of the ship, slid along a board to a hatchway and dumped into the bunkers. Two steady streams of baskets were passing up at the rate of about fifty per minute each, nearly one every second, making the coal taken on board about thirty-three bushels per minute.

Leaving Moji on Saturday at 4 p.m., we crossed the Strait of Korea in the night, and next morning were in Fusan harbor and got our first sight of Korea. The view was characteristic of eastern, and, I believe, of southern Korea. All around were high, desolate, treeless, barren-looking hills, exceedingly uninviting in appearance. It is said by some that years ago all trees along the coast were cut down in order to make the country as unattractive to foreigners as possible.

It was Sunday when we landed at Fusan, but there were no indications of it, a state of matters which is very noticeable here in the East. In Japan we had noticed the absence of a day of rest and the same is true largely in Korea. Business of all kinds is in full blast and unless you make search you will not know

that here and there the missionary message is being preached and gladly received.

It would probably be easy to travel through much of the East in a careless, casual way, and go home feeling that the missionary is a very unimportant factor and that heathenism is supreme as in years past.

But the travelling student of missions, while fully realizing the immensity of the task before the Church, in the great mass of heathenism yet untouched, will also be impressed by the nature and extent of the work that is being done in these lands. There is a great task before us, but there is great cause for courage and hopefulness in the changed lives and conditions of many whom one meets when in direct touch with the work.

We left Fusan Sunday night, running up the east coast of Korea and Tuesday morning reached Wonsan where are stationed Rev. and Mrs. Foote and Rev. and Mrs. Robb and Miss Robb, of the eastern section of our own church, who gave us a most cordial reception.

Sailing northwest again at midnight, next morning we were in the harbor of Soho. Here we were met by Rev. Luther Young and Mrs. McCrae, of Ham Heung, which is thirty li (ten miles) distant inland. The four of us crowded into a little trolley and in two hours we were in Hamheung.

I wish you could have seen that trolley line and its equipment. The rails, about an inch wide, were about 'thirty inches apart. The car, a small flat car, was about four feet square. A little wooden frame rested upon it containing two board seats facing each other, very close together. When we finally got seated, two coolies, running behind, propelled the car. Up grades we went slowly, but down grade the car was allowed to go at full speed, the coolies clinging on behind.

At Ham Heung, we spent a very pleasant day seeing the missionaries, and their native workers and work, and in the evening took trolley again and returned to the Kelung Maru.

Next afternoon we reached Songchin harbor, the northern station of the eastern section of our Canadian Church.

It seemed strange to be at our journey's

end. We had travelled from New Brunswick, over three thousand miles by rail and between five and six thousand by water, making nearly nine thousand miles.

We were met by Dr. and Mrs. Grierson, Rev. A. R. Ross, Rev. J. M. McLeod, Dr. and Mrs. Mansfield, several Korean Christian teachers, and about sixty boys from the Boys' School. After a week of kind hospitality at the Griersons we are once more housekeeping. The situation is beautiful. To the east about three hundred yards, is the open sea, the Sea of Japan. The sunrises are magnificent, the sun coming up apparently out of the sea.

The house is comfortable. Dr. and Mrs. Mansfield occupy one part, Mr. McLeod another part, and we the remainder, all your missionaries from the Western Section being under one roof here in the meantime, while studying the language and getting acquainted with our field to the northward.

The Sunday after our arrival I preached to the Koreans, Dr. Grierson acting as interpreter. It was rather unsatisfactory from my standpoint, as talking to those who cannot understand a word of what you say, and having to wait for the interpretation, are not conducive to fervor or zeal in speaking. However, some notes were being taken down and will probably be preached again in various parts of the country. Such is said to be the Korean custom. But I could not help wishing that I could speak the language fluently and so talk directly to them.

Last Sunday at native service there were about two hundred present and they were addressed by two natives and also by Dr. Grierson. The Koreans seem to be very fluent. It is very little trouble for them to talk and they "say a good deal."

Moreover nearly every one can pray in public and do it well. There is no trouble in getting prayers at prayer meeting. And at morning worship you may call on a teacher, on the house-boy or servant girl. Young or old, all seem ready to lead in prayer. Their prayers are more or less stereotyped, but is this not true in a large measure with us at home, and at home it is difficult to get even the stereotyped prayer at times. Also, may not such a prayer be earnest and genuine?

SEEKERS IN KOREA.

"The Koreans are always open to receive the Gospel, but this year promises to be the best yet,"—writes our missionary, Rev. W. R. Foote, to Miss Carmichael, of N. S.

"Since returning from North Korea I have been engaged in conducting classes. At Wonsan about eight hundred people handed in their names, wishing to be enrolled as inquirers at the evening meetings. I next went to Anpyon and we met with good success there too. Miss Robb had charge of the women's meetings, and at that place over 200 handed in their names as inquirers, 17 adults received baptism, and 32 catechumens were enrolled.

After leaving Anpyon I spent a day at home in Wonsan and then came to Yong Hung, where I am now. We have an attendance of 205 at class and 300 have given in their names as new believers. Last Sunday I baptised 11 and received 48 catechumens.

If we were strong enough, this country, without a doubt, could be won for Christ. There is almost no opposition, and we are unable to instruct all those who come to us. Multitudes are lost because we have not the workers to follow up the good work.

Our three largest congregations have recently increased their seating capacity. The Wonsan congregation enlarged the central church so that now it seats 600 people. Three weeks ago we set off a separate congregation of 150 Christians who have a church building of their own. We hope this will help the mother church and the new congregation too.

One of our greatest needs is for a doctor in Wonsan. I left home about a week ago because I had made an appointment to be here (Yong Hung, 50 miles from Wonsan), but when the time came to leave I hardly knew what to do as our baby was sick. The home church has always been good to us and I know this matter will come out all right.

From the Corean point of view the situation is serious, and numbers of our Christians die without ever seeing a doctor. One of our good men has just returned from Fusan—300 miles distant—where he went for treatment. The church here recently wanted to write to the home church *re* the situation, but I advised them to wait a little longer.

WOMEN IN THE NEW HEBRIDES.

BY REV. T. WATT LEGGATT.

The outstanding feature of woman's position on heathen islands is that of *inferiority*.

In some places she cannot pass in front of a man. She may be bowed to the earth with a heavy load, but if a man comes along the path she must crush herself into the bush at the wayside to allow him a clear road. When he is seated she must make her way behind him, and if he is of high rank crawl out of his sight on her hands and knees.

On the northern islands, theoretically, she is not worthy to live under the same roof as her husband, and when occasion requires she must slip in and out of his hut by a back entrance. At no time does she dare to set foot on the amil or village square, which she skirts by a side track, on which she is permitted to stand and view the dances. During certain ceremonies she must seclude herself entirely.

I am safe to say that she has nothing or next to nothing to do with her disposal in marriage. Her father, her brother, her late husband's brother, or even her own son, arrange all that. Her own consent is never asked, and her only resource is to lead her husband such a life that he will be glad to pass her over to someone else.

What seems to me even more degrading is that she is hardly regarded as a moral being; she must never be seen alone, someone, even if it is only a child, must accompany her on her expeditions to her garden; and when she does fall into sin, while her male partner in guilt has to skulk in terror of his life until he compensates her husband, her conduct is hardly resented at all from a moral point of view. An angry blow may descend on her in the heat of passion, but rarely, if ever, is she discarded or made to feel ashamed by any manifestation or repulsion at her sin. She is a woman! What else can you expect? You must just watch them! — "The New Hebrides Magazine."

The Mormon missionaries, having been expelled from Germany, are now attempting to carry on a propaganda from Zurich. "Aftonbladet," the chief Norwegian newspaper, urges their expulsion from Norway as well.

**REV. D. MACGILLIVRAY, D.D.,
SHANGHAI.**

Annual Report for 1910.

The Christian Literature Society, which has its headquarters in Shanghai, is made up of a few men "loaned" by different missionary societies, that thus unite in the great work of preparing Christian literature for that vast Empire. Rev. Donald Macgillivray, D.D., is our representative in that work. It is a great opportunity. Mr. Macgillivray writes as follows of his work for 1910.—

During Dr. Richard's absence in England it devolved upon me to act in his place as General Secretary of the Society, and as such I drafted the Annual Report which was presented at the Annual Meeting in December.

In addition to various duties which were referred to in last year's Report and which were continued this year, our Society began the publication of the China Mission "Year Book" and asked me to edit and compile it. The book for 1910 comprises thirty chapters, with 431 pages, as well as Appendices of 43 pages, and a Missionary Directory of 74 pages. It is the most comprehensive survey of all departments of Mission work in the Empire ever published.

The missionaries in Japan have had such a volume now for eight years, and the welcome extended to the China Mission Year Book of 1910 is sufficient proof that it meets a great need. Flattering commendations of the book have been received from various quarters and the Society is encouraged to continue the series year by year.

I have again edited the book for 1911, which has not yet, however (March 3), gone to press. The book for 1911 will be quite different from the book for 1910, many new and interesting features being added.

Probably a survey of mission work in all branches such as appeared in the 1910 book will be necessary only once every five years, but the Year Book is designed to faithfully reflect the progress that is being made towards a new China. But the series is designed to be interrelated in such a way as to avoid repetition.

In October I spent six days at Nanking by special invitation of the Nanking Christian Headquarters' Committee to help Christian work carried on at the Exhibition under their auspices.

I spoke ten times in the chapel, but the specially interesting part of my work was a lecture on "Evolution" delivered in the public hall in the centre of the Exhibition Grounds. This Hall was erected for the purpose of public functions, concerts and popular lectures, etc., by the Exhibition authorities. Hitherto the Christians had not had the use of it, but now for the first time they courteously granted us the use of it for one evening. So I had the privilege of being the first Christian to speak in it.

The subject was announced beforehand in the Exhibition daily papers, being first submitted to the authorities so that it was impossible to have a directly Christian topic, but I took up the theory of evolution as a divine process of creation and human progress and made several references to Jesus Christ.

I spoke for one hour to an immense audience, chiefly of students, and especially during the first part of the lecture there was frequent applause.

The General Manager of the Exhibition, H. E. Chen, occupied the platform and appointed Mr. Chang Po-ling, of Tientsin, to the chair.

Mr. Chang is perhaps the highest Chinese official who ever became a Christian. He was brought in a year ago through the Y. M. C. A. He is a splendid speaker and great things are hoped from him.

The Exhibition Band rendered several selections while the students of the Methodist College sang some pieces. The proceedings were concluded by the singing of the Chinese Christian National Anthem.

The daily papers next day reported that 3,000 were present, but I hardly think there were so many. They also gave a flattering account of the lecture, but said that the general trend of it was contrary to evolution. By that, of course, they meant the materialistic evolution which is so popular with the Chinese students because it agrees so well with atheistic Confucianism.

I have just prepared a booklet on the question, but unfortunately it was not off

the press in time to allow of its being distributed at the close of the meeting.

As one result of my visit to Honan referred to in last year's Report, a widespread poster propaganda was set on foot to prepare the people's minds for the coming of Halley's Comet. As a result the Christian Literature Society circulated 115,000 copies, and other societies, 162,000. The Tract was posted up at some 3,500 Post Offices and Telegraph Offices throughout the Empire and also in many schools and served to shew the Chinese the importance of Western learning and to show them the falsity of their superstitions regarding such appearances of the heavenly bodies.

At midsummer the sudden breakdown of Mr. Cornaby necessitated my taking up the editorship of the "Ta Tung Pao" for a period of two months, while I have edited the "Chinese Christian Review" during the whole year.

Books Prepared During 1910.

1. "Methods of Bible Study," being lectures at the Nanking Bible Institute.
2. Revision of "Helps to Bible Study."
3. Student Volunteer Mission Study Book on China, for the use of Chinese volunteers.
4. "Evolution and Christianity."
5. "Pauline Theology," by Dr. Patterson.
6. Stalker's "Ethic of Jesus."
7. Henry C. King's "Sermon on the Mount."
8. "Korea for Christ."
9. Lord Roseberry's "Pitt."

Mrs. Macgillivray this year translated "The Wide, Wide World," the well-known story for girls. The Religious Tract Society of London assisted in the expenses.

The severe famine in North Kiangsu and North Anhwei resulted in the formation of a Committee in Shanghai of which I became Honorary Secretary. Our appeals have been, up to the present, well responded to, Canadian friends liberally contributing as well as the people of the United States. As I write, the famine is at its height and much remains to be done, and the full story must be held over for a future report.

Jesus said:—"Go ye into all the world and preach the Gospel to every creature."

THE MISSION TO THE JEWS.

Work In Winnipeg.

BY REV. MCP. SCOTT, CONVENER.

Another step forward has been taken by the Jewish Committee of our Church, in establishing a mission to the Jews in Winnipeg. This work was formally inaugurated on the evening of Friday, March 31st, when Mr. Hugo Spitzer, and Mrs. Spitzer, the newly appointed missionaries, were introduced to their work.

In almost every work much turns upon the quality and faithfulness of the missionary. This is particularly true in the case of Jewish Missions. The Committee happily have secured, in Mr. and Mrs. Spitzer, missionaries of experience in work amongst the Jewish people. For years they both had served in work amongst the Jews in the East end of old London, under the London City Mission.

Their entrance upon mission work in Winnipeg has been warmly welcomed by the Presbyterians of the city. The Rev. S. B. Rohold, who has been so successful in his work in Toronto, under direction of the Committee, gave two weeks in assisting the new missionaries in beginning their work in Winnipeg.

A satisfactory building has been rented in the Jewish quarter, at 215 Jarvis Ave., the equipment of which has been largely contributed by the Winnipeg friends. In accordance with the plans of the Jewish Committee, a number of men in Winnipeg have consented to act as an Advisory Committee, and to have local oversight of the work. The Rev. Prof. A. B. Baird is acting Convener of this Committee.

Unhappily, active opposition to this work has been shown by a number of the Jews, which has shown itself in direct and persistent effort on the part of some to disturb and interrupt the work. In the end, this will work for good, as it makes known to the Christian people of the city the existence of the mission, and secures the warm adherence and sympathy of a large number of Christian people.

It is the hope of the Committee to appoint, at an early date, a lady helper, to be associated with Mr. and Mrs. Spitzer.

LETTER FROM HONAN.

MISS EDITH MCGILL.

Yang Hsiang, Honan,
March 27, 1911.

Dear Record,—

At this time of the year all the itinerating missionaries are out in the field. The work is very interesting, if rather tiring. One's home for the time is a little mud room, floor and walls all of mud and usually damp. There is very little light in these rooms, and the air is not good.

There is an inner room opening out of the one I am now occupying, and that is where the young daughter-in-law of the house lives; or rather did live; she is so afraid of me that she went into her mother-in-law's room to sleep. She had never seen a foreigner before, and having been brought up to believe we wanted the hearts and eyes of Chinese to make medicine, it is no wonder that she was afraid of me. She is not afraid of me now by daylight, but it is not easy to get rid of those fears that are almost part of her, and no doubt at night they return to her.

These days quite a number of famine refugees are passing through on their way to the mountains where food is more plentiful and not so expensive. In one party there was an old woman of over eighty years, and a mother and her daughter-in-law, a girl of fifteen. She was very beautiful, but so sad and wearied. There were also two smaller children, one about four years old.

All had walked about two hundred miles, and they have over two hundred and fifty miles yet to go. They are begging their food along the road, as they had nothing when they left their famine-stricken homes, where the land is all submerged in water. They were so grateful for a little help, and went away happy because they had money for a few days' food.

One day I heard a gong being beaten on the street and went out to see what was happening. There was a man sitting upon a little stool, and in front of him was a box containing a tiny charcoal fire. There was a pan of yellow taffy on the fire, and

I watched to see if any one would eat that dirty stuff.

As he beat his gong the children came running from their homes, each one bringing a bunch of hair combings which the man received and put in a box. Then he took a wee bit of the hot taffy, pulled and rolled it, and putting it to his lips began to blow, and behold a golden fruit or animal, which he fastened while still hot to a straw, and presented in payment for the hair. Soon each child had a shining golden toy, brittle as glass. The man will use the hair to make braids to sell to those who wish to have nice thick queues. Almost every Chinese has false hair in his braid.

There was a young woman here to-day who is only thirty-two years old and has five children, the oldest being sixteen years of age. She says she was married when she was twelve. She is very anxious to study the Gospel, but did not dare to remain because her children need her at home.

There are quite a number of interested women here, and they are studying. If they could only have some one here to teach them all the time they would make good progress. As it is I can only spend about ten or twelve days a year in this place, the field is so large, and the workers so few.

The last time I was here an old woman named Lee brought me her idol saying she would not need it any more since she is worshipping the true God. She is over seventy and believed the Gospel message the first time I came out here.

She lives alone in a little hut almost fallen down, which belongs to a crazy man, who is commonly known as "old crazy." He reviles her daily because she will not worship the gods, and threatens to turn her out of the poor little hut.

This poor old woman comes every day to study, and considering her age she makes good progress. The other day when the famine refugees were passing through, she gave one of them part of her single bowl of food. Most Chinese, thinking the foreigner is so wealthy, leave her to give all the help to those who are needy.

It is now time for me to go to my class, so I must close.

Life and Work

THE MINISTER AND HIS LAYMEN.

CLELAND B. MCAFEE, D.D., BROOKLYN, N.Y.

A minister is not a layman, whatever our theory about it. He may dress like one, eschewing the shirtless appearance and the choker collar. He may talk like one, smoke like one, lounge in the club like one, bustle off to his office every morning like one, and all the rest. But he is not a layman, and nobody thinks he is.

He may not pretend to be any better than a layman religiously, may declare it in the pulpit and claim the right to do whatever the layman does. The layman may say that he thinks so too, that he does not believe in setting a preacher on a pedestal, that he thinks it is a time for the laymen to come forward—and all that.

But neither of them really believe it or acts as though it were true. The comparison is unfortunate, but I think of no other at the moment, that no ass ever yet got into a lion's skin without neglecting to tuck in an ear that gave him away.

That is a fundamental fact from which we may set out. A minister is radically like a layman, but he is markedly different also. The difference is not accidental, not a matter of clothes and speech and habits of life. It does not prevent his being a good chum for his laymen, nor having perfect freedom in his relation with them. But they will always remember that he is the minister, and he will do well always to remember it.

Perhaps it is gathered up for us in a sentence from a prayer which was offered in my behalf in a Sabbath morning prayer-meeting by one of my laymen: "Grant that he may go about among his people with the dignity that befits a man with a message from God, and with the humility that befits a man for whom Christ died." Humility and dignity; likeness and unlikeness; equality and leadership.

Laymen do not forget the difference. You catch the note in the prayers and comments and manner of the best of them and the poorest of them. They know the minister in himself is only a man, clay like themselves, liable to sin and failure like themselves, but they expect him to be and they hope he is also something different, and the more their minister he is, the surer they are of his difference. It

is well that we keep that difference clear in mind.

For one thing a minister makes or he ought to make a constant appeal in behalf of the best part of every man. He is set to be a spiritual force.

Partly he appeals by his words. He may rebuke or encourage, or what not, but he makes appeal to something in them which rises up to say: that man is right. His appeal is to the spiritual factors in life. He may put in all the philosophy and poetry and politics he pleases, so long as they catch that appeal.

The minister is virtually the only man who makes that appeal by his words. The claim that the theater does it is nonsense. All the better plays enforce moral lessons, at least do not encourage immorality, but that is the purpose of very few of them.

Recently I went to a performance of Grand Opera where the finest singers of the world were in evidence. The story in the opera was one of utmost loyalty and devotion under circumstances of grave peril. It carried the lesson of sweetest purity.

To add beauty to the scene, however, at a certain stage of the play, out came a group of ballet dancers, so dressed that they would have been immediately arrested if they had been off the stage, as appearing in indecent costume. They danced and pirouetted for some time with motions that would banish any girl from decent society.

Meanwhile, the faithful, true-hearted lover was singing magnificently in the person of a man of whom it is currently said that there is nothing to him above his mouth or below his shoulders—a recognized libertine and profligate. Several others of the instructors in the school of purity and constancy were notoriously loose in their lives. That does not prove that the theater, of which this was a high instance, may not make the spiritual appeal. It only suggests that the appeal is purely accidental when it occurs at all.

On the other hand, the layman knows that if his minister is a worthy man he is making that appeal as the passion of his life. He is trying to keep men from forgetting God; and most other influences in their lives are making it easy to forget him.

I said the minister is making that ap-

peal by his words. He is doing it even more by his life—not by the things he does but by the very fact of his existence.

There are certain things which few men will say or do before a man whom they know to be a minister. They do not count him a prig or a Miss Nancy, but they know he stands for the higher things just because he is a minister. Few men will swear or be vulgar or drunken before a minister even though they do not know him.

Some of our brethren, mostly our younger brethren, resent that fact. They do not want that. They want men to be themselves when they are around. Let them be cautious before ladies, but let them be just themselves before a minister.

Yes, but what self shall we encourage in men—the lower or the higher? Is it the true self of a man to be profane and vulgar? Have we no interest in checking that lower self? We had better wish that restraining influence. The solid reason for its existence you can see in the effect of some laymen themselves, before whom men are always their cleanest, best selves.

I have an elder in my church who is peculiarly known for his high Christian character. Men act around him as though he were a minister, because they know he has what the theory of the case assigns to all of us, sheer, simple goodness, loyalty to the highest ideals. God knows, and we know to our shame, how often we fail our laymen, but we may thank God he lets us make that continual appeal by word and life to the higher, the spiritual part of their lives.

It is stated for us fairly in the familiar words of Paul to Timothy, commonly reading, "Be thou an example to the believers." The Greek is a type of believers. A minister is meant to be, and in the sight of most laymen he actually is, a typical Christian. He constitutes a norm or standard of the Christian life.

That is not by any choice of the minister. He would not have it so. But it is so. Parents cannot get around his example. Boys and girls quote him as authority for anything they want to do, and when they do not want to follow his example in some point they excuse themselves because he is a minister and, of course he is expected to be better.

It is a heavy burden on a minister's heart. But it is also his great opportunity. He can not meet a parishioner on the street or in his office or in his home without reminding him at least for the instant of the things for which the church stands.

Sometimes his presence makes a man ashamed of something which is unworthy or adds to his pleasure in some fine thing he is doing or carries him over a hard

place by his reminder of God, or turns his mind from purely temporal and engrossing tasks to the larger purposes of his life.

The layman wants his minister when the spiritual things are pressing for recognition. In the hour of his great sorrow, in the pain of the great distress, he wants the one who stands in his mind for those greatest things. A man nearing his death wanted his pastor called, and when he came bade him not to talk to him: "Just sit by me and grip my hand, that is all." The talking was over. The being was all that was needed.

For the layman, again, the minister is a specialist in religious matters. He does much of the religious thinking of a good many people. He is expected to follow the movements of the world as they affect the kingdom of God, and to know where the duty of the church lies.

The Laymen's Missionary Movement is a delayed response to the call of the pulpit for years past. Ministers have been trying to shame their laymen out of their indifference for years. It is a safe guess that not a striking thing has been said during the whole campaign of the "Laymen's Missionary Movement" which has not been a commonplace in the thought of many ministers for a quarter of a century. They have urged systematic beneficence and larger giving and all the rest, and the laymen have taken it as a specialist's plea, to be discounted as the pleas of all specialists have to be discounted.

There is only one escape from that discount. That is for the minister to keep his breadth as well as his especial interest. Some men are proud of being hobbyists. If they really are hobbyists, and are not simply saying so, then they are endangering the cause whose rocking-horse they are riding. They are expected instead to be able to see the fair proportion and relation between all the parts of the work—to be broad specialists.

Always, the minister in his effort to be broad, risks being ineffective. It is hard to be broad and intense at the same time—hard, but the nearer he comes to it, the better he serves his laymen.

But not a specialist in religious enterprises alone; the minister is the layman's specialist in theological and even ethical thought. They sit in judgment on what he says, of course, but his opinions have special weight.

Take it by and large, thoughtful laymen are more conservative than ministers. The minister may want to change their point of view, but he can never do it until he has a clear understanding of that point of view, and a decent sympathy with it himself. No minister ever changed a layman's opinion while he disregarded or

sneered at the opinion of the layman. He may confirm some men, but he will change no man by pretending to describe an old form of faith and characterizing it as atrocious or monstrous or ridiculous. The faiths by which men have lived and died, and in which they have developed great characters are never ridiculous nor monstrous, even though they may be radically mistaken.

The final fact which I now point out is that a minister is the layman's inspirer and leader in the work of the kingdom of God. He can not do many things himself, nor lead in many movements. Some ministers are wearing out their lives trying to do everything or have a hand in everything. They are on committees and boards where they had better be represented by laymen, not because laymen can do the work better, but because they can leave the minister free for what he alone can do.

But no layman likes his minister to be a nobody in religious movements. He does not like his church left out when others are in line. Sometimes his minister stands aloof and will not go in, but he does not remember that his laymen are often embarrassed before other laymen by having to explain his position.

I shall not forget the sadness and shamefacedness of a layman who told his fellows in a meeting once that they could not count on his minister to take any interest in the thing proposed, and that he would have to go in alone. He loved his minister, and was loyal to him, and made a lame excuse for him, but his red face and hesitating manner showed that he felt the situation.

And I remember the time when a layman said, in a similar meeting, that he was sure his minister could not do much, because he was an awfully hard-worked man, but he would be interested in anything that would help along.

This is worth emphasizing now because some men are talking as though the laymen had got hold of the missionary enterprise at last and would push it right along. They miss the meaning of the movement. In ninety-nine cases of every one hundred, the movement will go forward as the minister inspires it and continues to inspire it, or leads it out-and-out. With the rarest exceptions the movement will fail when the minister lies down on it. So will any movement in the church depend on the inspiration, and in many cases on the leadership of the minister.

Therein lies a danger. He runs anything at his peril. If he wants to do all the work, the spirit of generosity among laymen will let him do it. Some of them will do no work; but most laymen will work if they are inspired and led to it.—The Homeletic Review.

HEALTH AND COMMON SENSE.

Life without health becomes a burden which force of character and patient self-control may lessen but not eliminate. Health means freedom—freedom of mind, limb and heart. The ready mind, the alert body, the clear eye disclose health just as weakness, pain and worry announce illness.

We are certainly punished by our physical sins, whether or not we suffer for them. Nature seldom directs our attention to our carelessness until we have overdrawn our physical bank account; and then, unkind as it may seem, she refuses to make the account good by immediate deposits.

"What are you doing over here?" asked a traveler who unexpectedly had met a fellow citizen at a foreign health resort.

"I'm spending to get back again what I lost in making what I have to spend," was the response.

Losing health in getting money means losing money in getting health; only, the regaining is not so easy a matter. And, after all, there is a common sense way of gaining and maintaining health.

The best gifts of God are the freest and easiest of access. The health of nature teaches us the nature of health. Sunshine, air, food, exercise, water, sleep and happiness are the great health givers. The body demands care more than medicine, and the mind works in sympathy with the body.

"Effort?" Of course it means effort, but the worth-while usually does. It is wonderful what the morning sun will do to better a man's disposition.

Food has a larger part to play in our health than we are willing to admit. Overfed, we naturally are overtired and inactive. Specialists and physicians tell us we eat too much. We value their counsel but keep right on until it is too late to form better habits. "Many of the diseases of modern life," writes a great food authority, "are the direct results of overeating and overdrinking."

Temperance is narrowed in the real definition when it is confined to drink. "Wet" and "dry" are the recent opposites in the temperance vocabulary, but we forget that there is a vast amount of dry intemperance among even temperance advocates.

God demands our best. We cannot do our best with a neglected body. No man can fail in common-sense precautions against disease and vitality-weakening old age without finally reaping his sorrowful harvest.

At least make the effort. We cannot all be notably young at fifty, but certainly most of us if we begin in time can avoid being notably old at sixty.—John Timothy Stone in "The Continent."

ONE SECRET OF A HAPPY LIFE.

A well Ordered Youth.

BY REV. G. WAUCHOPE STEWART.

(In The Church of Scotland Magazine.)

We sometimes speak indulgently of the follies of youth, and adopt a light-hearted tone in condemning its indiscretions. That is a great mistake. There is no period of life when a false step is so serious, so fraught with fatal consequences. "I have no patience," says Ruskin, "with people who speak of 'the thoughtlessness of youth' indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to *that*. When a man has done his work, and nothing can be materially altered in his fate, let him forget his toil, and jest with fate, if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decisions?"

Let us note some of the ways in which a well ordered youth may contribute to our happiness in life.

One of the characteristics of such a youth is that it sets clearly before it from the beginning some definite aim in life. It is not content to drift along in careless unconcern. Youth realises the gravity of its position, and that it is essential to set definitely before it what is to be the goal never to be lost sight of, the one end to be made supreme.

Where the life is ordered on the principles of the Gospel, it will adopt as the chief end of all its striving that which Christ has set before us in that word "seek first the kingdom of God and His righteousness." In such a decision there lies a vital contribution to the present and the future happiness of the young man. No man can be happy, in the true sense of the word, who is not struggling after some worthy end, and who has no work in which he can throw himself heart and soul.

And in another way this concentration on a noble end contributes to happiness. It affords one of the best safeguards against the temptations to which youth is exposed. How these temptations may poison the cup of happiness there is no need to tell.

But how shall youth overcome them? Experience proves that if a man has not some positive end to set before him, he will make little progress in the negative work of trying to avoid sin. There is no more effective armour against temptation than zeal for some noble cause. Ulysses escaped the seductions of the Sirens by

stuffing the ears of his comrades with wax, and causing himself to be bound to the mast. But Orpheus took his companions past in safety by singing so sweetly the praise of the gods that the voices of the Sirens were unheeded.

So it is with ourselves on the journey through life. If we are singing to God in our heart, we shall not hear the voice of temptation. There is no safeguard for youth like burning zeal in the cause of Christ. Let our young men seek first, with all the enthusiasm of youth, the kingdom of God and His righteousness, and among other "things which shall be added to them," not the least important will be greater immunity from the temptations of youth.

Another way in which a well ordered youth is of the greatest importance as a factor in the happy life is in respect of its confirming us in habits which may have the deepest influence upon the life. We are all more or less creatures of habit. What is character but confirmed habit? And youth is a season at which it is of the utmost importance that we consider carefully the nature of the habits in which we are confirming ourselves.

At this period the character is plastic. We are susceptible to outside influences, and the character may receive a bias in the right or wrong direction which it will be slow to lose afterwards.

Hitherto the youth has been under the home influence, and has perhaps been trained up in habits of virtue and piety. But now he reaches an age when he has to think for himself, when he feels the impulse to assert his independence and to escape from the authority to which he has been subject. And there is sometimes a tendency in youth—it is one of the dangers to which it is exposed—to assert what it conceives to be a manly independence by breaking away from all authority, and abandoning the habits which God-fearing parents have sought to establish.

Where the youth is well ordered, this is a temptation that will be resisted. It will be felt that the truest freedom is not defiance of authority, but willing obedience to what is noble and good, that so far from religion being the weak effeminate thing that young men sometimes suppose it to be, there is no field that calls for more bravery, more strength of character, than that in which Christ bids us go forth in His name, nor any prouder title for the manly youth to bear than that which the flower of chivalry ever esteemed their highest glory, "a servant of Jesus Christ." Under the influence of these feelings the character will "set" in a mould in which it will be nobly fashion-

ed, and a rule of life adopted rich in promise of happiness.

Another feature of a well ordered youth which contributes to happiness is the friendships which are then made. There are no friends like those of youth. We open up our heart to them as we seldom do to others. The friendships of youth often endure to the end of life, and influence the whole of our after career.

One striking feature about them is the lofty moral plane on which they are frequently formed. It is often a common enthusiasm for some noble cause that is the germ of the friendship, and, in the intimacy which follows, each strives to meet the other at the highest and to give him of his best.

Such friendships are among the most cherished treasures of youth. No life can be truly happy in which friendship does not play a considerable part. And among the various friendships which contribute to our happiness in life, there are none so pure, none so close, none so lasting as those of youth.

There is one other feature of youth which is a factor in the happy life. Youth is a season at which the heart is naturally inspired by generous impulses, and finds delight in lofty ideals. "Every boy and youth," says Kenelm Digby in that noble manual for youth, "The Broad Stone of Honour," "is, in his mind and sentiments, a knight, and essentially a son of chivalry." Very beautiful it is to see the enthusiasm with which the young set before them the loftiest ideals, and start life sometimes with a nobility of aim which puts their elders to shame.

Of youth, in this respect, may be said what Emerson said of infancy, that it "is the perpetual Messiah, which comes into the arms of fallen men, and pleads with them to return to paradise." Was not that part of the prophet's anticipation of the Messianic age, that through the outpouring of the Spirit the "young men shall see visions"?

Let our young men beware, if they would order their youth aright, that they "quench not the Spirit." Let them cherish their noble aspirations as among the most precious possessions of youth. Amid the materialistic and utilitarian tendencies of the age, there is no more crying need than for our young men to preserve undimmed the spiritual vision vouchsafed to them, and to labour on in the hope that it may at last find realisation.

Among the various contributions which a well ordered youth makes to the happy life, there is probably none more precious than this faculty of vision, which can transform this dull earth into a veritable Bethel, upon which the angels of God are seen ascending and descending.

A SERENE OLD AGE.

Said one reverend in years and sanctified by much suffering borne with sublime serenity: "Wait! The clouds always break—the sun never ceases to shine behind them. I am past fearing storms of any sort: they always do good somewhere."

If any of us should attain fourscore, would that we might attain the rare beauty of her calm, pale face in which the large, gentle gray eyes shone with the constant light of content and peace. Lovely pictures have been made of such aged people sitting where the setting sun shone upon them with its glorifying rays. In this case, she who knew that the storms were "doing good somewhere," seemed not to need Nature's illumination. An inward light seemed to brighten her dear face, as you may have seen some fine bit of porcelain lighted by an unseen flame.

To grow more serene, more gentle, more confident of all ultimate good as years accumulate, the evidences that the world is not a place of disordered misery in which suffering is the chief element, is the most beautiful phase of human existence.

Such as these have learned the potent charm of borrowed happiness and reflect the joy they see shining in young faces and gladdening young lives. The aroma of the flowers that do not bloom in their own gardens perfumes their dwelling through the open casements which their generous hearts fling wide open to catch all the light and perfume the sun and air can bring. They do not talk of what they have lost, they tell you of what is flowing into others' lives.

It is not rare for a lame man to enjoy the sure swiftness of another's speed; it is not unusual for the blind to sit and smile while others tell them how blue the sky is and how the swallows skim across the meadows and the sea. Here is again a part of the whole; the speaker grows eloquent because of his brother's lost sense, and gains what is not his by nature in his efforts to help him.

It is hard in the grip of overmastering fear or in dumb astonishment at evidences of wrong-doing among his fellows, or in the face of appalling disasters, to be still and wait in certainty that there can be no failure in the plan of our Creator, regarding that which is to complete the development of our race. Yet our finiteness has a narrow boundary and our vision is neither as keen nor as sure as a bird's.

Blessed are they who can wait and hope and take every drop of joy they can wrest from life in and about them, until they can see how the beautiful action and reaction of the great machinery brings out the best of this world and strengthens our hope of the life beyond.—In Evening Post.

FAILURE OR CONQUEST ?

Too many of us make ourselves and others miserably by complaining of handicaps of poor health, or poverty, or limited opportunity!

It is refreshing to turn from such complaints to the optimism of those who, in spite of heavy handicaps are yet going serenely and cheerfully on their way, doing their work so helpfully and hopefully that many even of those who know them best are ignorant of the load they are carrying.

Not long ago a woman wrote anonymously to a Philadelphia daily newspaper to tell the readers how happy she was, and why. She had gone to work in a factory when she was 13 years old. After a few years she was married. Soon after her husband contracted consumption and the burden of the family's support was thrown on her. Because of rheumatism, she had to work with her right hand bandaged, and she could scarcely crawl to the factory.

The husband died. Abscesses on the hand compelled the widow to relinquish work. Hand and foot had to be operated on; part of one foot and all of the right hand were taken away. She learned to write with her left hand. Her old employer kept her at work—he made up his mind that he could not do without the brave woman. Still, after all her suffering, she could declare herself happy.

"Happiness, I knew, must come from within," she wrote. "If I had not physical charms, I could at least be sweet and gentle. It is not for me to tell you that I have succeeded, but I do know that I am not unhappy. My great ambition is to keep this little home over our heads. It is a struggle, I will admit; but, oh, what a satisfaction to know one is conquering!"

If I wished, I could worry over the fact that old age will be creeping on and nothing laid by, but I run away from such a thought and leave it with God. Oh, I could not be unhappy when God gives me these beautiful seasons to enjoy, and a few friends who make me feel that I am of some use. Nature and books and nature in books are my greatest treasures."

In his recent biography of Alexander McMillan, the publisher, C. L. Graves, gives glimpses of the life of George Wilson, one of Mr. Macmillan's most intimate friends, who was "a splendid jewel in a shattered casket." Half his life was spent in sickness or positive torture," he says. "He was constantly being blistered or cauterized or mutilated by the knife.

Yet, crippled as he was by the amputation of a foot, racked with rheumatism and enfeebled by repeated hemorrhages,

living too 'in a houseful of invalids' with the shadow of the grave always hanging over it, he preserved an unconquerable gayety of heart, and crowded into his brief life an astonishing amount of work as student, teacher and writer. It was written of him that he always worked as though his days were numbered, and he left on record the noble saying, 'To none is life so sweet as to those who have lost all fear to die.'"

Mr. Macmillan himself wrote of Mr. Wilson, who at the time of his death was professor of technology in the University of Edinburgh and director of the Industrial Museum of Scotland:—

"Dear George Wilson has been a sufferer and a nobly patient one, for something like twenty years. He never flinched from the call of duty or friendship, though racking coughs and aching limbs were his almost constant companions.

What the man accomplished with what was but the shattered shell of a human body, is to me and to all who knew him wonderful. He was never out of temper or spirits, always the same genial, playful and yet earnest manner about him. He had made that Industrial Institute of Scotland almost wholly himself; corresponding and traveling to all parts of the country where can be found or heard anything that could add to the value of the collection and throw light on some point of industry or art. He delivered something like a dozen lectures weekly with lungs which most people would have considered barely adequate to the exertion of simple in- and exhalation.

He had been burned with caustic, hot irons, cut with cutting instruments and lancets; and blistered in every imaginable way; he had a foot cut off with scrofula, was a martyr to sciatica, and rheumatism in every shape and form, had enlarged spleen—indeed I don't know what he had not; as he himself used to say he was copiously illustrated in cuts of all sorts.

And yet he could accomplish all this and be ready to make a speech at a charitable institution or deliver a popular lecture almost whenever he was asked. But, indeed, he has gone to rest he sorely needed, and, if it can be said of any man, which he has well earned."

And yet he never complained of his lot! Instead, he made life easier for those who were complaining of ailments that were as nothing to his.

The bulk of the world's work is not done by those who never have an ache or a pain or a burden of grief; it is not done by those whom the slightest difficulty leads to make bitter lamentation and unceasing demands on the sympathy of others. It is done by those who, knowing misfortune and sorrow and suffering, refuse to be

downed, but struggle bravely, smilingly on, making of their handicaps stepping stones to a life of conquest.

Spurgeon paints well the courage of suffering in his quaint "John Ploughman's Talk."

"A good man may be put in the fire, but he cannot be burned. His hopes may be drenched, but not drowned. He plucks up courage and sets a stout heart to a stiff hill, and gets over rough ground when others lie down and die. While there's life, there's hope. Therefore, my friend, if you've tumbled off the back of prosperity, John Ploughman bids you not lie in the ditch, but up with you and try again."

It's that "try again" spirit which makes all the difference between failure and conquest.—In "The Continent."

A DREAM.

A good Christian lady, we are told, once opened a home for crippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasant in his ways that she could not bring herself to like him.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness.

So, in a half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more foul and more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of rebuke in it, as if he meant to say: "If I can love you, who are so full of sin, surely you ought for my sake to love that suffering child."

Just then the lady awoke with a start and looked into the face of the little boy who lay on her lap. He had waked up, too, and she expected to hear him begin to cry, but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and kissed his forehead more tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheeks, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.

From that day forth a complete change came over the child. Young as he was, he had hitherto read the feeling of dislike and disgust in the faces of all who had ap-

proached him; but the touch of human love which now came into his life swept all the peevishness and ill nature away and woke him to a happier life.

Do you know that there is no power in this world so strong as the power of love? As some one has truly said, "love is the greatest thing in the world."—*Evangelical Messenger*.

THE STRENGTH OF MOTHER LOVE.

The love of a mother can be stated but never described. A gentleman was chorister of a city choir, while his wife was its principal soloist. Their son for two years had secreted all knowledge of his habits of inebriety, but one Saturday night he did not come home and his friends kept him in a saloon over night to prevent his condition becoming known.

His mother was engaged to sing Sunday evening, "Where is my wandering boy to-night?" but because of his absence and the deep anxiety concerning his condition she thought it would be impossible for her to perform her allotted part. Suppressing her feelings, however, she took her place in the choir with a heavy heart.

The son had come to himself and despite remonstrances from his friends determined to go to the service. He and a companion had taken seats at the back of the church. The mother sang her solo and the congregation was moved to tears. When she reached the last line of the last verse, "And tell him I love him still," the son could contain himself no longer, but with deep penitence rushed forward exclaiming, "Here I am, mother." The mother ran down the steps and folded him to her breast.

The astonished organist took in the situation and pulling out all the stops played, "Praise God from whom all blessing flow." The congregation joined and the son was saved that night. But it was almost at the cost of his mother's life.—*Selected*.

WHO ARE THE HELPFUL ONES ?

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible charge and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.

It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do

nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

GROUCHINESS.

I happened to sit behind a young couple in a train the other day where I could see their faces.

They apparently had not been married long, and I sincerely pitied the bride, for she had evidently married a grouchy man. She smiled upon him, but he never returned an answering smile. She would make a pleasant remark about the scenery or the passengers, and he would answer in monosyllables, never relaxing a muscle of his face. She would offer him a choice morsel from her box of candy, and he would take it without a word or a look of thanks, and swallow it solemnly as if he were taking a pill, and a bitter one at that.

Now I may be doing that unknown fellow traveller an injustice, and he may have been suffering from some bad news, or remorse of conscience, or a toothache, which would excuse any amount of glumness.

But I think I am right, and that he was simply grouchy, and found it too much trouble to be pleasant to his pretty young wife.

At any rate, there are plenty of people who are suffering from this unpleasant disease. I am not sure that you will find "grouchy" or "grouchiness" in Webster or the Century; but, if not, they ought to be there, for grouch is an onomatopoeic word that carries its own meaning, and the thing itself carries its own misery.

It makes the family hearthstone a miserable fireplace, lighted and warmed with wood or coal, but not with love.

It makes the business office a place to be avoided unless necessity compels. It makes the fellow student or fellow workman or fellow traveller a boor and a bore, and is especially disagreeable in the employer or any one in authority who can be neither reproved nor avoided. The grouchy man may seldom or never say a cross word, or do a mean act, but is just glum, taciturn, unfriendly. If he would flare up now and then, and get over it, I should like him better.

Among my intimate friends in office, home, and community, I feel myself peculiarly fortunate in numbering no grouchy individuals, for which mercy may I be truly thankful, and sincerely sympathetic with those who suffer from this tribulation.

In contrast to the unhappy bridegroom I noticed on the train, my thought reverts to a good friend and business associate of mine whose pleasant smile and kindly ways always make his office and his home sunshiny.

I like to consult him on any matter of common interest, and even to pass the time of day with him is a benediction. He managed a large and difficult excursion recently, but I never saw him out of patience, or cross, or even glum; and I scarcely ever saw a cloud on his face. He was living the thirteenth chapter of First Corinthians, especially the fourth and fifth verses.

Grouchiness may not be a mortal sin, though I am not sure of that; but in any event I would add to my private litany, "From grouchiness in myself, and from those who are grouchy, good Lord, deliver me."—Pilgrim.

THE ART OF SWALLOWING.

If you ever have the privilege of watching the gray heron, unaware that he is being watched, engaged in fishing, you will be interested.

In course of time you will see him swiftly drive his long, rapier-like bill down into the water and bring up fish which he has impaled, its rough scales and the sharp spines of its fins flashing in the sunlight; and you will see him deftly toss the fish into the air, catch it head down in his opened mouth, and swallow it with ease, for so descending, its scales and fins offer no obstruction.

If he should attempt to swallow the fish with the tail forward, he would need the services of a throat specialist to repair the damages.

There is high art in swallowing many things besides scaly and spiny fish,—difficulties, for instance, and disappointments, and losses, and wrongs, and insults, and many other things which may come to one in the course of a day's fishing in life's waters.

It all depends upon how we swallow them. Taken head first, with spines and scales smoothed back and down, the process is not difficult, and digestion easy, and the hard and forbidding morsel will prove nourishing, but, taken wrong-end-to, we shall fail to swallow them at all, and our whole apparatus for moral reglutitions will suffer painful laceration, and our appetites will remain unsatisfied.

There are unfortunate people, never having acquired the skill of the heron, who are always trying to swallow some fishes of trouble tail first. It is a sorry spectacle. Learn how to swallow.—Adult Bible Class.

ALWAYS THE SIX OF US.

"A True Sketch."

"Even if you leave a ruffle off a bungalow or embroidery out of the elastics, give the children pleasant memories of home," said the minister.

The ladies at the Motherhood Club all shouted, in merry appreciation of the bachelor parson's lack of admiration for their furbelows, and pretty Mrs. Hall said quickly, "Take this place at the tea-table please, and tell us what memory is uppermost on your mind at this moment."

"I think I have heard you say that your childhood was spent in London," said another lady with equal interest.

"Yes, you see it was this way—although I am pure unadulterated Welsh, I am London born and bred, for, when my parents were married they left their ancestral home in quaint picturesque Wales, and like Dick Whittington, went to London to seek their fortune. There, for they had not much money, they made their home among the common people, but it was a Christian home, and in it their six boys, of whom I am the youngest, were born. So, as I look back to those early days, there were always the six of us.

"Three times a day we gathered as a family about the long, somewhat narrow table. My father sat at one end, my mother at the other and the six boys, three on one side and three on the other, between them, the two oldest opposite each other, each of the two youngest between two older brothers. We all bowed our heads, my father then said:

"O Lord, for what we are about to receive make us truly thankful."

"The son on his right repeated the supplication, then the next and the next, then my mother and the three boys on her right in order.

"We then seated ourselves and the meal went cheerfully, sometimes even merrily on, for my father always insisted that nothing unpleasant should ever be obtruded at the table.

"At the close of the meal my mother gave the signal for rising and standing with bowed heads as she gave this benediction:

"O Father, for what we have received, make us truly thankful and watch over us in thought, word and deed until we again come together about thy board, for Jesus' sake'; and the prayer ran around the table from her right.

"Of course, our religious instruction did not end there, but six times a day we audibly and humbly acknowledged our dependence upon God. It was not mere formalism, although I believe that there

is a dignity given to worship from a certain amount of formalism, but we felt our dependence upon our Father and upon His Son, our Saviour."

"And do you still think, sir, that the practice made a healthy impression upon your minds?" asked the young host who, having just stepped from his motor, paused for a cup of tea and to show his appreciation of his wife's efforts to enliven and ennoble duty by gathering the young mothers of her immediate circle about her, and he had been listening sympathetically to the young pastor's early experience.

"That practice, followed faithfully for years, helped to make of all those six boys God's men, Defenders of the Faith once delivered to the saints. At school and in college, in England and in America, as students and later as teachers and preachers, this early allegiance to God and faith in His word has been an armor to shield from temptation and from worldliness. For we see His leading in all our ways, and always there have been the six of us."

Do you know, my dear people, I firmly believe that the great work of the twentieth century is to teach the children—"that goodness which comes only in faith in God and that faith which comes only from a belief in Christ's sacrificial death. Let us not separate the Life and the Death in teaching the children. Impress this upon them for Jesus' sake, and then the Faith will not lack defenders."—Annie A. Preston, in *The New York Observer*.

MINISTERS AND PATIENCE.

A minister must be a very patient man. He has addressed himself to a blessed work, but one which runs counter to the natural prejudices of men, and which is in many quarters unpopular. Incidentally to the pursuit of his sacred calling many circumstances will arise tending to render the minister uncomfortable, irritable, or even excitable.

But it is absolutely necessary to the successful conduct of his spiritual work that the preacher or pastor retain his self-control and poise of mind and temper. In his patience he possesses his own soul and the souls of others for whom his prayers and thoughts go out. In patience there is an element of pain. But it is just such suffering—such an entering into the suffering of Christ—that wins the hearts of men, and persuades them of the reality of religion and of the divinely given authority of the minister.—Ex.

"As long as there is cold and nakedness in the land around you, so long there can be no question at all but that splendor of dress is a crime."—John Ruskin.

ANOTHER CHANCE.

A minister writes in the Homiletic Review of an exhibition in Spokane at which "a firm" in order to advertise its clay and pottery, had a man in the end of the big tent, demonstrating. He placed a piece of clay on the potter's wheel, which was revolving slowly, and formed, with what seemed to me great pains, a beautiful vase.

As he was giving it its finishing touches, something happened, I do not know what it was, but the clay was not fine enough to bear the strain, and the vase was ruined. The demonstrator caught the vase and in a moment it was reduced to a mass of clay again, as if the work had never been done on it.

Then he took the clay again in his hand and placing it on the wheel, he proceeded to make another, though coarser vessel. When he had finished, he carefully set the jug aside, awaiting the time for burning. I thought, as I watched him, that that is the way that God sometimes does with men. Though they fail once, he gives them another chance.—Jer. 18: 1 ff.

(A second chance, but a coarser vessel, not what it might have been. Sin, though forgiven, always leaves its mark in the character, just as a cut, though healed, leaves its scar on the body.—Ed.)

BLIND LEADERS OF THE BLIND.

Missionaries going into Indian villages to preach see many sights that fill them with pity and compassion for the people who, while sitting in such darkness, turn a deaf ear to those who would lead them to better things. And the priests always stand between them and the love of Jesus.

In one village a missionary found a carpenter busily feasting a crowd of Brahman priests. His father, he said, had died nine days before, and since his death his soul had wandered about from one place to another. But now the time had arrived for it to be sent to heaven, and the priests had come to perform the ceremony.

The missionary spoke to the priests. "Whether the man was fit for heaven or not does not seem to matter," he said. "Unless the relatives pay your fees he cannot go at all?"

"That is so," they replied. "We are the bestowers of salvation."

"Then who is the greater," asked the missionary, "you or God?"

"Oh, we, of course," answered the priests. "We can give life or death, heaven or hell. No man can pass over the great River of Darkness to the other world unless we conduct him safely."

Then one of the priests came up with a pot of water which was to be used in the ceremony of sending the poor soul to

heaven; so they asked the missionary to move a little farther off, because his shadow, falling upon the water, would pollute it and render it unfit for its holy purpose.—Baptist Juvenile Miss. Herald.

YOUR OWN BOY.

You do not know what there is in him. Bear with him; be patient; wait. Feed him, clothe him, love him. He is a boy. You think him so light-hearted and fear he is light-headed as well. But remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger and his young blood drives him into gleeful sport, and makes him impatient of serious advice—rattling, playful, thoughtless—you almost despair.

But don't be snappish and snarlish and make him feel that you were disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It cannot be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to live in the future. By him you are to act upon the generation that is to come.

It may be difficult to govern him, but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain; there is nothing in him; he has no pride, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, develop and direct, and thus start your boy agoing, with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong—a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened by rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor omnia vincit—labor conquers all things. The old Roman was right. We see it in a thousand instances.—Philadelphia Ledger.

The Children's Record.

MOTHER'S FACE.

Three laddies talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say

"The prettiest thing I ever saw,"
One of the laddies said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus;
I wanted him so bad."

"I think," said the third young fellow,
With grave and gentle grace,
"The prettiest thing in all the world
Is just my mother's face."
—Messenger for the Children.

THE GREAT GUEST COMES.

While the cobbler mused there passed his
pane

A beggar drenched by the driving rain;
He called him in from the stony street
And gave him shoes for his bruised feet,

The beggar went, there came a crone,
Her face with wrinkles of sorrow sown:
A bundle of fagots bowed her back,
And she was spent with the wrench and
rack.

He gave her his loaf and steadied her load
As she took her way on the weary road.

Then to this door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms
Out of reach of the world's alarms.

The day went down in the crimson West,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned
gray;

"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"

Then, soft, in the silence, a voice he heard;
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor,
I was the beggar with bruised feet,
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

THE LAME BOY.

He was little. He was lame. He was
only six years old. His mother was a poor
washerwoman, and they lived in a tiny
room on a narrow street of a great city.

All day long he sat in his high chair,
looking down into the narrow street. He
could see, by leaning forward, a bit of blue
sky over the tall warehouse opposite. Some-
times a white cloud would drift across
the blue. Sometimes it was all dull grey.

But the street was more interesting.
There were people down there. In the
early morning men and women were hur-
rying to their work. Later the children
came out, and played on the sidewalk, and
in the gutters. Sometimes they danced
and sang, but often they were quarrelsome.
In the spring came the hand-organ man,
and then everybody seemed happy.

The boy's sad little face looked out all
day long. Only when he saw his mother
coming did he smile and wave his hand.

"I wish I could help you, mother," he
said one night. "You work so hard, and
I can't do anything for you."

"Oh, but you do!" she cried, quickly.
It helps me to see your face smiling down
at me from the window. It helps me to
have you wave your hand. It makes my
work lighter all day to think you will be
there waving to me when I go home."

"Then I'll wave harder," said the little
fellow.

And the next night a tired workman,
seeing the mother look up and answer the
signal, looked up too. Such a little pinched
face as he saw at the high window, but
how cheery the smile was! The man
laughed to himself and waved his cap, and
the boy, a little shyly, returned the
greeting.

So it went. The next evening the work-
man nudged his comrade to look up at the
"poor little chap sitting, so patient, at the
window," and again the gay smile shone
out as two caps waved in the air below
him.

Days came and passed, and the boy had
more friends. Men and women went out
of their way to send a greeting to him. Life
didn't seem quite so hard to them when
they thought how dreary it must be for
him. Sometimes a flower found its way
to him, or an orange, or a colored picture.
The children stopped quarrelling when

they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said one of the weary laborers to the mother one night. "'Tis a great thing to have a brave heart. It makes us all brave, too. Tell him that."

And you may be sure she did.—From "First Book of Religion," by Mrs. Charles A. Lane.

THE LITTLE HUNCHBACK.

A True Story.

The land of Korea was wrapped in her winter garments, and the sharp wind from the mountains penetrated to the very bones of the man who was walking rapidly across the snow toward the little village of Kong Saechee which nestles at the foot of the mountain.

The man shivered as he quickened his pace, but not from the cold. "Christmas Eve," he muttered, "Christmas Eve in this dreary Korean village. O, how different from the last!" Then in memory he saw again the decorations and lights of the year before in what had been such a happy home—his home. A child's voice—the voice of *his* child—rose shrill and happy in delighted surprise and joy. Then another face came before his vision, sweet, womanly, tender, the face of her whose presence made his home—his wife.

"Moksa! Moksa!" A harsh voice, that of the man leading his pony and following him, roused him to the dreary present. So sudden had been the interruption that he was almost startled, and the visions faded with a more vivid realization of the surroundings, and the strong man bowed his head with a sob.

This man was a missionary. His wife was dead, his home was broken up; and now feeling more keenly his grief and the burden of his sorrow at this joyous Christmas time, it seemed as though it would be harder to witness the happiness of others, and he had arranged a tour among some of his country churches at this time.

The news had reached the village that the Moksa was coming, and as the little party drew near many came out from their homes to welcome and to escort him in. The missionary, his pony, the pack donkey that carried all the necessary supplies (such as cot, bedding, food, and clothes), and his Korean boy, who was at once cook, groom, valet, and general business manager, were before long lodged in a house which was as comfortable as any in the place. The same roof sheltered the master that covered the pony and the donkey. The tiny room, with its dingy walls and

musty smell, was far from being inviting; nevertheless the Moksa was used to that sort of thing, and was only too glad to find a refuge from the storm.

Night came at last—the night of Christmas Eve. The tired traveler sat on the stone floor, and in his hands and about him were various papers and books. He was preparing his sermon for the next day. That was better than giving up to thoughts of the past. From over the near-by wall came the voices of his friends, the donkey and pony, raised in dispute over their evening meal; across the thin paper partition on the other side from time to time came the prattle of children.

Two little girls and their mother were in the next room, and as the eyes of the man followed the written page he soon found that his thoughts were dwelling on the little folks in the other room. "Poor little things," thought he; "how dull their lives must be. They know nothing of the spirit of Christmas. They scarcely know there is such a day. I wonder—I wonder if I could make their lives a little brighter for once. Let me see. I wonder if they ever heard of a Christmas tree. Perhaps we can have a little treat of our own; surely I have something left in my box that they will like."

Before long the two little strangers had overcome their timidity and shyness. The Moksa knew so many interesting stories and delightful games! Both of the children were bright and interesting, but the face of one was beautiful with a sweetness and pathos seldom seen in one so young. Her large brown eyes were soft and gentle, and the teacher studied her with increasing interest, for she was a hunchback.

After a while the little girls were listening with delight and wonder to the story of Christmas and to the description of the beautiful ways in which people in America celebrate the coming of the Christ-child to earth—their various plans to make others happy and the giving of gifts to remind each other that God has given us his best gift.

"Let us celebrate too," said the teacher. The children joyously assented, and he arose smiling, and commenced a search of the food boxes. He had been on a long trip, and they were nearly empty; but a faithful search was at last rewarded as the Moksa held in his hand the result, two cubes of loaf sugar and an inch square of chocolate.

"It isn't much." He slowly shook his head. "Many children wouldn't look at it, but it will be something to these." As he turned back he saw that they had left the room, but in a few minutes they came back with a delightfully mysterious look in their faces. He showed them what he had found, and then they brought for their

contribution—a handful of parched beans. There never was a stranger feast for a Christmas celebration; but as the three sat on the floor together and munched the parched beans or sampled the strange, new confections the happy laugh of the children mingled with that of the missionary.

"Ah," mused he, "how much better is this than thinking alone on my grief. This is the true spirit of Christmas, and by making these little ones happier I too am happier."

After a while the mother came to take the girls away, for it was growing late. But the preacher detained her a little while to ask about the child with the crooked back. Little by little he gained her confidence, and she told him the story. Her child had been a bright-faced baby, and her back had been as straight as that of any child.

One day, however, just as she was beginning to walk, the father came reeling in, drunk and angry. A neighbor woman was holding the little girl in her arms, and the father in his drunken rage struck her a cruel blow which knocked her from the woman's arms to the ground. For six long years after that she lay flat on her back, a helpless invalid, and suffered untold agony. Then she grew stronger, until she was fairly well; but her back would always be crooked.

The man listened to this recital with a strange tightening of the heartstrings, and words of pity came involuntarily to his lips.

The mother, seeing his kindly sympathy, felt that she could open her heart more fully to him, and covering her face with her hands, she turned to him and sobbed out brokenly: "Yes, yes, that is dreadful; but that is not the worst. He has sold her, and they will carry her away. God only knows what will become of her then."

This was indeed too true. The father had gotten in debt to a wealthy man, and not being able to pay the debt, had deeded away or mortgaged the little hunchbacked girl. This mortgage was about to be foreclosed, and the mother was in terror over the future of the child, as indeed she might well be. A cripple for life because of the unnatural cruelty of an unnatural parent, she now faced the more fearful danger. She was sold into slavery, which would probably mean a living death.

Long and earnest was the talk between these two, while the girls stood by, wide-eyed and eager.

"It cannot be; it shall not be so!" cried the Moksa. "God helping me, I will save that precious child." And with this resolve, he went to the father early the next morning to find out what could be done.

The sum for which he had sold his child

was equal to \$15, and the missionary lost no time in sending one of his trusty Christian helpers with the necessary papers and money to the wealthy creditor to bargain for the release of the child in exchange for the price of the debt. This was at last accomplished without very much difficulty, and the messenger returned to tell the little one with the pleading eyes, bright face and crooked back that she need no longer fear slavery; that she was free. Her joy and gratitude were unbounded, and she looked upon the deliverer as her best friend.

"Come, tell me," said this new friend; "how would you like to go with me up to the city and go to school?"

The beautiful eyes were lifted without fear to the kind face, as she quietly slipped her little brown hand into his and whispered: "I'd like it."

So it came about that when the Moksa started on his return trip the child whom he had rescued went with him. The weather was still extremely cold, and her clothing was much too thin and very shabby.

The old grandmother, seeing how insufficient was the child's protection from the biting cold, got out some of her own clothes, much worn and none too clean, but the best she had, and the little, bent body was wrapped in these garments which, while many times too large for her, kept out the pitiless wind and cold.

She was a grotesque figure perched on top of the already large pack on the little donkey, but she was very happy and eager to get out into the wonderful world where people could be so kind to even crippled girls.

The strange little procession wound its way in and out among the valleys and along the same road that the Moksa had traversed not many hours before. But then his mind had been filled with thoughts of sadness, and now he was rejoicing with joy unspeakable that a life had been redeemed from a vile slavery to be made a teacher of her people.

THE ESQUIMAUX OF LABRADOR.

Along the shores of Labrador, with no towns, no roads, no policemen, one meets during the months of open water, only the crews of fishing vessels from the south and the almost pre-historic native Eskimo. But for the fact that trade and the gospel have gone hand in hand, these Eskimo would have been blotted out long ago. Only around the stations of the brethren of the Moravian Church are there left any number of this interesting people.

By tabooing liquor and cheap geegaws,

by fair dealing, by inculcating simple religion, and by a paternal surveillance of morals, they have almost prevented any decrease for fifty years, during which only has any census been kept. Meanwhile the Eskimo have elsewhere virtually vanished.—Sir Wilfred T. Grenfell, in "Down to the Sea."

KOREAN BOYS AND GIRLS.

Let us play to-day is a holiday and come along a winding street, with little mud houses roofed with thatch on each side, and see what we can find.

Most of the way you will think you are in a barnyard, for in the ditch by the side of the road many little black, long-nosed pigs, ducks, chickens, and large oxen, horses smaller than our ponies, and donkeys are driven past. There are ever so many dogs, but you hardly ever see a cat.

Where the street widens we find a group of children playing. The boys, with their braids down their backs, are flying such queer kites; kites that are square, with a large hole in the middle. They are so skilled in kite-flying that they can make the kites go up or down, fast or slow, straight or in circles, just as they wish. Most of the boys are dressed in white jackets and big, baggy white trousers that come down to their ankles, but some have gay colors. Here is a boy with his baby brother on his back, but he runs and plays like all the rest while the baby sleeps.

The girls, in their short little jackets that seem to be all sleeves, and bright-colored skirts, are playing seesaw; but they do not sit down and teeter as we do. The board is low and they stand on it and jump. Coming down hard throws the girl on the opposite end high in the air. Then the girl on the other end in turn does the same for her companion. They know how to keep their balance.

On another day we will find the children busy. The boys will be in school singing their lessons all day long. And what will the girls be doing? They are helping their mothers in the housework, washing rice, and taking care of the baby. You may find one washing down by a dirty stream. Without any soap, will they get the clothes clean? They rinse them in the water, and putting them on a smooth stone, pound and pound them.

Perhaps they help with the ironing. They roll the clothes over a stick and pound them for hours. And when finished they are as white as any one could wish. Their clothes are so plain that they can be done that way. Some have to be taken apart, but as they are only basted or pasted together, it does not matter.

Do you wonder whether you could tell Christian from the heathen children? The brightest and happiest are the Christians, and how happy they are! When their fathers and mothers are followers of Christ both boys and girls go to school, and instead of studying the Chinese books all day, they study the same things we do, and play many of our games at recess.

Best of all is to hear them sing the songs that children all over the world love. I fear that you would laugh, for they seldom sing the tunes correctly. But they do enjoy the singing so much! They mean what they sing, and are so thankful to the good people in Christian lands for sending out missionaries to tell of Jesus, and to teach them glad songs.—Harriette Whiting, in "The Message."

DID GOD SEND YOU, SIR?

A gentleman saw two children sitting in front of him in the train—a boy and a girl. Both looked tired. They were travelling alone. Towards noon the little girl got up from her seat, and presently he saw her kneeling on the floor, with her head bowed in the cushion. Was she ill? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked when she got up.

"I was saying, 'Our Father, who art in heaven,'" she said.

"And what are you saying it for now?" he asked again.

"I'm so hungry," she said.

"We've been travelling all day," said the boy, "and our food is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping-place he went out himself and bought something for the children to eat.

When he handed it to the child, "I knew it would come," she said, looking up with joy in her face. "Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the train was to furnish the "daily bread," going so fast. But the Son of God taught her to pray, "Give us this day our daily bread," and the little girl believed it. She asked Him, and God well knows ever so many ways to answer our prayers.

There is a small word in the Bible of which some people ask "What does it mean?" The word is faith. What is faith?

It is asking God, believing and trusting Him. That is what the little girl did; and it is the kind of asking which God loves and loves to answer.—Messenger for Children.

"A CHILD FOR SALE."

BY MISS F. M. REID.

FOR TEN YEARS A MISSIONARY IN CHINA.

At Canton, in South China, recently a great procession was organized by people rejoicing over their first earnest effort to free themselves from the bondage of opium.

In this procession various emblematical devices were used to impress upon onlookers the meaning of the demonstration. One, like a London "sandwich man," bore the inscription on back and breast—"I pray you a thousand times do not follow my example." He was a man well known in the city as having acquired a large fortune, but becoming an inveterate opium-smoker, was now a beggar on the streets in Canton.

Another consisted of a man and woman leading a child, labelled—"Child for Sale, to buy Opium." That, you will say, must have been a mere fancy! Surely it is not possible that children can be sold for such a purpose, and that purchasers can be found for them?

Alas! it is only too true. English parents and children, securely guarded by laws which protect their homes and their persons, can scarcely believe in the possibility, but in China many children—girls in particular—know by bitter experience the reality of the process.

A man's wife and children are his absolute property, to be disposed of as he chooses, none questioning his right; and many a man, who in his earlier days was a good husband and father, has sold house and land, wife and children,—aye, and at last, even himself, as a slave to the owner of some "Opium Den" in the vain endeavor to satisfy the ever-recurring, ever-increasing opium craving.

Let me tell you the story of one case, and that by no means an extreme one, with which I was well acquainted.

Just inside the South Gate of the city of Nankangfu, in Central China, is a home I often used to visit. I shall never forget my first sight of it. Its once handsome, now dilapidated entrance led into a large courtyard, where a grunting pig searched for scanty food among broken rubbish, which once had been beautiful flower stands with orange trees, etc. growing in them.

Over the uneven threshold I stepped into the guest-hall, whose stately proportions only made its poverty-stricken aspect more conspicuous. The aged mistress, clad in patched and threadbare cotton garments, gave me a gracious and dignified welcome, and her little grand-daughter ran to fetch a rough stool for me to sit upon,

and filled my hands with single hollyhock blossoms, the last survivors of the once luxuriant garden. All around were signs of the most abject poverty, amid which the old lady, with her aristocratic bearing, seemed strangely out of place.

I knew already something of the extremity to which they were reduced, for her elder son's two boys were scholars in my (free) school, and the younger son's wife washed our servants' clothes, and sold us eggs laid by the fowls which were running about our feet as we talked.

Sitting beside the old lady I told her of the Heavenly Home, where neither moth nor rust corrupts, and thieves do not break through or steal. "Ah!" she said suddenly, "there is no opium there! Happy place!"

Then she poured out her story.—"We were rich once. This house was like a palace; the garden was filled with rare flowers; this guest-hall was draped and furnished with the best. My husband was an official, my boys were students; we wore silk and satin, servants waited upon us, and we lived in luxury. Now"—she waved her hand round the desolate hall, and a stifled sob broke from her.

Controlling herself, she spoke fiercely—"It is all the result of 'eating the foreign dirt' (i.e., smoking opium). Before my husband died I had my fears for my elder son, and as soon as he became head of the house the fatal habit was recognized by all. He led his younger brother astray, and between them they have sold and destroyed everything, and have brought us to this."

I listened in silence; her grief was too deep for words. How could I comfort her? I tried to tell of One who could save from sin, and make us strong to overcome every temptation; but the words died on my lips as she cried—"Oh! why does your Christian nation send the vile poison to our people?"

As she spoke a young woman sauntered out of one of the side rooms, and sat down near me. Her clothes were torn and filthy, her face unwashed, her hair undressed for many days.

As I looked at her the old lady clutched my sleeve, and hissed into my ear, "It is my elder son's wife; she, too, loves the poison."

No longer did I wonder that her two boys in school were shabbily dressed and mischievously inclined; I only wondered that with such a mother they were not far worse in every way.

"If it were not for my younger son's wife we might all be beggars on the street," said the old lady. "She washes and mends our clothes, earns and cooks our scanty meals, and keeps the roof over our heads."

I knew her well, and when she came to sell her eggs and chickens, had sometimes asked if she would not come to my women's meeting. Small wonder with such multitudinous duties and such pressing cares that she said she had no time for meetings, or that she showed little interest in the religion which in her mind was inextricably mixed up with the opium sent by Christian England.

For months I visited that home regularly, and by degrees the love of Jesus began to find an entrance into the heart of the old lady, of her younger daughter-in-law, who would bring her sewing and listen while we talked, and of the little grand-daughter, who still brought her offering of flowers.

Then came the Boxer troubles, and I had to leave my work and the land.

When my follow-workers returned, they found the old grandmother and the little girl, for the one was too old and the other too young to have any marketable value, but the bright, brave young mother was not there; and on inquiry they learned that her husband, to obtain money for opium, had sold her to be another man's wife, thus snapping the last thread that had bound the home together and saved it from utter ruin.—Alliance.

THE VALUE OF A SMILE.

"One thing that goes the farthest,
In making life worth while,
That costs the least and does the most,
Is just a pleasant smile.

The smile which bubbles from a heart
That loves its fellow men,
Will drive away the clouds of gloom
And coax the sun again.

It's full of worth and goodness
With genial kindness blent,
It's worth a million dollars,
And does not cost a cent.

The above has been sent to the Record. It is good, very good, so far as it goes. It is much needed, and would do much to brighten life for many. But smiles will not feed the hungry or clothe the naked. The smile that costs is the one that does the most good. A few dollars or even cents will often do more to help than all the world's smiles by themselves. The smiles that are barvelled and boxed are the only kind that are sometimes of any use. The other kind are of value where there are no other wants.—Ed.

Whatsoever a boy or girl soweth, that shall he or she also reap.

LITTLE ONES IN OTHER LANDS.

In Africa the mother carries the baby in a leather pouch slung on her back. When she gets tired of this way she makes a hole in the sand, under some shady bush or shrub, and tucks the baby into it.

In Lapland the cradle is a piece of wood, shaped like a canoe and hollowed out until it is very light. A quantity of grass is put in and in this soft bed the baby laughs, sleeps and plays with his simple toys, all the very long days. When his mother goes to church, she leaves him outside the church to keep warm in a hole made in the snow, with a faithful dog to drive the wolves away. Sometimes several cradles are left in a cluster, when the children set up such a chatter as to disturb the meeting.

In Persia, when a baby is born, it is sprinkled with salt, and left to itself for nearly twenty-four hours to harden it. The baby is tied in its crib, and the little feet are left bare, even in the coldest weather. The mothers blacken the eyebrows and eyelashes and a little girl's ears are pierced for rings, often when a day old.

The day a Chinese baby is born, it is called one year old. When the next New Year's day comes, even if it happens to be the day after it is born, it is two years old, and thereafter every New Year's day is its birthday. If the baby is a boy, the top of his head is shaved when he is four weeks old, and after that it is shaved once a week.

In India the baby is rocked in a swing. The mother takes a long cloth and ties the two ends together over a small rafter in the low roof of the house and puts the baby into the fold of the cloth. When they go out to work in the field, the cloth is fastened to the branch of some tree.

When it gets sick, the mother thinks some one of the gods or devils that the family worship must be angry, and so she calls a sacred man, who wears a yellow cloth and pretends to tell secrets, and asks him what the matter is with the child.

He takes two or three little idols out of his bag, and puts them down on the ground before him, repeating some prayers to them, and then pretends to hear what they say. Then he tells the woman she has not given her offerings properly and makes her go and bring a few pennies, a little rice, and even a chicken. These he takes for himself, and goes away telling her the child will get well.—Selected.

Life is a grand thing, and those who begin earliest to live up to what is best in them, get the most and best out of life.

CHILDREN IN CHINA.

As we pass along the streets we notice that the crowds of men and boys have jackets made of blue calico—some long and some short, but nearly all of the same color, blue.

The children in blue do not learn geography and have never been taught "the world is round, like a ball." They think the world we live on is square, and that it is supported on the horn of a giant cow.

Poor cow! When one horn gets tired she tosses the weighty world onto the other horn, and that makes an earthquake.

And these children have never learned that the earth moves around the sun, or any other of the wise things your lesson books tell you about.

The sun, says little Boy Blue, is born every morning out of the sky and "walks" daily across the sky to his watery bed on the other side. He walks so fast that he wears out three pairs of straw sandals a day.

When the children watch the rain falling into the stone courts of their houses, they say, with a laugh, as the drops patter down, "To-day the dragon is playing with his pearls," for, far away up in the skies, they believe there lives a great, big dragon, and all that happens, good or ill, in their lives is caused by him.

He is very harmless when he "plays with his pearls," and lets the soft rain-drops fall on the thirsty earth; but more often he is fierce and cruel, and he has his spirit servants, Wind and Water, Thunder and Lightning, and many others, that he sends to hurt and frighten the people of the earth.

The Children in Blue are terribly afraid of thunder, not only because of the noise, but because they believe it is thunder and not lightning which strikes people to death. "Lightning," they say, "only runs on ahead to show Thunder where to strike."

Do you know what an "eclipse" is? Here they say it is the dragon trying to swallow the sun or moon, and when these lights begin to get darkened, oh, the noise the people make. All the women and children rush out of the houses and shout as loudly as they can, while some beat drums and gongs. All this is to frighten away the fierce dragon up in the sky, who has his mouth wide open, ready to snap up the sun or moon when it gets near enough.

Then, when the eclipse is over, and the light of sun or moon shines just as before, the people really think it was their noise which drove away the dragon and so

saved this earth from being doomed to perpetual darkness.

Our Children in Blue know of no one to take care of them. Even the soft, pretty rainbow, which tells us so much of God's care, only frightens them. "It is alive," they say, "and will eat us up if it catches us."

The lovely flowers that grow in such quantities are thought to be the home of wicked little spirits, and should the boys who go to mind the cows or cut wood come home at sunset with brown hands full of flowers, their mothers would throw them all away and say angrily: "You stupid boys! Don't you know the flowers belong to the spirits of the hills? And now you have picked and brought some home; the spirits will come with them and harm us."

But before we leave Chinaland we must go to see some happy Children in Blue in the Girls' School which is carried on by some of our missionaries. In every classroom you will find groups of girls busy over their books and so glad to learn. Some are at their Scripture classes, some reading, some writing, some at arithmetic or geography—just like schools at home.

No bound feet here, no angry words or cruel blows, but love and kindness and plenty of fun and merriment, too. They have holidays twice a year, once in summer and once at Chinese New Year.

New Year time is the great feast of the year; everybody stops work and has a holiday; crackers are let off all day for several days, and the children are dressed in new clothes—not only blue, but of many gay colors; cakes and sweetmeats are handed about all day. So, altogether, it is a very exciting time.

Christmas is spent at school—such happy Christmas days, happier even than their own New Year. And when they leave school, it is often now, thank God, to go to Christian homes; and they would all tell you that to be a Christian is a very happy thing, and that a home where God is known and worshipped is very, very different from one where idols and evil spirits are feared.—Missionary.

He was a poor, skinny, old horse, but he was so happy; he was drawing a heavy load, too, but even that was forgotten, for right in front of him, as he pulled his weary load along, there was a hay wagon. From this he was getting a bit of unexpected refreshment along the way, and I must confess to a great desire to be a human "hay wagon," and, unknown to myself, feed those whose lives touch mine!—Sel.

THE ONLY TIME.

"Blake, what have you on your knee?"

"Nothing, sir."

"Then why do you keep looking down?"

The boy's face turned red, and the teacher made two quick steps toward him with the cane in his hand.

"Give me that book," he said sternly.

Blake's color died away—he was frightened. He made one more effort to hide the book, but the master's quick eye caught sight of it.

"So you are copying your lesson out of the book. That is how you keep your place at the top of the class! You are a cheat and a deceiver; it will be a long time before I trust you again."

"It was the first time, sir," stammered the boy.

"How do I know that you speak the truth? Hold out your hand."

Several stinging strokes fell, and Blake's head hung lower and lower. He felt that he could never look his comrades in the face again.

"Now go to the foot of the class, and try, by steady work, to recover your good name."

After school, Blake wandered off alone.

He had spoken the truth when he had said that he had never cheated before, but he feared no one believed him. He was a hard working boy. Until now he had kept his place in the class by careful work; but the night before he had gone on an errand for his mother, and his lessons had been neglected. The temptation to help himself out "just this once" had come so suddenly that he yielded to it.

"Other boys cheat often, and are not found out," he said bitterly; "but if I do it just once, I am caught. How mean!"

The hardest part was still to come—how could he tell his mother of her boy's disgrace? Should he tell her at all?

Temptation came again, but this time the boy looked it in the face and conquered. Very slowly he went home, wondering all the way how he should begin the story.

What quick eyes mothers have! Mrs. Blake saw in a moment that something was wrong. A few gentle words drew out the sad tale.

"Ah, laddie!" she said, "a prize is good, but a good name is better. You are like the dog who dropped his bone to catch a shadow. But you know, a good name lost may be won back again. Don't despair, though it is harder to win than lose, and always remember that your mother believes in you."

Then she spoke to him of the armor of truth that even boy soldiers have to wear, and so sent him forth into the battle again.

The next day Blake told the schoolmas-

ter all about it, and set off bravely on the upward road.

Many unkind looks and bitter taunts he had to bear; but in the end he won his way back to the place in the class and in the opinion of his master and school fellows.—Western Recorder.

A 'HEATHEN PICTURE.

A lady missionary in Africa writes:—

From the next place I visited came unmistakable sounds of mourning, a single voice crying out in anguish.

Not a death, however, as I had supposed. The woman who "felt grief" was lying on the dry ground before a house, herself literally daubed with mud from head to foot.

The explanation of her appearance came from a man who sat nearby. A few nights ago, she had left her husband's town, and eloped with another man, and he, this man who was sitting near, had been delegated by the rightful (?) husband to go and bring her home.

The daubing of mud was her own expression of grief and disappointment at being brought back to a marriage which she hated.

I asked the woman if she were an animal, suggesting that I had seen pigs wallow in the mud like that.

"Yes," was her prompt answer, "I am an animal," and when I remembered how often we have likened the marrying of wives in this country to the buying of sheep and goats, I thought her sarcasm was well to the point.

But I told her that I thought God did not want her to make her body ugly like that, and that doing so would not help to plead her cause, with any who saw her. At any rate, she stopped her wailing, and I very much hope had a bath before sleeping.—Sel.

THE GOOD OF SABBATH WORSHIP.

There is one hour in the week which is of far higher value than all other hours and which gives added value to all others. This is the hour of worship on the Sabbath. This is the hour of moral awakening, when we take the sun, "get our bearings," and find our way back to the highway of the sea, if we have been driven from the course of righteousness. In this hour we set our consciences right by the chronometer of truth cleanse our hearts, discover error, strengthen volition, and purify motive. Then with the dawn of a new day, we pursue life's duties with a noble purpose, a true perspective and divine ideals, and approximate the fulfillment of the great moral mission of life.—Charles C. Earle.

World Wide Work

There are said to be nearly 600 peace societies in the world.

Practically the whole of rural Norway is under prohibition, and this is true of about one-half of the cities as well.

About forty bar-rooms were cut out by the recent local option vote in Saskatchewan, covering thirty-one different places.

The thirteenth International Sunday School Convention will be held in San Francisco, from June 20 to 27.

The highest authority in the Russian Church, the Holy Synod, has issued an edict forbidding Jews to bear Christian first names.

January 19 was the anniversary of the beginning of the second mission by our Moravian brethren. The work in Greenland began 178 years ago.

The Presbyterian Board of Foreign Missions has received \$2,300,000 from the estate of the late John S. Kennedy of New York City, the largest gift of the kind on record.

During February and March there were on an average 2,323 deaths a day in Central India from the bubonic plague, a total for the two months of nearly 150,000.

Dr. Griffith John, the well known veteran of missions in China, recently predicted that in fifty years there will be no foreign pastors in China, because the Chinese Church will have its own pastors in great numbers.

At Yichow, Manchuria, it is stated that stringent measures have been enforced by the gentry and elders for the carrying out of the anti-foot binding campaign. It has been decided that a fine will be imposed on any ladies who do not comply with the regulation.—Peking Daily News.

"In Korea most of the preaching is done by natives. The foreign missionary acts as superintendent of a group of churches, sometimes as many as sixty. Christian college students always have preaching appointments on Sundays."

Professor Ernst Sellin, the Austrian Egyptologist, has discovered the ancient

palace of Herod the Great on the plain of the lower Jordan near the road from Jerusalem to Jericho, and the remains are said to be in a fine state of preservation.

On the night of April 27th a revolutionary outbreak took place in Canton, China. It spread rapidly and threatened to become serious, both to the government and to mission work. But it has been quelled and business and traffic between Canton and Hong Kong has been resumed.

"In Pyeng Yang, Korea, a city of 50,000 inhabitants, there are five Presbyterian churches and one Methodist church. The crowds that attend are so great that meetings have to be held for men and women separately. All these churches support their own pastors."

It was announced at a mass meeting in London, which called upon the government to take steps to stop the activities of Mormon missionaries in England, that the Mormons have eighty-two churches in England, with 80,000 members, and 300 missionaries.

The Presbyterian Church, U. S. South, will soon celebrate its jubilee. It began with the cleavage of the nation at the civil war, and has in its own time done a great and good work. It has now a membership of 300,000. There is not much difference in numbers between it and our own church.

Russell Sage, of New York, died four years ago, leaving his fortune of eighty millions of dollars to his wife to distribute as she might think best. In the four years she has given away about half of it. She is now eighty-two, and expects in four years more to finish the work, to which she has so faithfully devoted herself.

"Christianity entered Japan from the top of society, most of the converts coming from the student class. From this class it is moving down to the common people who are coming into the church in a steady stream. In Korea, on the contrary, the movement has been a mass movement."

Worthy veterans in mission service are Rev. Daniel Bliss, D.D., founder of the Syrian Protestant College at Beyrut, Syria, and his wife, who sailed once more for Syria

in the last week of April ult. They first went Syria in a sailing ship in 1856, fifty-five years ago. He is in his eighty-eighth year.

As an example of the earnestness with which converts in foreign lands seek to propagate their new faith, an account is given of a high Chinese official who was recently baptized by Ding Li Mei, the great Chinese evangelist. This official now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people.

The Mohammedans settled in London are raising £100,000 to erect a mosque in Bayswater that shall be the headquarters of Islam in the British Isles. In Liverpool these followers of the false prophet have had for some time a building for religious services, but the one to be erected at Bayswater will be the first mosque in the United Kingdom.

Between 400 and 500 is the attendance reported at the weekly prayer meeting in Fifth Ave. Presbyterian Church, New York. It will please the new pastor, Dr. Jowett, and will please him more if it continues. There are some whose duties keep them from the week evening meeting, but many who do not, could attend with profit to themselves and the church.

There was a great outcry, nearly a hundred years ago, over the departure of missionaries for Hawaii. Traders and sailors had debauched the natives beyond belief. The coming of the missionary ended the reign of wickedness. Under missionary tutelage, Hawaii became a transformed land. The case is one illustration of the proposition that it is not contact with the white race that elevates a primitive people, but contact with Christianity.

"The Los von Rom (away from Rome) movement in Austria has led to the building in Bohemia of 36 church buildings, in Moravia of 5, in Silesia of 6, in Lower Austria of 5, in Upper Austria of 6, in Styria of 6, in Cavinthia of 4, and in the Tyrol of 2, all without any aid from the State or the municipal authorities—an evidence of the change in the attitude of a large portion of those communities toward the Roman Catholic Church."

"Two years ago a station was opened by the missionaries of the Presbyterian Church, U. S. A., North, in the Chung Ju field, Korea, which contains 300,000 people. There are already 65 churches and meeting places, with 272 full members, 265 catechumens, 9 day-schools with 162 boys and 29 girls at-

tending. The whole church attends Sunday school, which has 22 classes. The men meet first, then go home and take care of the children while the women go to their classes."—C. E. World.

"A Japanese paper contains a letter on family worship written by a lady whose husband is a Christian. The daily home service lasts less than fifteen minutes. At 6.45 the family meets at table. Each one reads a verse of Scripture in turn, the servants and little children often making amusing mistakes. Then the master of the house explains the meaning of some of the verses. Each member of the household takes his turn in leading in prayer morning by morning, even the children taking part. No matter what happens in the house, family worship is regularly held."

A remarkable career is that of Dr. Daniel K. Pearsons, of Chicago. At the age of sixty-nine he had amassed great wealth. He then set himself to the disposal of it, and after twenty-two years, at the age of ninety one, has completed his task, and announces that he has no more to give. He says:—"I gave to colleges, because I believe in young manhood and young womanhood. I gave to poor colleges, because I believe in young people who have to struggle. I gave to Christian colleges, because I believe that education without character is a very doubtful blessing."

Much is said about waste in planting churches of different denominations in small communities. A joint committee of forty, representing twenty-one denominations, undertook an investigation of conditions in Colorado to discover whether or not there was such duplication of religious privileges and "waste" of missionary funds in that state. The report of findings gives little or no support to the familiar charge. It was found that there are 133 towns having populations of from 150 to 1,000 which have no Protestant church of any sort.—The Philadelphia Presbyterian.

Speaking of Russian university life, John R. Mott said that the students of that great empire live in a depth of tragedy unknown to the young men and women of any other nation. Among 300,000 Russian students, Mr. Mott testified that only as a rare exception had he met one who had not suffered or seen some close relative suffer persecution for advanced social ideals. Yet this vast body is practically without the slightest fortification of religion; it is a body of almost solid atheism and pessimism. The only hopeful sign among the students was a keen interest everywhere manifested in the discussion of religious topics.

CHEERING OUTLOOK IN JAPAN.

There is in Japan to-day among the leaders of the people an almost universal cry for a stable basis of morality. The suicides and immoralities of students and business men have startled the people into inquiring the reasons for such moral failures.

Hitherto education was thought to be sufficient, but the helplessness of the people is made apparent in the appeal of the Minister for Education that teachers and professors would try to inculcate moral ideas in those whom they taught.

Right here we come in touch with this awakening conscience. All over the land farmers, artisans, students, merchants and scholars are listening to the Gospel message and are being led into the Kingdom. Never before has the nation been in a better attitude to receive the truth. She is reaching out for something higher.

An invitation from the president of a steel-rolling plant to one of the Presbyterian missionaries is very significant. The company is willing to provide a home for the missionary and to equip him for his work among the six thousand employees. A wonderful opportunity to bring the Gospel message and influence to such a company of men!—The Mission Field.

WHY PROGRESS IN KOREA.

The progress in Korea is not surprising when we remember the intense earnestness of the Korean Christians, their gratitude to God, their great faith, their thirst for a greater knowledge of God's Word, their earnestness in prayer, their longing for the salvation of others and their unexampled efforts in sacrifice and service.

"How they love their Bibles," writes Dr. Heber Jones, "Its study and practice play a large part in all their church plans and politics. The triumph of the Christian Church in Korea may be traced to fidelity to the Word of God, and to practical use of its teachings on the part of the native Christians."

They do not find time but take time for Bible study and prayer and thus armed, evangelists and pastors, and laymen too at their own expense as to time and money voluntarily given, visit distant towns and villages inviting and persuading men to accept Christ.

During the present year the Christian Church in Korea is engaged in a campaign for the winning of a million souls for Christ. The plans laid for this campaign embrace four things (1) united prayer for the outpouring of the Holy Spirit; (2) a house-to-house visitation during which an invitation shall be given to all to accept Christ as a personal Saviour; (3) the wide-circulation of the Word of God, an endeavor

our to put a Bible in every Korean home; (4) the daily prayer: Korea for Christ."—"Satyarth Patrika."

AFRICAN CHURCH UNION.

Rev. Dr. Matthews, the Secretary of the World's Presbyterian Alliance, consisting of all the churches in the world holding the Presbyterian system, writes as follows in "The Quarterly Register," the organ of the Alliance, of which he is the editor.—

"The projected African Church Union is off, and though it may be very bad for us to say so, we must confess that we are glad it is. Some of our churches have had the cry of "Unity, Unity," so dinned into their ears of late, that they seem to believe that separate church organizations are sinful things, and that the sooner they merge themselves in some larger organization the better.

But the Apostles saw nothing sinful in local churches, else why do they mention separate churches without a word of condemnation? They tell us of the church at Jerusalem, at Antioch, at Rome, the churches of Asia, and so on, without a word about Unity; while the only occasions on which this word occurs in the New Testament is not in connection with church organization—which after all is an external and visible thing—but with spiritual fellowship of believers with one another.

In that Book, our one Guide in religious matters, we read only of the "unity of the spirit," and the "unity of the faith"—that is, agreement in the things believed, *the Faith*, and agreement in the spirit, that is, in those heart exercises and feelings which are the outward expressions of "the things believed." The South African Church has therefore, we think, done wisely in proposing only Federation, but such must be adopted *for its own sake*, and not with any ulterior motive.

Let the question of *Church Union* be laid aside, till God in His Providence raises the question; and be content to work side by side in all matters of interest to our common Christianity, with all of every church and name who will join in advancing the Kingdom of our Lord and Saviour Jesus Christ. Then, even if no formal organic union ever come, an immeasurably higher spiritual union will be enjoyed—oneness of connection with Christ—oneness of character and conduct with one another.

Of the four and one-half million of London residents, one and a half million are foreign-born. They have immigrated from Ireland, Scotland, Russia, Germany, France, Italy, Holland, etc.

A HUNDRED YEARS AGO AND NOW.

A hundred years ago there were less than 100 missionaries in the field; to-day there are about 22,000.

A century ago the Bible was translated into only 65 languages; within the century it has been translated into over 500 languages and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift.

A hundred years ago there were no medical missionaries and more than two-thirds of the world was without adequate medical knowledge; to-day there are several hundred medical missionaries treating annually over 3,000,000 patients.

A century ago there was a little handful of mission schools; to-day there are more than 29,000 mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

A hundred years ago a few thousand dollars were given annually to foreign missions; to-day missionary contributions amount to about \$25,000,000 annually, while about \$5,000,000 is given by foreign converts.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

During 1909, on foreign mission fields, we gained 2,600 communicants every week and over 10,000 Christian adherents, or a total of 581,000 new adherents.

There are to-day in the world 4,866,661 Protestant Christian adherents on mission fields.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese Empire and a few thousands in India. To-day there is a Protestant community of 70,000 adherents in Japan, 200,000 in Korea, nearly half a million in China, and a million souls in India.

India, with one possible exception, is the hardest mission field in the world, but even India is becoming, slowly but surely, Christian. The government census tells the tale. During the last ten years, while the population increased two and one-half per cent., Protestant native Christians increased more than sixty-two and one-half per cent.

While the Hindus lost a fraction of one per cent., and while the Parsees gained four per cent., the Jews six per cent., the Mohammedans eight per cent., Protestant Indian Christians increased more than sixty-two and one-half per cent.

In China the Protestant community has

increased about one hundred per cent. every seven years. The Boxer uprising tried to wipe out Christianity, but the Church has gained more converts in the eight years since the Boxer uprising than in the first eighty years of missions in China.

In Korea, a nation is being "born in a day." Twenty-five years ago there was not a Christian in the country. Twenty years ago, seven men met behind closed doors to take the communion of the Lord's Supper. To-day, with over 200,000 Protestant adherents, they have gained an average of one convert an hour, night and day, during the twenty-five years that the missionaries have been in Korea.

Increasing now at the rate of about thirty-three per cent. a year, if the present rate of increase should continue, Korea would be a Christian country within thirty years, to be followed later by the Philippines, Japan, China and India.

If space permitted, pages could be given describing transformed communities that I have seen in India and other lands.—George Sherwood Eddy in Great Events.

INDIAN BEGGARS.

Promiscuous charity may be dying out in England but in India it thrives, and is destined long to do so. Beggars are a recognized class. They are not provided for by the State. There is a sort of freemasonry in vogue and they enjoy something of the privileges of friars.

The whole philosophy of beggary is different. It is the beggar who confers a favour on you by giving you an opportunity of acquiring merit; and to know the full flavour of the word "importunate" you must come to the East. Your beggar here is unabashed. He—perhaps more especially she—takes no refusal. What! are you wantonly to throw away a chance thus given you of laying up treasure in Heaven because you say you have no pice left?

No, they will sit and wait and talk in you, and encourage, entreat, cajole you, till for very shame (and a desire for respite, something akin to that of the unjust judge, I fear!) you borrow pice somehow, somewhere, and prove to *them* that of course you were telling a fib all the time.

All the same, beggars are often a source of interest and amusement, and I have disciplined most of my pensioners to come at a certain time on Sunday, early-comers receiving two pice and late-comers one.

To illustrate their attitude, let me tell an incident which has happened more than once.

One of these old women meets me somewhere near the school on a week-day. "Oh!"

says she, "you are here! I thought you had gone away. They said you had gone to the hills!"

"Perhaps they meant the Padre Mem Sahib," I suggest. "Perhaps," says she, and then follows a profuse apology for not having come last Sunday for her pice, but it was quite a mistake and she won't fail to come next Sunday.

Another illustration of their attitude occurred only this week. The daughter of Buri, an old blind Christian woman, is a professional beggar and a very interesting woman to talk to. She is a Mussulman and wears a special dress, and I imagine performs some sort of vows from time to time. She certainly was undutiful to her mother, though she seemed to be very fond of her.

The other day while I was visiting a Mussulmani friend near the school, in came this woman, attracted, she said, by our singing of hymns. I had not seen her for a month or two.

"Are you still begging?" I asked.

"Yes, surely!" says she (and added mentally no doubt, "What a foolish question!")

"Why, don't you ever work?"

All the women laughed, and one, thinking me very unsophisticated, explained how such people going from house to house, receive a handful of rice here, and some lentils there, and so on, and thus procure a good meal, no one refusing to acquire merit.

I knew this before, but I wanted to draw Buri's daughter, so I repeated: "Why don't you work? Don't you like it?"

"No, I don't. Besides, I can't do God's work, and should I do work for my mere need of eating?"

"Can you cook?" I asked, thinking she might be the teachers' cook and come under our influence.

"No, I can't do any work. People give me to eat. If they ask me to share, it is God's doing and I eat. If they don't, it is also God's doing and I don't eat."

She said a good deal more in the same strain which has gone from my memory, but at the time her theology interested me greatly. I realised that she was preaching such a practical sermon on "Consider the ravens" etc., that I hardly liked to interfere. So I said at the end: "You have great faith in God then?"

She looked at me in surprise, and said in an awestruck voice that of course she had; and then she began to give her doctrine of divine immanence. When I spoke of Jesus, she said He and God were One, but Jesus dwelt in the heart and God in Heaven. Then I realised suddenly the flight of time and that I was overdue at a class, and

the discussion had to be suspended, though she insisted first on the singing of a hymn.

Another and wholly different illustration of methods of begging came to my notice some months ago in an amusing incident which rather exposed the Miss Sahib's ignorance.

A woman with a baby was sitting on the verandah awaiting my attention. I came out and spoke to her. She shook her head and made no answer, but pointed to a small piece of rope lying at her side.

It was during the heat, and the punkah-wala, a man whom I have nicknamed the "Greek Chorus," from his tendency to interpret the drama of events to the players and audience, was there. He said: "Ma, this woman is begging. She can't speak."

"Why? Is there anything wrong with her throat?"

"No, she's begging; her cow has died."

"Yes, but why can't she speak?"

"Her cow has died."

"Yes, I know; but is she dumb?"

"No, Ma, her cow has died."

"Is her husband living?"

"Yes, he works; but her cow has died."

(Oh this eternal, or rather mortal cow!).

"I see. She wants money for another. But if she isn't dumb, why doesn't she speak?" We each thought the other tiresomely stupid, I have no doubt, but he said patiently: "She's a Hindu, Ma, and her cow died!"

I thought I saw a light. Perhaps she was an up country woman. I addressed her in a few words of Hindustani instead of Bengali. She shook her head and pointed to the rope. "Her cow was strangled," remarked the Greek Chorus. And then, like a true "deus ex machina," the pundit, who was waiting in the room, stepped out and said, smiling: "I will explain, madam," and he told me how silence was the penalty for the accidental strangling of the sacred cow till money had been collected to buy another. Hence the piece of rope. Everyone knew its meaning.

We all laughed. "Well," I said, "I hope her husband has to be silent too?" "That I can't say, said the Pundit, rather amused at the idea. (One could imagine cases of a husband strangling his cow by stealth to gain a few days' respite.) I gave the woman some pice, more as payment for the entertainment than because I approved of the system she represented.

Beggars, you see, provide us with occupation, amusement and food for thought. They are not a negligible quantity, they are, rather, an insoluble problem.—"Our Sisters in Other Lands."

"GIRL GUIDES."

Still another organization! We have "Christian Endeavor," "Catch my Pal," "The Boy Scouts," to teach boys to be helpful and manly, and now the "Girl Guides," which aims to do for girls what the Boy Scouts does for boys. It has been founded by a Presbyterian pastor in Spokane, U.S.A.

The following extracts from its regulations will shew the purpose of the organization.

"A guide's first duty is to her home. She will gladly forego pleasure of any kind for the sake of that duty.

"A guide will endeavor to do a good turn to some one every day. In addition to being helpful in her own home, she will visit the sick and help the poor and be ready to assist others at all times.

"A guide will be honorable and trustworthy and woman-like in speech and behavior.

"A guide will be simple and modest in dress, never wearing anything extravagant or extreme in fashion or material.

"A guide will be respectful and obedient to her parents and teachers and officers.

"A guide will be on the lookout for girls who are strangers, lonely, homesick or unhappy, and be ready to help them.

"A guide must take at least a half hour's exercise every day, unless excused by the advice of a physician. She will sleep and work in the open air as much as possible.

"A guide will be cheerful at all times and under all circumstances and endeavor to carry cheer and sunshine wherever she goes."

The plan of organization is similar to that of the Boy Scouts. A patrol is composed of from six to eight girls, the officers being a leader, of at least fifteen years of age, and an assistant. Two patrols form a company or troop under the leadership of a captain, who must be more than twenty-one years of age and hold a certificate of appointment from the national headquarters. The captain appoints a lieutenant, who must be over eighteen years of age. The local council is composed of company leaders and others interested in the work. The court of honor is formed by the captain and leader and assistant.

There are three classes of Guides. Before being enrolled as an apprentice the applicant must present a letter of consent from parent or guardian, understand the Guide laws, tie a bow, wrap a parcel, fold a dress correctly and take the following obligation:

"I promise on my word of honor that I will never willingly bring disgrace or dishonor on the Girl Guides Society."

An apprentice is required to pass these tests before becoming a second class guide: One month's service, elementary knowledge of first aid to the injured, lay and light a fire in a cook stove using only dry wood and coal with not more than three matches; prepare and pack a simple luncheon; how to find and point the direction of the north star and know the sixteen principal points of the compass; make an article of wearing apparel, and show a savings' account of fifty cents.

The qualifications of the first class Guide are to sketch the outline of a tree, house or landscape, to name ten wayside plants with their special uses or characteristics, and recognize six trees or shrubs; to name and describe six birds; to describe the proper action in case of minor accidents and drowning, fire, escaping gas, poisoning, sunstroke and fainting; to know location of ambulance, fire and police stations and the quickest means to reach them; to prepare and serve a meal of at least three courses to four persons without assistance, and to have a savings' account of \$1.

The Guide uniform is a sailor suit of dark blue material and a sailor hat with a band of company colors. Each patrol is named after a favorite flower, for example: White Roses, in which event the patrol color is white and green. The flower design is worn as a crest on the left breast of the blouse.

"We hear a great deal of talk in these days about woman's rights, as if the rights of men and women were not equal," said the founder, in discussing the aims of the movement. "A man's right is to be a man and fill a man's place in the world in a manly way. A woman's right is to be a woman and fill a woman's place in a womanly way. And, although each is designed to a different sphere, the one is absolutely necessary to the other and both are equal in importance.

"Women set the standard of conduct in this world and they should study to cultivate personalities that will be exemplary in refinement and in nobility of life and character. The Girl Guides of America will, therefore, be not only guides to usefulness, but will endeavor to be guides to the highest ideals and best life of mankind."

Daniel Webster, in his old age, was asked at a banquet of his friends, when his reputation was at its height, and they were eager to catch every word that fell from his lips, what had been the greatest thought of his life. The old statesman bowed his massive head in deep reflection for a few moments, when straightening up, he replied, "My personal accountability to God"—Selected.

WHY SEND MEDICAL MISSIONARIES?

The singular fact is only now coming to be generally recognized that there is no science of medicine in any land where Christ is not known. While the Christless millions are waiting for the message of divine love, they are also waiting for the hospital, the asylum for unfortunates, for a knowledge of surgery, dentistry, anatomy, hygiene, and for anything like an adequate knowledge of medicines.

It is true that we get from China our camphor, ginger, and opium; but the native doctors fail to appreciate their medicinal properties. On the contrary, we find a prescription like the following:

"Powdered snakes, two parts; wasps and their nests, one part; centipedes, six parts; scorpions, four parts. Grind thoroughly, mix with honey, and make into small pills, two to be taken four times a day."

A tonic for debility is compounded of the bones of the tiger reduced to powder and made into pills. The logic of this is that the tiger is very strong, and the bone is the strongest part of the animal; therefore it cannot fail to produce strength.

A Chinese medical journal says:—"There is nothing better for lethargy than to put fleas into the patient's ears. The heads of flies, pounded and used as a pomade, restore hair, eyebrows, and beard. Bed-bugs are of remarkable efficacy in the hysteria of females, if one puts them in the patient's nose. . . . Seven bugs taken in barley water are of great value in quaking ague and for the bites or scorpions."

Among the natives of the South Pacific islands cutting is the universal remedy. An incision is made over the pain to "let it out." For diarrhoea cuts are made over the abdomen; for fever, various parts of the body are cut.

In the Friendly Islands, in order to check ulceration or disease the natives hack off the limb by working a shell to and fro, making a horribly jagged wound. In cases of delirium they bury the patient alive. The story is told of a young man who was twice buried, and in his frenzy twice burst from the grave. He was afterward lashed to a tree and left to starve.

A missionary writes that "the Koreans had a fondness for running in hot needles, making ugly ulcers; ordering boiled chips from coffins as a sovereign cure for catarrh; and a jelly made from the bones of a man recently killed as good for anæmia."

Another describes the visit of a Korean physician to a sick child. He burned a brown powder on the breast of the screaming child, and stuck a darning needle through each foot, the hands, and the lips.

The barbarities inflicted upon the child-mothers of India, left to ignorant, filthy, and often immoral midwives," simply beggars description. Dr. Mary Noble, a medical missionary from India, is telling women in the jubilee meetings of the brutal treatment of the native midwives, whose offices come not by training but by heredity, and who in hundreds and thousands of cases produce death or lifelong suffering.

What must be the horrifying sum of life waste in those dark lands where there is no science of medicine, and where we have only one medical missionary to every two and one-half million people?

THE VISION FOR THE YOUNG.

BY GEORGE SHERWOOD EDDY, INDIA.

In these last days, our young men have surely seen visions and upon our hand-maidens has the Spirit come. "Will these visions be realized?"

There is the vision of a deeper life, a life more joyous, more victorious, more fruitful than any we have ever known before.

Some one says, if there is anything wrong with your life, it will lie at one of three points; there must be one of three causes; imperfect surrender, inadequate faith, or broken communion. And these are surely the three conditions of that deeper life: surrender, faith and communion.

Oh, the blessing of a glad surrender, which may be yours if you are not disobedient to the heavenly vision; a faith just to stand with Paul and say, "I believe God;" a perfect communion, so that we can keep in touch with the power which is above us this year.

The second vision we have seen these days is the vision of a needy world. Did we not see with the eyes of Christ the vision of South America? Did we not see visions of Africa, dim and distant?

And then there is the vision of Asia—170,000,000 young men, awake, having lost faith in their old religions, moving forward, but—whither? Going forward, but without a leader.

Four hundred million women of Asia, not one of whom, apart from the cross, has or can have her God-given rights as a child of God.

I see in India those little baby wives, 2,000,000 of them under ten years of age; within every one of them is a throbbing heart that God loves and would help if he could get lips that would take his message. I have a little daughter. I would die that that white flower of a blameless life might be kept pure and blameless for him; but would one die for these defenceless girls, subjected to worse than death?

Young People's Societies

TOPIC FOR JUNE.

MISSIONS TO CAMPS.

BY REV. W. G. BROWN, B.D., RED DEER,
ALTA.

My first experience as a missionary to men in the camps made a distinct impression upon me. In the very early morning I boarded a train in Ottawa with about two hundred of my congregation, all of us bound for the lumber woods, and most of my fellow passengers were feeling bigger than usual, because of the presence everywhere of Joe Seagram and John Collins, while I felt considerably smaller.

For the first time I realized that part of the training of a theological student should be under the head "How to deal with men personally," and as I sat among that train-load of splendid but misguided men I realized how defective my training had been. The consciousness of my weakness threw me upon Him who had called me to the mission. Finally we landed in the heart of the lumber woods and I found myself arrayed cap-a-pie in shantyman's outfit.

Trying to preach to seventy or eighty men in a bunk house filled with the smoke of the only incense offered in this place of worship was a new experience for me. Sometimes the old Gospel was preached to men as they sat around the open camp fire or in the cook-camp or in the bunk-house. Such hymns as "Tell me the Old, Old Story," "Pass me not, Oh Gentle Saviour" and "Jesus, Lover of my Soul" opened the hearts and voices of men to praise God as they had not done for many years.

Space would fail me to tell of Buckskin Dick with his sign board out at the cross-roads to his camp, "no peddler, agent or sky-pilot allowed in this camp" but who always treated me kindly because I had dared to pass that signboard; of Big Jim, the Orangeman, who drove all the Roman Catholics in his crew into the service in the cook-camp with oaths and curses and his big fist, chiefly the latter, and made

them listen to me; of Old Jess Lavigne, with his eighty Roman Catholics who listened to the simple story in their own tongue with an almost oppressive stillness; of Jimmie Curran and his ninety men in the mountains of B. C., who made the air blue with profanity at the suggestion of a service away up in the heart of the mountains, but ninety per cent. of whom attended, once the services were started; of Wild Bill, said to have been a murderer, who swore at me when I suggested a service for his men, but who dismissed a man the next morning because he tried to break up the meeting.

I might tell of many a man who came to the missionary and poured out his life story of sin and its punishment, or of noble husbands, sons or brothers, keeping a helpless wife, an invalid mother or dependent brothers and sisters. I might tell of new resolves, of letters home from lost sons, of Bibles read in English and French by men to whom they were distributed.

I could tell of my field one hundred miles long and eighty miles wide in the woods, and as long and as wide as I might wish in the mountains, of preaching every night in the week for months, of trips by bark canoe in storm and darkness, of snowshoe tramps, of being lost in the woods, of crossing dangerous ice and snowslides, but these all make up the best six years of my life thus far, and help to make up the greatest privilege I can ever expect to enjoy.

Such work is very hard on one's health and I paid for it in repeated attacks of rheumatism, which is the reason I am not still a missionary in the camps; but if one wants to know what is in the back of a man's head or if he wants his heart to warm to the "down and outer" a spell of mission work in the camps will whet his appetite as long as he lives.

The personal touch is everything in camp work. Comfort bags, literature, etc., have a different meaning if distributed by a missionary than they have when dumped off

the freight wagon. The Reading Camp Association has realized this and the value of its excellent work is determined largely by the kind of men in charge.

Surely these men have a claim upon the Church! They are the men who make possible the wealth of the rich lumbermen and mine owners. When I read the reports of the general managers of some of these concerns and find not a word about the care of the men in them, nothing but receipts, expenses and dividends, I am not surprised to hear of strikes and lockouts.

I would like to hear the shareholders, many of whom sit in the front pews of our churches, discuss the fair share of return to capital invested, superintendence and manual labour in the finished product. The present policy looks far too largely at the first two and ignores the last as long as possible. Every annual meeting of the shareholders ought to make a study of the meaning of the Gospel by James "The hire of the labourers, who have reaped down your fields, which is if you kept back by fraud, crieth; and the cries of them that have reaped are entered into the ears of the God of Sabaoth.

If Jesus were to sit in some of these shareholder meetings, and He is present at all of them, these cries would find a voice, and they'll be heard some day. Not that all employers of labour are oppressive. Nearly all feed their men well, most house them poorly, few consider their fair share of the finished product.

Do these men belong to the unchurched? Not if the church will show her sympathy. There were said to be forty thousand men in the camps of Northern Ontario and so far as I know I was the only man at that time giving all his attention to this work, and by preaching every night and covering thirty-six camps, I could reach only about two thousand of them in six weeks.

The shantymen are more easily reached than the miners. They are farther removed from the temptations of the public house and its train of evils and they stay longer at one camp. The miners are great wanderers, and in their wanderings they see all the wickedness of life.

The man who goes into the lumber woods of Northern Ontario ought to have a working knowledge of French. The church ought to provide him with a dog team. Horses cannot cross the trestles of a railway track, and the ice must be good for them or you will get tied up; besides horse accommodation is usually limited at the camps.

The man who goes to the mining camps must be prepared to be a mountain climber. I won my way into one mining bunk-house by beating out sixty men on a five-mile tramp up the mountain side, although they had made it up to "give the preacher a sweat."

Mining camps are filled with socialistic literature, much of which is crackling with its hatred of the church. The missionary must be prepared to take up this question sympathetically and strongly, appreciating its pointed criticisms and showing its shallow assumptions.

No work has more rugged natural simplicity about it than this. As these men have not learned the satanic art of posing they tell you what they think frankly whether it be appreciation or the opposite and the former just as freely and honestly as the latter. This is wholesome.

The men in the camps will always have a large place in my reviews of life and if some of the young people who read these words are called to the work I can only hope that their hard work in this field will be to them, as it will always be to me, one of life's great privileges for which I do not cease to give Him thanks.

True yearning will reveal itself in supplication. Our best desires for others instinctively pass into prayers. Indeed, we may test the quality of our longings for their good by the nature of the requests we make for them at the throne of grace. A longing is a poor earth-born and earth-inhabiting sentiment if it does not "mount up with wings as eagles," and soar away to heaven's gate.—J. H. Jowett.

"A vision without a task makes man a visionary. A task without a vision makes man a drudge." But a vision with a task adequate for its realization is the indispensable condition for joyful and successful service.—Dr. Cornelius H. Patton.

**MEETINGS OF
ASSEMBLY, SYNOD, PRESBYTERY.**

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and Inductions and Resignations of ministers. If not given in the RECORD it is because they are not received

**The General Assembly meets in
Ottawa, 1st Wednesday of June, 1911.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tuesday of Oct.,
1911.**

1. Sydney, Sydney, 1 Aug. 10 a.m.
2. Inverness, River Dennis, 21 June, 10.30
3. Pictou, New Glasgow, 4 July, 1.30 p.m.
4. Wallace.
5. Truro, Truro, 20 June, 11 a.m.
6. Halifax, Halifax, 4 July, 10 a.m.
7. Lunenburg, Dublin, 1 June, 7.30 p.m.
8. St. John, St. John, 4 July, 10 a.m.
9. Miramichi, Chatham, 27 June, 2 p.m.
10. P.E.I., Charlottetown, 1 Aug., 10 a.m.

**Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tuesday of May,
1912.**

11. Quebec, Quebec, 5 Sept.
12. Montreal, Montreal, 27 June.
13. Glengarry, Alexandria, 4 July, 10.30.
14. Ottawa, Ottawa, 4 July, 10 a.m.
15. Lanark, Pembroke, 23 May, 1.30 p.m.
16. Brockville.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.**

17. Kingston, Napanee, 27 June, 11 a.m.
18. Peterboro, Peterboro, 11 July, 9 a.m.
19. Lindsay.
20. Whitby, Whitby, 18 July, 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 27 June, 10.30
23. Barrie, Barrie, 4 July, 10 a.m.
24. North Bay.
25. Temiskaming, Haileybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Wiarton, 6 July, 10 a.m.
28. Saugeen, Harriston, 4 July, 10 a.m.
29. Guelph, Guelph, 19 Sept. 10.30 a.m.

**Synod of Hamilton and London.
London, Last Monday of April, 1912.**

30. Hamilton, Hamilton, 4 July, 9.30 a.m.
31. Paris, Ingersoll, 11 July, 10.30 a.m.
32. London, St. Thomas, 4 July, 10.30 a.m.
33. Chatham, Chatham, 27 June, 10 a.m.
34. Sarnia, Sarnia, 5 July.
35. Stratford, Stratford, 12 Sept., 10 a.m.
36. Huron, Clinton, 4 Sept., 10.30 a.m.
37. Maitland, Ashfield, 19 Sept., 10.30 a.m.
38. Bruce, Nth. Bruce, 4 July, 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Baldur, 12 Sept., 3 p.m.
42. Glenboro.
43. Portage, P-la-Prairie, 5 Sept., 10 a.m.
44. Dauphin, Dauphin, 12 Sept.
45. Minnedosa, Shoal Lake, 11 July, 2 p.m.
46. Brandon, Brandon, 11 Sept., 7.30 p.m.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday of Nov., 1911.**

47. Yorkton, Yorkton, 18 July, 8 p.m.
48. Arcola, Carlyle, 12 Sept., 3 p.m.
49. Alameda, Oxbow, 12 Sept., 1.30 p.m.
50. Qu'Appelle, Whitewood, Sept.
51. Abernethy, Tantallon, 4 July.
52. Regina, Regina, 23 May, 9 a.m.
53. Saskatoon, Saskatoon, 4 July, 3.30 p.m.
54. Prince Albert, Prince Albert, Sept.
55. Battleford, Scott, 4 July, 10 a.m.

**Synod of Alberta.
Last Monday of April, 1912.**

56. Vermillion, Tofield, 20 June, 9.30 a.m.
57. Edmonton, Strathcona, 20 June.
58. Lacombe, Camrose, Sept., 7.30 p.m.
59. Red Deer, Innisfail, Sept., 9 a.m.
60. Calgary.
61. High River, Cayley, 4 July, 11 a.m.
62. Macleod.

**Synod of British Columbia.
First Tuesday of May, 1912.**

63. Kootenay, Nelson, Sept.
64. Kamloops, Vernon, Sept.
65. Westminster.
66. Victoria, Victoria, 12 Sept., 2 p.m.

CALLS, INDUCTIONS, RESIGNATIONS.

Will Presbytery clerks or others kindly send to the RECORD prompt notice of calls and inductions and resignations of ministers. If not given in the RECORD it is because they are not received.

Calls from

Sudbury, Ont., to Mr. R. Drinnan, of Rosseau.

Grand View, Man., to Mr. R. J. Campbell.

Port Colborne, Ont., to Mr. R. Young, of Pakenham.

Pettypiece, Man., to Mr. W. M. Fee, of Dunnville.

St. Andrews Ch., Toronto, Ont., to Mr. Harper Gray, of Dundas. Accepted.

Malagawatch, etc., N.S., to Mr. J. A. McLellan of St. Ann's.

Knox Ch., Mitchell, Ont., to Mr. D. N. MacRae.

Alton and Nth. Erin, Ont., to Mr. W. C. Armstrong. Accepted.

Zion Church and Wellesley, Ont., to Mr. A. W. Garley. Accepted.

Livingston Ch., Montreal, to Mr. Joseph Cordner, of Belfast, Ireland.

Bathurst, N.B., to Mr. W. M. Matthews. Accepted.

Loggieville, N.B., to Mr. E. E. Mowatt. Accepted.

Escuminac, Que., to Mr. Pierre Le Bel. Accepted.

Blackville, N.B., to Mr. W. K. Read.

Grand Falls, C. B., to Mr. Roland Davidson, of Elmsdale.

Inductions into

Chalmers Ch., Quebec, Que., 4 May, Mr. S. T. Martin.

Holstein & Fairbairn, Ont., 20 Apr., Mr. Jas. Malcolm.

Bayfield, Ont., 2 May, Mr. J. MacFarlane.

Hemmingford, Que., 24 April, Mr. S. G. Brown.

Dufferin St. Ch., Toronto, Ont., 18 Apr., Mr. J. A. Mustard.

St. John's Ch., Halifax, N.S., 4 May, Mr. Anderson Rogers.

Ersikine Church, Ottawa, 23 May, Mr. D. N. Morden.

Knox Church, Pictou, N.S., 2 May, Mr. A. W. Thomson.

White Lake and Burnstown, Ont., 18 April, Mr. And. Drysdale.

St. Stephens Ch., New Westminster, B.C., Mr. M. Gordon Melvin.

West Church, New Westminster, B.C., Mr. R. W. Collins.

St. Andrews, Nth. Vancouver, B.C., Mr. Ronald MacLeod.

Bishop Mills and East Oxford, Ont., 23 May, Mr. Gordon R. Duncan.

Bedeque, P. E. I., 23 May, Mr. Alex. T. McKay.

St. Andrew's Ch., Vernon, B. C., Mr. George Pringle.

Inverness, C. B., 11 May, Mr. K. M. Munro.

Nashwaak and Stanley, N.B., 30th May, Mr. F. W. Murray.

Resignations of

Port Dalhousie, Ont., Dr. Ross.

Clifford, Ont., Mr. S. Young.

Drinkwater and Sunnyhill, Man., Mr. R. D. Smith.

Beresford, Man., Mr. Geo. Aitken.

Tyne Valley, P. E. I., Mr. R. G. Sinclair.

Souris, P. E. I., Mr. A. B. McLeod.

St. David's Church, St. John, N.B., Mr. A.

A Graham to take charge of "Our Boys' College, a Residential School for boys at Moose Jaw.

THE MINISTER AND HIS PREACHING.

A minister is only trifling with a high and holy calling when he imagines that the gospel of the Son of God is a theme too narrow and limited to give free exercise to the powers of his mind.

He makes a great mistake when with the yardstick of his intellect he takes the measure of the length and breadth and depth and height of the cross of Christ and concludes that it is too small to engage his lofty powers of mind and that he must turn to the field of human thought and speculation and preach the moralities and sociologies and philosophies of the day. Such a man needs to see that the cross represents the great thoughts of God, which are higher than our thought as the heavens are higher than the earth.

In a few short years all our restless and angry hearts will be quiet in death, but those who come after us will live in the world which our sins have blighted or which our love of right has redeemed.—Rauchenbush.

Church Funds, West, 1911-12

For the Same Months

	Received during Apl., 1911	Rec. Mar. 1 '11 to Apl. 30, 1911
Home Missions.....	\$3,558.38	\$10,814.63
Augmentation.....	187.95	1,341.00
Foreign Missions..	2,973.99	5,786.90
Widows & Orphans..	133.04	386.04
Aged Ministers.....	144.31	376.07
Assembly Fund.....	78.88	172.83
French Evangelizatn..	708.12	948.26
Pt-aux-Trembles....	338.90	897.95
Moral Reform, etc	815.83	1,237.15
Mission to the Jews ..	249.00	820.10
Deaconess Train'g Home.....		3.25
Knox College.....	83.85	159.75
Queen's College.....	24.20	188.20
Montreal College.....	40.20	118.20
Manitoba College.....	60.20	171.25
Westminster Hall.....	7.00	26.50
Alberta College.....	4.00	4.00

IN THE PREVIOUS YEAR		
Home Missions	\$2,449.16	\$7,988.25
Augmentation	225.78	913.98
Foreign Missions...	2,417.07	4,486.00
Widows & Orphans..	160.32	339.35
Aged Ministers	132.35	340.13
Assembly Fund.....	57.02	276.34
French Evangelizatn	146.91	445.52
Pt-aux-Trembles....	258.26	696.56
Moral Reform, etc....	77.14	281.45
Knox College.....	37.96	125.14
Queen's College.....	30.53	73.53
Montreal College....	27.53	61.53
Manitoba College....	53.53	169.48
Westminster Hall..	19.50	34.50

RECEIVED DURING MARCH

at the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Harristn, Guth ..	\$ 44 70	Stirling, St. And.....	26
North Morningsn....	23 73	Hillsdale, St. And. ss.	10
Kenora, Kx. ss.....	15	Rylstone	34 43
Blyth, St. A. c.e.....	22 50	Dunvegan, yps.....	2
Owen Sd. Div	485	Rv. A. T. Barnard....	75
Owen Sd. Kx.....	20	Dunbarton	24
Rock Lake, c.e.....	2	Port Credit.....	10
Livingstone, Creek...	7 65	Deer Park	200
Sowerby	6 50	Clifford, Knox.....	71 16
Tait's Cors	28 60	Moore Line	6
Rv. A. T. Barnard, ..	11 10	Nellie McIntosh cl...	9
Preston	70 80	Tor. St. And. b.c.....	3
Franktown, St. Pa....	10	Fergus, Mel.....	73 55
Elora, Chal	7	Dryden.....	65
Caledon, Mel	20	Cedarville	23 92
Scarboro', Mel.....	5 80	Martha Dickson.....	10
Hollen, Chal	20	Charlotte Dickson....	10
Teeswater, Kx	101	Ellen Walsh	10
Shannonville	5 15	Mrs. Hazlitt.....	10
Ham. St. John's.....	225	Fort Wm. St. A., a.b.c.	20 95
St. Mary's 1st.....	110 89	Oil City, St. And.....	17
Carleton Pl. Zion....	110	Tor. St. Enoch's.....	25
Cromarty	5 80	Glenallan, Knox.....	31
Est. Mr. Simpson....	2,000	Mitchell, Knox.....	25
Otta. St. Paul's.....	150	N. Bruce St. And....	200
Fleshertn, Chal.....	16	Rv. R. Pettigrew	15 25
Elmsley, Bethel.....	5	London, 1st s.s.....	62
Avonbank	45	Teeswater	300
Motherwell	20	Nassagawewa	62
do c.e.....	5	Drumbo, Willis	33
Victoria Mine	6 45	" "	5 65
Gordonville, St. A....	14 25	Erin, yps	5
Rv. Hugh McLean....	10	" Mr. & Mrs., J."	50
Barrie	70	Guelph, St. And.	250
Milliken, St. John's..	10	Creswell	13 95
Spence	3	Keldon, Gandier, b.c.	8 50
Tilbury E., Fletcher...	60	Westboro', fms.....	5
Thornhill	50	Corunna, St. And....	14 25
Richard's Land'g, ss..	6 25	Woodstock, Knox....	135
Mary, Jessie Love....	1	Port Albert, St. And.	18
Harrington, Kx.....	3 75	Tor. Cowan Ave	150
Mrs. J. G. Murray ..	5	Union Ch	18 80
Carleton Pl., Zion....	7	Carleton Pl., Sun. "Y"	5
Peterboro friend	25	Ft. Wm. St. A. Chinese	16 50
Warwick, Knox.....	23	S. Plympton.....	26
		Strabane	38
		Brantford, St. A.....	100

"A Friend".	22	Unionville.....	5 59
Kirkhill	58	Tait's Corners.....	1 04
S. Wm-ster, St. A....	21 60	Miss F. R. Dunning...	5 80
Kintyre	39 25	Arnprior, St. And....	97 10
Blyth, St. And.....	47 15	Campbellfd., St. A....	340 30
Egmondville.	100	Eramosa, 1st.....	34
Geo. W. Armstrong...	69	N. Easthope.....	29 10
John Connell.....	50	Grand Bend	2
Kemble.....	6	Ham., Erskine.....	300
Streetsville, St. A....	50	Princetn., Young's...	4
Bolton, Caven.....	52 55	Tor., Knox	800
Allandale.....	85 05	Galt, Knox.....	400
Strathroy, St. A....	89	Mandaumin.....	16
Drummond Hill ss....	9	"Friend," Hagnn....	5 50
Dunville, Kx., ss....	3 45	Dr. R. P. MacKay.....	200
Eadies.	21 15	Dorchester	2 10
Anonymous, Tweed...	1 50	Barton, ss	8 90
Sunnidale Cors..	19	"Country Friend"....	100
Campbellfd, St. A, ce.	11	Bury's Green, St. J....	9
Tor., Erskine, b.c.....	250	Tor., Emmanuel.....	55 40
Tor., Doverert	150	Oro, Guthrie.....	14 60
Meaford, Erskine....	100	Niag-on-Lake.....	5 95
Peterbro, daughters of		Rodney	14 74
Erin.....	50	Lanark, St. And.....	76 50
Richmond Hill	16	Milberta.	5
Owen Sd, Pres w.f.m.s.	30	Tor., Bloor yps.....	2 65
London, thankoffering		Guelph, Chal	142 29
Evan, miss.	300	Owen Sd., Div.....	6 08
Burk's Falls, St. A. ss	5 70	Mandaumin, y.p.g....	5
Warwick, Knox.....	10	Aurora	19 86
Rv. Jas. Hamilton....	5	Stratford, St. A....	67
Misses Armour	4 50	W. Missouri.	12
Waterdown, Kx.....	15 70	Esplin.....	8
Toronto, Dale.....	43 59	Tor., College St. Ch...	4 60
Erin, Burn's.....	79	John Davidson.....	5
Seymour, St. And....	66 72	Latchford	16 80
Nairn, St. And. ss....	12	Sarnia, St. And.....	300
Hon. S. H. Blake	25	Dunwich, Duff's.....	36
Fairbairn,	26	News Record subs....	40
Peterboro, St Paul's	1,000	Giroux Lake	1
Burnbrae, St. And ...	1 05	Winthrop, Cavn, ss...	18
Weston, ss.....	5 50	Fort Frances.....	91 90
Winchester, St. Paul's	100	Belwood, St. Jno....	48 14
Exeter, Caven w.f.m.s.	5	Bethel	5
Palmerston, Knox....	115	Ballinafad, Kx.....	5
Osorange.....	15 50	Mooretown, St. A....	6 35
Melrose	9 60	Rv. Jas. S. Duncan....	15 28
Pembroke, w.h.m.s....	89	Rv. J. Ure Stewart....	13 79
Merrickvl, Kx., l.a.s.	7	Glenburnie	14
Elora, Knox.....	6	Newtonville	9 77
Kilsyth	21	Alliston	6
Berlin, St. And. ss....	5	Brockvl., 1st Chin....	7 40
Bucefield, Un.....	27 70	Simcoe, St. Paul's ..	175
St. Thos., Chinese....	8 95	Hagrsvl., St. And. ss..	5
S. Nissouri.....	21	Oro, Guthrie	3 30
Embro, Knox.....	162 57	Oro, Central....	2 53
Alma.	203 72	Oro, St. And.....	60

Zephyr.....	35	North. Ham.	3	Tisdale.....	3	Keslo	14 10
Glenlee, ss.....	1	Ste. Sophia	3	Mrs. Strachan.....	3	Victoria, 1st Ch. abc...	15 55
G. T. Munro	2 50	St. Hyacinthe	15	Ellisboro'	5	Cloverdale.....	25
N Mornington....	21 20	Mont., St. Giles'	12	Wolseley, St. Jas	30	Denman Island.....	3 75
Lake Charles.....	10 15	Atheistan ss.....	8 50	Saltcoats	21	Peachland.....	25 70
Middleville.....	17	Rv. D. J. Craig.....	12 25	Stoughton	40	Vaner., St. And.,	625
Darling.....	31	Westmount, Mel.....	66	Friend, Francis.. ..	30	Fernie, Knox Ch	50
Essa, Burn's	2	New Carlisle, ss.....	18	H. McLean.....	20	William Secord	20
Tor., Knox.....	92 11	Mont., Crescent ss.....	50	Asquith.....	4 65	Mr. & Mrs. Secord.....	20
Beamsville	105	R. N. Walsh.....	18	Bradwell.....	11 05	Mt. Tolmie, St. Aidan. 11	
Carlisle	75	Huntingdon, St. A....	37	Delisle	16 50	" " ss 19	
Ailsa Craig.....	175	Athelstan	99	Perdue	11 50	Rv. J. L. Campbell ...	7 15
W. H. Blair.....	2			Vonda	15 15	Big Fork, b.c.....	4
John Gillies.....	1			Warman.....	9 95	Glenemma.....	13
Rv. R. & Mrs. Young	2			Zelandia	3	Armstrong	27 50
Hawkesbury, St. Pa...	306 68			Zelma	17 95	Wmster., 1st.....	129 18
Utica, Breadalbane...	17			Yellowgrass, ss	32 50	Grand Forks, Kx. ce..	12 50
Culloden, Knox	20 50			Semans	2 75	Victoria, St. And.....	120
Tweed, St. And	25			Tate	2 60	Chilliwack.....	50
Friend, Carl. Pl.....	1			Moose Jaw, St. And...	50 70	Ladysmith, 1st.....	7 20
J. Y. Minesing.....	2			Dubuc	15	Fernie, Knox ss.....	35
Laskey, 9th Line.....	26			Rv. W. P. Adam.....	8 20		
Mrs. Alfred Watts.....	25			Milestone.....	13 45		
Jackson Potter.....	10			Calvin.....	5		
Mrs. Isabel Makins ..	1			Dowd Hill.....	10 55		
Shelburne, Knox.....	49 70			Dubuc	30 2		
Oro, Esson.....	25 21			Carlyle ss.....	6 25		
Elora, Knox.....	50			Battleford	6		
Clifford.....	5			Theodore, &c.....	10		
Scarboro', Mel. ss....	7			J. D. Ritchie.....	5		
Tor., Old St. And.....	100						
Est Jos. Madill.....	95 50						

Quebec.

Mont., Chinese.....	60
Hillhurst.....	10
Mr. & Mrs. H. Young..	62 50
Mont., Kx. Chinese....	30
Lachute	100
E. F. Parker	5
Mont., Taylor.....	25
Quebec, St. And. ss ..	50
Pt. Fortune, St. C. L..	5 81
Mont. St. Giles.....	47
Sherbrooke, St. And..	278 44
Mont., St. Giles' Chin..	30
Pr. Rv. S. J. Taylor...	406 25
Hull, Zion.....	49
Hampden	20
St. Phil. de Chestr...	16
Lake Megantic.....	5

Manitoba.

Ottawa	4
Brandon., St. Pa. y.p.s.	2 85
McKiwin	24
Ellenville	15
Souris, Knox	7 10
J. K. McLennan	300
Shellmouth.....	4
Pr. Dr. Farquharson..	598 21
Roseland.....	13 17
Minniska, w.f.m.s.	20
Clanwilliam.....	41
Cameron.....	28
Pr. Dr. Farquharson..	252 40
Souris, Knox.....	18 55
Wpg., Augustine.....	7 50
Virden, Carmel.....	22 35
Selkirk, Knox	20
Pr. Dr. Farquharson..	466 33
Valley River	11 65
Brandon, St Paul's....	450
Dauphin, St. Jas. St..	100
Wpg., St. Paul's.....	114 20
Hartney	31 85
Lily N. Bowman.....	25
Bradwardine.....	16 75
Virden.....	40 50
Clanwilliam.....	18 65
Wpg., Wmster	846 24
Pr. Dr. Farquharson..	177 45
Kirkella, ss	9 55
Montcalm	1 60

Saskatchewan.

Francis.....	5
Bethune ss	8
Longlakeon	15 35
Paynton	15

Alberta.

Med. Hat, St. Jn. wms	43 15
" " ss.....	7 85
Carstairs	8 25
Davisburg	6 85
Pine Creek	20 85
Pr. Rv. Dr. McQueen..	5
Homewood	5 80
Vermilion Pres....	12 50
Lille	2
Hillhurst ss.....	24 50
Strathcona, Kx	50
Jessie McDougall.....	50
Tofield	10 60
Leduc, St. Dav	70 15

British Columbia

Midway	5
Duncan, St. Ard	25
Rv. J. W. Woodside...	7 30

Nova Scotia

Per Agent, Hx.....	127 70
" "	493 66
Gertrude R. Smith....	9
Mid. Musqdbt.	2
Antigonish, ce.....	2
Geo. Donaldson.....	2
Pr. Agent Hx	136 57
Rv. D. K. Ross.....	11 85
Per Agent, Hx	31 50
Rev. J. A. Mackenzie,	
Ihorburn	49 75
Per Agent, Hx.....	209 51
New Glasgow, United.	6 50
Per Agent, Hx.....	193 95

New Brunswick.

Rv. M. S. MacKay.....	5
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Miscellaneous

Rv. John Mowat	15
" Thankful One"....	5
W.F.M.S.....	50 00
Pr. Rv. S. B. Rohold ..	306
Rv. J. A. Scrimgeour..	6 33
" Anonymous"	250
Mrs A. S. Jamieson...	7 50
Dr. C. A. Webster.....	20

Church Funds, East, 1910-11.

	Received during March	Rec'd Mar. 1 to March 31
Foreign Missions	\$1,234.65	1,234.65
Home Missions.....	259.43	259.43
Augumentation.....	346.00	346.00
College.....	212.13	212.13
A. & I. Ministers....	18.00	18.00
French Evangeliztn	181.33	181.33
Pt-aux-Trembles....	25.00	25.00
For North West....	218.33	218.33
Children's Day Col.	5.00	5.00
Assembly Fund.....	28.00	28.00
Bursary Fund	322.00	322.00
Library	2.00	2.00
Widows' & Orphans'	250.00	250.00
Moral Reform, etc...	16.00	16.00
Unallocated.....	.....	.....
Manitoba College....	.....	.....
	\$3,117.87	\$3,117.87

For the Same Months

IN THE PREVIOUS YEAR.

Foreign Missions....	\$879.10	\$879.10
Home Missions	53.50	53.50
Augumentation	105.00	105.00
College	62.00	62.00
A & I. Ministers ...	10.00	10.00
French Evangelizatn	.....	.....
Pt-aux-Trembles....	10.00	10.00
For North West	25.00	25.00
Children's Day Col..	.....	.....
Assembly Fund.....	.....	.....
Bursary Fund	157.15	157.15
Library.....	.....	.....
Widows' & Orphans	8.07	8.07
Moral Reform, etc...	.....	.....
Unallocated	79.16	79.16
	Total.....	\$1,388.98 \$1,388.98

RECEIVED DURING MARCH

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds,
as directed by the donors.

Boulardarie, c.e.....\$ 12	J. R. Cowans.....137 50
Hawkesbury..... 2	Escuminac..... 30
Port Hastings..... 3	Janet P. Tweedie..... 2 80
Leitches Creek..... 45	Boulardarie..... 62 80
Stellarton, Sharon.....555	J. P. Hogan..... 10
Clyde, Barrington..... 25 81	Caledonia, P. E. I.....100
Bloomfield..... 8 45	Salt Springs, St. Lu.....166 75
Murray Harbor, N..... 43 63	Board of College..... 28

Quoddy, Moser Riv.... 12	Cape North, s. s..... 7
John McL. Matheson.. 5	Elmsdale..... 36
Neil A. do .. 3	Doaktown..... 7 50
Margaret do .. 4	St. John, St. David's...385
Marion do .. 3	Black Riv. Napan, etc. 14
Doaktown..... 7 50	Presby. of Sydney....140
Sale of Press Witness	Hymnal Com.....250
Stock 409	Clyde River, P. E. I... 60
Rev. William McLeod. 15	Brookfield, lat. b.c.... 5
Richmond Bay, E..... 16	Pres. Lun., Yarmouth 50
Hx., St. Matthews.....10	Strathalbyn..... 7 50
Refund..... 10	Oxford, St. Ja. Young
Sackville..... 16	lad. w.f.h.m.s..... 25
Ormsdon, s. s..... 25	Gays River..... 1
Mr., Mrs. W. J. Seamen 20	Truro, St. Paul's.....212
St. John, St. Matthews 10	
Milford..... 32 13	
Grays River..... 6 50	
	\$3,117 87

Church Funds, East, 1911-12.

	Received during April.	Rec'd Mar. 1 to April. 30
Foreign Missions..	\$634.95	\$1,869.60
Home Missions....	687.60	947.03
Augmentation.....	132.95	478.95
College.....	926.55	1,138.68
A. & I. Ministers..	51.70	69.70
French Evangeliztn	51.5	232.83
Pt-aux-Trembles...	.....	25.00
For Northwest....	71.35	289.63
Children's Day Col.	3.30	8.30
Assembly Fund....	19.10	47.10
Bursary Fund.....	40.00	362.00
Library.....	84.06	86.06
Widows' & Orphans'	10.00	280.00
Moral Reform etc.	.50	16.50
Unallocated .....	.....	.....
Total.....	\$2,713.56	\$5,831.43

For the Same Months

IN THE PREVIOUS YEAR.

Foreign Missions.	\$2,299 74	\$3,178.84
Home Missions...	157.66	211.16
Augmentation....	209.00	314.00
College	748 85	810.85
A. and I. Ministers	5.80	15.80
French Evangeliztn	122.46	122.46
Pt-aux-Trembles..	4.00	14.00
For North West...	608.50	633.50
Children's Day Col.	....	.....
Assembly Fund....	20.50	20.50
Bursary Fund	87.40	244.5
Library	75.23	75.23
Widows' & Orphans	14.00	22.07
Moral Reform etc..	58.00	58.00
Unallocated.....	755.30	834.46
Total.....	\$5,166.44	\$8,555.42

RECEIVED DURING APRIL

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds,
as directed by the donors.

Acknowledged.....\$3,117 87	Beq. Harriet Clarke... 25
Mrs. Jennie Stewart.. 5	Whycocomagh..... 50
Pleasant Bay., s.s. 3	Quoddy Moser Riv.... 5
Hx. Grove .. 110	Lake Ainslie..... 56
St. John, St. Jno... 16 45	Fredericton, St. Pa...190
St. Ann's..... 23 35	Lower Stewiacke..... 50

Rv. J. D. McGillivray. 5	Refund from Wesn Sec
Board at College..... 853	Acct. Immigition Wrk5'00
Refunds .. 13 30	St. John, St. John's mb. 22
Blackville .. 30	Lakeville .. 5
Middle Musqdbt. 45	Convocation Coll..... 84 06
J. W. Haggart .. 50	Upper Canard .. 38
Mrs. M. C. Lawson.. 1	Pres'dt Falconer .. 25
Mrs. Geo. Mcurdy... 50	Antigonish, c.e..... 20
Amherst, St. Stephens.140	Escuminac .. 5
Hopewell, Union.....29	Richmond, N.B..... 50
Sherbrooke .. 13 40	Pugwash .. 6
Rev. W. M. Fraser... 10	A. C. Thompson..... 30
Kouchibougnac .. 8	
Kentville .. 47	
"A Friend" .. 100	
	Total.....\$5,831 43

In so far as it lies in man at all to copy the divine Son of God, the minister of Christ must copy him fully. Not a part but the whole of the service of Christ must be his prototype. And Jesus did vastly more for men than simply to relieve bodily distresses. This was only incidental and introductory to His great work of helping their spiritual ills.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. xxvi. 3).

"Whoso loves a child loves not himself, but God. Whoso delights a child, labors with God in His workshop of the world of hearts. Whoso helps a child brings the kingdom of God. Whoso saves a child from the fingers of evil sits in the seat with the builders of cities and the procurers of peace."—Norman Duncan.

Of all the mischief the devil finds for idle hands, the most mischievous—and the most indulged—is feeling one's own sore spots, and pressing resolutely for latent sore spots until there is response.

Presbyterian Record

Vol. XXXVI.

JULY, 1911.

No. 7

LETTERS FROM THE GENERAL ASSEMBLY.

Letter I.

On train to Ottawa,
6 June, 1911.

Dear Record,—

A man cannot get away from himself. Deep-rooted in this tremendous truth is the unerring certitude of human destiny. "Myself am hell" says Milton's Satan, and he cannot get away from himself.

That message is therefore well called gospel, good-spell, good news, which tells of One who is able to deliver a man from himself and make him new; a new man who never wishes to get away from himself or his Deliverer.

But whence these musings? Simply suggested by the fact that there are other things which persist; that even on the rare occasions when the familiar eyrie of the Record is out of sight, its "give, give" still echoes. The rattle of the train is "give, give"—"give give." The scream of the engine is a long-drawn, clamorous "give." If Solomon were here he would add a fifth to the four ever-empties of Proverbs.

But what to give and how to give it? In what manner shall the Assembly be served up for Record readers, with their diverse and even opposite views and tastes? *

The proceedings might be set forth in order, as in the Assembly Minutes, but after appearing in full in the daily and weekly press, few would read a summary weeks later in a monthly.

On this account, for several years past some features of the General Assembly have been given in the form of familiar personal letters, bearing to the Assembly Minutes the relation of a freehand crayon to an architect's blue-print, or a landscape sketch to a surveyor's plan.

But this too has its handicap. The Record belongs to the Church, that is, to everybody

in the Church, and it is practically impossible for it to take on the color or character of familiar letter writing on almost any subject without some of the hundreds of thousands of owners objecting to that color, just as exception has been taken to the blue color of the cover or to substituting gathered nuggets of fact and truth for advertisements on the outside back.

Now, on the way to another Assembly—"to be or not to be, that's the question," whether it is better to give a pulseless blue-print, to lie unread, or an impressionist sketch which some at least will read?

As the former is useless, and the latter, whether all approve, has at least possibilities, I shall try, waiting some better plan, to tell in a familiar way of some things in the Assembly as I see them.

But Ottawa is nearing and calls pause.

Yours,

—EMS.

Letter II.

Ottawa, Friday evening, June 6.

Dear Record,—

Arrived and housed in the City Beautiful, with its National buildings in their matchless setting, its far-famed "dark Utawa's stream," its echoes of political life and strife, its memories of men great and good,—and of others.

Parliament is closed for some weeks for the Coronation. It is a matter for both gratulation and regret. It would be of interest to ministers and elders from all over Canada to see and hear their Solons at work, but it might in some cases unduly interfere with attendance on their duties in their own Church Parliament, the General Assembly.

Two parliaments, one meeting here regularly in its own beautiful home, the other "boarding round" or, better, with homes everywhere, visiting in turn!

Both are annual, both are national, both have some of the nation's best talent, who would take foremost place in any line of life, and both have men unselfishly devoted to their country's good.

One meets for months, the other for days. One can prolong its deliberations at pleasure, the other must put them through in double quick, no matter how important. One deals chiefly with the material development of the country, the business of the other is mainly with its moral and spiritual progress. One legislates and compels men to obey, the other legislates and persuades them to follow. One fixes its own remuneration and takes it, the other accepts what is offered and makes the best of it. One will average rich, with most of the other it is "such as I have give I thee."

There is no organic connection between the two, between Church and State, but both are united in the common bond of work for a common end, the country's well-being. The efforts of the Church, in matters of moral reform and right living, are aided by the strong arm of the State, and the aims of the State in the same direction are furthered by the moral support of the Church.

The two represent the nation organized for its own widest safety and well-being. The two are departments of God's service for men's good. Both need to realize that they exist for the nation and not for themselves, that their work in a trust, their opportunity a stewardship, that they are God's servants doing His work for humanity's good, and that all should be done in line with His precepts and can only prosper with His smile. May His Good Spirit guide them both, and all other similars as well, in realizing their mission and fulfilling their chief end.

To Summer Ottawans the lines have fallen in pleasant places. The clean streets, the scenic parks, the national buildings, the noble river, the distant Laurentides, with everywhere a coronation mantle of varied and vivid green, ever please and satisfy but never surfeit. Politicians detained by a long session do not need sympathy.

Yours, etc., EMS.

P. S.—At later date a postscript is needed here to say that one place to which the

above eulogy does not apply is Canada's Buckingham Palace, where she keeps her royalty. Rideau Hall is an old-time country house of no particular type, with bits built on, rambling, shabby, lacking in size, shape and dignity. It may be more attractive inside, but an old soldier who was standing sentry in front (the family were absent) pointed to an open basement window "That is the bowling alley." We looked in—narrow, dark, musty! Canada should be ashamed of it. No wonder vice-royalty likes to travel.

Letter III.

Wednesday, June 7, 1911.

DEAR RECORD:—

A word as to the Pre-Assembly Conference. The Commissioners to Assembly, who are members of the Missionary Committees of the Church, had been asked by the Assembly's Committee on Systematic Giving, to come a day early to consider ways and means of carrying on the work of the Church.

There was long and careful consideration. The judgment of the Conference was that the members of the church, as a whole, are ready to do their part, if it is fairly presented to them, but that they do not wish a multiplicity of separate appeals which often perplex and sometimes irritate.

It was therefore resolved to recommend to Assembly that an estimate should be prepared for all the work of the Church, on this wise;—that each of the different committees should make up an estimate of the amount required to carry on its work during the year; that these estimates should be carefully revised; that the whole amount thus required for the different departments of work should be allocated among the different Synods; that each Synod Committee on Systematic Giving should allocate its amount among the Presbyteries of that Synod; and these again among their respective congregations, and that congregations be asked to make an earnest effort to do, in this way, their fair and proportionate share of the work which the church is seeking to do for the advancement of the Kingdom of God in the world, at home and abroad.

If such an estimate were before a congregation at the beginning of the year, it could set itself to do its share of the work, and be free from special appeals during the year, that it might concentrate its energy on its one great work.

One or two other points might be mentioned.

(1) That objects such as the Bible Society could be placed by the congregation in its budget at the beginning of the year.

(2) That a good many independent objects, for which their promoters may collect privately if they wish, for none can hinder, should not have access to the pulpits of our church. The church is organized for work and has a great work on her hands, a work of many departments suited to all tastes, and all of them worthy and successful, and for these each member of the church is responsible; while independent concerns are often unreliable.

In this connection, may I mention a notice which Dr. R. P. Mackay, our F. M. Secretary, recently sent out, of an imposter that is collecting for some "good" object, among our churches.

But about this "Budget Plan," more anon.

Yours,

—EMS.

Letter IV.

Ottawa, Wednesday night,
7 June, 1911.

Dear Record,—

Once more, and for the thirty-seventh time, the opening services of a General Assembly of the Presbyterian Church in Canada have come and gone.

What a change, as one looks over the thirty-seven year old picture of that first Assembly at the Union in Montreal in 1875. If the faces of all of them who have passed on were cut from that picture, what a skeleton sheet!

But the Assembly is not a skeleton. Good and true men have gone but others like-minded and in greater numbers have taken their places, and to-night's Assembly represents a greater Church with a greater work by far, at home and abroad, than most of the men in that old picture ever dreamed

Be it ours to thank God for the men of the past and the opportunities of the present, and, faithful as they were, to pass on a still larger heritage of good to the days and men to come.

The opening session of our General Assembly is always on the evening of the first Wednesday in June. The proceedings are twofold, private and public.

The private is a go-as-you-please, an all-round reception, the glad greetings before and after the public session, as old-time friends, perhaps grown grey in their loved work, clasp hands once more and note in each other, what they are slow to see in themselves, that it is towards evening.

If these brief reunions, "the fellowship of kindred minds" be so good and pleasant, what will the home-gathering be when the selfishness and blunders and disappointments are all in the past and Christ's followers are "like Him."

In this connection one is reminded of those who have passed on since last Assembly, thirteen ministers and a goodly number of elders. Some of them were widely known among men, some less so. Some of their faces were familiar ones at Assembly, some were strangers there. The only thing that matters with them now is that they were known to the Master, that their faces were familiar to Him.

Knox Church was packed to-night with members of Assembly and visitors from the city, an inspiring audience. The retiring moderator, Dr. Forrest, took as the text of the opening sermon, Paul's ideal of the preacher's theme, as given in 1 Cor. II: 2, "I determined not to know anything among you save Jesus Christ and Him Crucified."

After sermon came the choice of a moderator. Dr. R. P. Mackay, who had been nominated at a previous Assembly but withdrew his name, was again proposed. Dr. James Ross of London was proposed but requested leave to withdraw, and Dr. Mackay was chosen with great heartiness and unanimity.

The necessary details of opening night followed in quick succession; then the Benedicite, the good nights, and . . . no more at present, from

Yours, etc.

EMS.

Letter V.

Ottawa, Thursday Noon.

DEAR RECORD:—

The Church of Jesus Christ is His Church, to the extent and only to the extent in which she is linked with Him, rooted in Him, and shares His life and His mind, and the first thing, therefore, in all church work, Assembly or otherwise, is to see to that linking, that rooting, and then to attend to the planning and doing.

Accordingly, the first hour of the first business session of every Assembly is a prayer hour, seeking His presence and guidance and help, getting into close touch and sympathy with Him, that the work may be done more nearly as He would do it and would have it done.

After prayer then work, just as necessary. They are inseparable. The very nature of things has joined them together and none can put them asunder. If there is not work, up to the measure of ability, then there has not been prayer. Prayer is wish, want, and what men want they will try for; what they pray, they will work for. Otherwise, there is no prayer, only words.

After the prayer hour to-day, the first work was a general survey of the progress of the Church during the year, set forth by Dr. Somerville in his Report on Statistics. That word sounds dry, dusty, dead; figures are pallid, they have no colour, but they can tell of life and growth, or the opposite.

This Report deals mainly with the growth along two lines, the growth of the Church in numbers, and in the work it is doing. In the latter, there is increase. As a rule the members of the Church are realizing more fully that the ideal of the Christian life is service, and all helpfulness is service, whether given in personal work or in what men earn by labour. Such service, as shown by the giving of the Church, is on the increase.

On the other hand, these figures show that the increase in the membership of the Church is comparatively small, less than seventeen thousand being added last year on profession of faith, an average of one for every ten families in the Church. The smallness of the addition is all the more

marked in view of the rapid increase in population, so much of it from Scotland and Presbyterian, over a thousand Presbyterian immigrants sometimes coming in one ship.

Two great facts stand prominently out, and teach their lessons.

The first fact is that with all the material prosperity of our Church and Country, the appreciation of the importance of things unseen and spiritual and eternal is not what it ought to be, or there would be larger numbers making a profession of their faith in Christ; and this fact should lead to more earnest prayer and more diligent work on the part of Christian people, until the Church is so linked to her Head and so rooted in Him that, partaking of His life, animated by His Spirit, she will attract many to confess His name and enlist in His service. This lesson should come home to ministers and elders and S. S. teachers and parents, to everyone who has the Christian's hope, that all others whom they may be able to influence should seek that same hope and find it.

The other great fact is that the incoming Presbyterian immigration is not yet in connection with the Church as it should be.

Our Church has an immigration chaplain in Glasgow, Scotland, Rev. T. Hunter Boyd, who is in touch with ministers and churches all over Scotland, and does what he can to put them in touch with the ministers and churches at their destination in Canada.

He also forwards by fast mail, lists of passengers to our immigration chaplains at Halifax, Quebec and Montreal, so that when the ship arrives the Presbyterian chaplain in either of these places can welcome the Presbyterian immigrants by name, find out what part of Canada they are going to, give them a note of introduction to the minister there and send a note to him telling him of their coming.

But more is needed. Every member of the Church should be a self constituted immigration chaplain to welcome the strangers wherever they make their home and invite them to Church, so that coming to this new land to share its prosperity they do not lose sight of the still greater good

Yours,

—EMS.

Letter VI.

Ottawa, Tuesday Evening.

DEAR RECORD:—

You will note that the work of the Assembly proceeds in a natural order, first the prayer hour to get its bearings, then a survey of the growth of the Church as a whole, in numbers and in service, of which I wrote you in last letter.

After that the work is taken up in its various departments, and the one that naturally comes first, and which was taken up this afternoon, is the Educational, the Colleges, where our men are trained for the work of the ministry.

Ministers, servants, are essential to the work of an organized church, and one of the first aims of the Presbyterian Church, as of most other churches, wherever established, has been to make provision for training a ministry, a special service corps, who will devote their lives to that work.

Our colleges have now reached the perfect number, they are—or should be—seven golden candlesticks, in the midst of the churches from Halifax to Vancouver, and in their midst, giving to them their brightness, one like unto the Son of Man.

To support a college when it has the confidence of the church is usually not difficult, for Presbyterians are not slow to respond when convinced that the object is worthy.

But two great needs which money cannot supply are good men to train for the ministry and good training to fit them for that work.

The first of these needs must depend upon the homes. It is safe to say that few sons for the ministry will come out of homes where there is no family worship or definitely religious family life and teaching. Only in a religious home atmosphere will such young life as a rule be found. The Sabbath School teacher, and especially the minister, has a place in leading the young to the ministry, but a home atmosphere of the right kind is a prime factor.

The other thing that is needed to an efficient ministry, and which cannot be financed, is a right atmosphere in the College, and it is as essential in its way and place,

as the home atmosphere at an earlier stage. If the atmosphere of the college be critical, scholastic, worldly, or merely negative, it will affect its students and their usefulness, if it be filled with the mind of Christ in His compassion for men and His all consuming desire to save them, it will train a ministry that will be in a very real sense, saviours of the world.

The only aspect of the colleges directly before Assembly was the numerical and financial one, though indirectly the atmosphere involves both of these, for young men throughout the course, in mission fields and elsewhere, who are filled with the spirit of their chosen work, will inevitably influence other young lives to do likewise, and their whole ministry will be in like manner effective, while the same causes will lead to more liberal support.

Beginning at the farthest East, within sight and sound of the Atlantic, the Presbyterian College, Halifax, reports for last year thirty-one students, nine of whom were in the third year, completing their course for the ministry.

The receipts of the College did not meet the expenditure for the year. This has been the case for several years. A very little effort would turn the balance the other way. The stewards of God's money in the Maritime Synod will see to this, as they have so nobly done during the past year in connection with other departments of His work.

A special feature of the year is that friends of the late Governor Fraser have raised \$5,000 to be called "The Governor Fraser Memorial Fund," the yearly proceeds to be expended for the College Library.

The Presbyterian College, Montreal, had twenty-nine students, eight of them in the third year, completing their course. The balance for the year was on the right side, but there remains a deficit from other years, while the appointment of Rev. G. A. Johnson Ross, M.A., to the Chair of Practical Theology, will necessitate increased support for the current year.

Queen's reports twenty-two in Theology three graduating and duly licensed by the Presbytery of Kingston.

Taking all the faculties of the University, their 1,553 students show an increase of 166 over last year, and that, again, 95 over the year before.

The feature of the Report, not new, but chief, is the renewed application to Assembly for what is called "separation from the Church."

To those who do not know the circumstances, that phrase conveys an entirely incorrect impression, but more of that in another letter when the "Queen's question" comes up.

Knox College, reports forty-four students, of whom seventeen were in the third year, completing their course.

Here too, the receipts met the expenditure for the year, but an accumulated deficit of previous years still clings. It's a habit that deficits have. It is hoped that the owners of the College, the constituency of Western Ontario, will not allow this parasite to attach itself to the splendid new college building which they are erecting for their sons to study in for the ministry.

The canvass for the new College is proceeding hopefully. Toronto has subscribed \$150,000, the Province \$110,000. The late Mr. George Hay, of Ottawa, bequeathed \$5,000 to found a scholarship to aid students for the ministry who may need some help in their course.

Manitoba College reports nine in the regular Theological course, two of them in the third year, graduating.

The total number in the Minister Evangelist course was twenty-three, of whom seven were in the final year, completing their course as minister-evangelists.

Alberta College, Edmonton, the youngest of the family, could not tell of students, for it is only beginning, but that beginning is a very auspicious one. First Church, Edmonton, undertakes the salary of Principal Dyde, and Knox Church, Calgary, that of Prof. Miller, now of Strathcona. A third will likely be appointed this Autumn.

Westminster Hall, Vancouver, the last west of the seven, reports seventeen in the regular Theological course, an excellent beginning. In common with most of the other colleges it has a large number of young men looking forward to the ministry but not yet in Theology.

In finances it shares the splendid progress of its city and province, an Endowment Fund of over \$130,000 having been subscribed in four days in the early part of the year.

Special mention is made of its Ladies' Auxiliary and the assistance they have given.

Yours, EMS.

Letter VII. Home Mission Night.

Ottawa, Thursday night.

Dear RECORD,

"Thursday Night" in Assembly, is a synonym for Home Mission night, and this naturally follows Colleges, for the ministers there trained usually go first to mission fields, and from these fields they build up the congregations and the Church. Thus Home Mission work lies at the foundation of all church growth. Childless families and missionless congregations spell decay for Church and State.

To-night took worthy place in the long succession of Home Mission nights, with their memories of men who have gone, who used to sound and lead the advance, and who saw this day afar off and were glad. But not the most sanguine of them dreamed it so near. Could Robertson be here to-night how he would rejoice! Is he not here, and all the gladder as he realizes more fully the great issues of the work.

The Church was crowded when the Secretary, West, and the Convener, East, Dr. E. D. McLaren and Rev. J. S. Sutherland gave their reports; and it is matter of deep regret that both are resigning, the former on the score of health, the latter because of removal to Newfoundland.

A letter must not be burdened with details. Take two or three outstanding facts. To the Western Section last year

129 new mission fields were added, most of them representing several stations. How much that means in church growth! At the same time twenty-nine other fields grown stronger were passed on to augmentation or self-support.

Take this other great fact that at the Union in 1875, the whole church gave less than twenty-six thousand dollars for Home Missions, while last year there was received from all sources for this great work of Christian patriotism well on to three hundred thousand dollars, or more than eleven times as much. Besides the speakers mentioned, a number of others, in a series of brief and vivid word pictures, passed in review our work from ocean to ocean, the work of leavening with Gospel truth the hundreds of thousands from all lands who are seeking homes in Canada and whom no power can assimilate but the Gospel of Jesus Christ.

The call and opportunity comes to every Christian and every patriot to do their part. Timely investment in western lands has made many rich, but it must be timely; and investment in Home Missions, moulding our country for righteousness, will yield rich dividends in all future years, dividends of satisfaction to the investor long after his land investments are forgotten, dividends of profit to the nation through all its future history and of profit to multitudes of men and women to all eternity.

But the investment must be timely and the time is now.

Yours, EMS.

Letter VIII.

Foreign Mission Night.

Ottawa, Friday night.

Dear RECORD:—

"Beginning at Jerusalem" and thence "into all the world" "to every creature," as Christ commands, is the "use and want" of our Assemblies and so Foreign Mission night follows hard after Home.

To-night, as always, was "a great night." It could not be otherwise with such a theme, so great in every way; so vast in its

extent, the whole human race; so vital in its issues for that race, their destiny for time and eternity; so great in the provision made for that race,—"Life"—"Life Eternal" here and forevermore; so inspiring in the story that men have to tell of the progress of that Gospel in transforming the world, bringing light and immortality to light.

Having for its theme "the biggest thing in the world" in every respect, no soul that is responsive to greatest things can share unmoved in Foreign Mission night, nor fail to grow larger thereby.

But it is easy cheering at the pit mouth, not so easy the rescue work. In the inspiration of Foreign Mission night one must not forget that the men and women who come from time to time to recruit, and help to give us that inspiration, are in a very literal way laying down their lives, as our representatives, in doing that work.

The Convener, East, and Secretary, West, Revs. D. MacOdrum and A. E. Armstrong, presented the Report, and a number of missionaries, some younger, on their first furlough, some veterans, worn in the work but not weary of it, in five, ten and fifteen minute addresses, gripped and held the Assembly with their great theme. Dr. McClure and Mr. Mitchell and Mr. Ross, told of Honan; Dr. Buchanan, Dr. Margaret O'Hara, and Dr. Wilkie, of India; Robb of Korea and Jamieson of Trinidad; while McLaren of Birtle represented work among the heathen at home, our own pagan Indians, and Rev. S. B. Rohold, the Jews.

In these foreign fields are the fourteen millions allotted to us as our share of the heathen world; eight millions in Honan, three in India, more than one million each in South China, Formosa and Korea, besides the West Indies and the South Seas. These millions are dying fast, they will not wait, and the earlier we get the truth of the Gospel into the streams of their national life the sooner will these streams be made pure.

As to the home base, the debt which for a number of years has burdened the Eastern Section of the Fund has been removed, while the debit balance of the West, in spite of enlarging work, is but small.

In all this progress the Women's Socie-

ties as usual have had an ever enlarging part.

One thing that shadowed the opening to-night is the serious illness of the Convener, West, Dr. W. A. J. Martin, of Brantford. The Assembly sent a telegram of sympathy which was no mere conventional thing, for Dr. Martin has a large place in many hearts.

Yours, EMS.

Letter IX.

Queens and the Church.

Ottawa, Saturday, June 10th, 1911.

Dear RECORD:—

For a dozen years or more, ever since Principal Grant began to agitate for what is popularly known as the "Separation of Queen's from the Church," the "debate on Queen's" has been a more or less prominent feature, and while it was always of interest and the question important, there is small regret that coming Assemblies will be free to devote their all too brief hours more directly to the great work which as a Church we have to do.

Yesterday was Queen's Day. She took practically the whole of the forenoon and afternoon sessions. The speaking, as has been usual on this subject, was worthy of a large theme and of strong men; but I will not trouble you with details of who the men were and what they said but will give the result which was adopted by the Assembly as follows:—

"That the Assembly approves of the proposed changes in the constitution of Queen's University, and appoints a committee to co-operate with the Board of Trustees in procuring the necessary legislation to give effect to these changes. That the Assembly directs attention to the benefits conferred upon the nation by the Presbyterian Church in the founding of Queen's seventy years ago, records its gratification at the prosperity and growing usefulness of the University, and its deep and sympathetic interest in its continued welfare and expresses the hope that, in becoming more national in constitution as in character, the University may not only retain the sympathy and support of the

members of the Presbyterian Church, but may receive generous benefactions also from other sources, so that it may be enabled with ever increasing efficiency to promote the higher education of the nation."

And now what does it all mean to Queen's and the Church? Judging from the speeches made the answers would widely vary.

A few facts are these, that seventy years ago, when the Church wanted to train her ministers, the only Arts Colleges were Anglican, and students as well as professors had to subscribe to the thirty-nine articles. So the Presbyterian Church founded Queen's to train her ministers, and provided the Arts course as well as Theology. That was Queen's University. The Church had a real control, appointed trustees, etc., and assumed responsibility for support.

At the Union in 1875, the United Church did not assume either responsibility or control. New legislation was secured. Though by the constitution of the University the "corporators" are "the members of the Presbyterian Church in Canada," a majority of the trustees must be Presbyterian and the Principal must be a Presbyterian Minister, the Church as such has had no control and has assumed no responsibility.

Meantime, other departments have grown up around the University, Medicine, Science, Education, etc., but the nominal linking to the Presbyterian Church, by the wording of the Constitution, does not apply to these schools, only to Arts and Theology.

What Queen's now asks is that the name Presbyterian be wholly removed from her charter, so far as Arts alone is concerned, so that she may be in a position to consolidate all her secular work and ask support from Government, or from other sources, which only a purely non-denominational Institution may ask. The assent of Assembly to this has now been given.

The results to Queen's will be that she can approach the Ontario government for support on account of the service she is giving the Province in higher education. She will qualify for the Carnegie Pension Fund, and can seek support from any other sources that she may choose, but she will

Continued on Page 329.

THROUGH THE HAND HILLS DISTRICT.

By REV. W. D. REID, B.D.

(H. M. Superintendent in Alberta).

Dear Dr. Scott:—

In our Federation agreements with the Methodists last March, of which I wrote you, a large strip of territory bounded by the Saskatchewan border on the east, on the west and south by the Red Deer River, and on the north by the C.P.R. line running from Lacombe to Moose Jaw, was divided evenly between the Methodist and Presbyterian churches; ten ranges, or about one hundred and thirty townships being allotted to each.

Ever since coming West I had heard of that territory known as the Hand Hills, and had desired to see it. Now that it is put entirely under the care of the Presbyterian Church I determined to visit this Promised Land, and see what sort of heritage we have.

Accordingly, Mr. J. B. Ritchie, our student appointed specially for Sunday School work, and myself prepared to make that long itinerary of about five hundred miles. Purchasing a horse and buggy and harness, Mr. Ritchie proceeded to Brooks, the nearest point to this district on the railway line, where I met him and we started, on the first of May, on our long journey.

The first day's drive was made through what is called "the dry belt" owned by the C.P.R. and supposed to be irrigated. I do not profess to be an expert on land-irrigation, but am very doubtful if ever moisture supplied in that fashion is going to be a success out here.

We made about forty miles that day. The prairie looked beautiful, just becoming tinged with dainty green. The birds were singing around us and the gophers were sporting themselves in the sunshine after the long cold winter. For dinner we halted at one of those famous "homesteaders-stopping-places."

I would'n't like to attempt to describe one of these wonderful places, with a dozen homesteaders hanging around, discussing some topic, apparently of deep interest to them. At this particular place on that particular day, they were discussing the pass-

ing away of a venerable ox that had been the property of a somewhat unsatisfactory neighbor.

One old Yankee who seemed to speak with authority, gave expression to himself as follows upon the subject: "Young R. said he thought it was rheumatiz of the heart, but I told him plainly it waan't no rheumatiz of the heart that bothered that ox but hungry indigestion of the stomach that killed him." It seems that feed had been scarce in that vicinity. After this interesting ebullition of wisdom, there was silence, and each man seemed to think that the last word had been said on the subject.

About six o'clock we crossed the Red Deer River on a scow. The river is a broad, swiftly flowing body of water with high banks, and for a long way on each side of the river the ground has been washed out in places by the action of the water, leaving great hillocks in places, that remind one of the Pyramids of Egypt.

After crossing the river we halted for tea at one of these stopping places, and then pressed on to the first field North of the Red Deer River which is manned this summer by the Rev. Edwin Rose, a Congregational minister from Vermont, who is working for us. Here we slept in the shack of a very hospitable gentleman by the name of Neil.

After blocking out the territory and points of this field we passed on the next day to a place called Pollockville, named after a good son of the Province of Quebec, called Pollock from Mille Isles. Having known Mr. Pollock before coming west we received a right royal welcome and remained there all night. No student had ever been there and no service had ever been held on the ground and so we mapped out a field and a student has been sent in and a new field opened.

Passing further north we dined with a family by the name of Stewart, hailing from New Brunswick and then after a forty-five mile drive that day, we arrived at Rose Lynn, and put up with a very hospitable American called Oscar.

The country through which we passed that day is one of the most beautiful I have ever seen. The land is rolling, very few

stones, fine rich dark soil, and if moisture comes, it will be the very garden of Alberta.

The following day we visited our missionary there, Rev. Mr. Whidden. Mr. Whidden is one of the "Islanders," and while homesteading is doing good work for us in his vicinity.

That afternoon we passed farther north to Richdale where Rev. Mr. Bamack works for us. A very kind family took us in, and gave us of their best in a little sod shack. When retiring time came, they asked us if we could sleep on the floor, and upon assuring them that we could sleep anywhere they brought out blankets, and quilts, and made us a bed on the floor where we slept soundly till morning. Sunday we held service at the home of a cousin of my own who is holding down a section of land, and where we remained all night.

By this time our horse shewed signs of fatigue, so we hired another and left him to recuperate. Although we are both very light men, yet the journey seemed too much for him. From there we drove to Fraser-ton, where we had a long conference with Rev. Wm. Cruikshank. Mr. Cruikshank and his sons are holding down a couple of sections of land and at the same time he is doing splendid work for the cause, preaching two or three times every Sunday. Another field was here blocked out and put in charge of the Rev. Mr. Anderson, a Congregationalist minister, who is also homesteading.

From there we drove about thirty miles to Copeville where Mr. Warwick, a North of Ireland man, is looking after a quarter section and also doing faithful work on the Sunday.

The most wonderful mixture of nationalities is to be found in all these places. One day I determined to ask every person I met from whence they had come. The first man interrogated came from Durham, Ont., and the second one asked came from Toronto. The third was a woman, and came from North Carolina. Seeing a great many little heads behind her peeping out at the door, I asked how many children she had and she replied "ten." I queried "What is your name," and she said "Nuff." I answered I

thought the name was quite appropriate under the circumstances.

The next man was a Swede, followed by a man from Ireland. Then came a Belgian and after him a German. Then we met two men, one from "Minnesota," and the other from "North Dakota." After that we came across a Frenchman, and his neighbor was from Oregon. A Scotsman from Perthshire, and an Italian from near Naples were our next discoveries. In the evening we passed the door of a man from Michigan, and finally spent the night with a man from Bruce, Ont., Rev. William Miller.

The question often forces itself upon one driving through this new land, as to what kind of a nation are we going to make out of all these heterogeneous masses that are flocking to our shores. I firmly believe if properly educated and Christianized we ought to make a strong, virile, robust nation. It is the strongest and the best of the nations that come here and remain. This is no country for weaklings. Only the strong can endure. Mr. Miller too is holding land, but is doing capital work for his church, and for the spread of righteousness in his community.

The following day Mr. Miller kindly drove me about twenty miles south to the home of Rev. John Brown, who, while looking after half a section of land, preaches twice on Sunday, has organized Sunday Schools, and is doing good work in that new field.

One beautiful morning when the birds were singing and the sun shining and the crocuses peeping forth and the gophers enjoying themselves, we struck the trail in high spirits. We were jogging along at a nice trot and were congratulating ourselves on how well we were getting along, when suddenly, as the wheel dumped into a hole, a crash was heard, and we were both thrown forward right among the horse's hind feet.

The good old horse, knowing that something was wrong, stopped still and never moved. Upon regaining our feet, we found that our front axle had broken right in the centre. We felt pretty cheap, and doubtless looked it, as we stood there away in the

prairie, with our two wheels lying on the ground, our buggy tipped forward and no person in sight. However, we made our way to the nearest house, borrowed a vehicle, and with our buggy tied behind, and in it the wheels and broken shafts, we started for the nearest blacksmith's shop. This we found after a time, and had everything put in ship shape again.

After visiting two families, cousins of the writer, we proceeded northward to the Dowling Lake field. Arriving at Mr. Munro's shack, a good man from the North of Scotland, who is also guarding a quarter section of Alberta territory, we found him just at dinner, but not prepared for two ravenous parsons. However, Mr. Munro was a baker in the old land, and rolling up his sleeves, and donning his apron, he set to work, and ere long had lots of good savoury-smelling buns ready for dinner and we had a fine time of it.

After doing full justice to everything, and outlining his new field, and his work somewhat, we wended our way northward to Sullivan Lake, where, on two adjoining fields, labor two Belfast lads by the name of Penny. They had recently arrived, but were getting to work and seemed very much encouraged.

After assisting them in delimiting their fields, and encouraging them as much as possible, we started southward the next day, and after getting lost once or twice on the way we arrived at the home of a good Welshman on the shores of Hart Lake. We were most hospitably entertained by this good Calvinistic Methodist and admirer of Lloyd George. He was very anxious for service in that vicinity and one has since been started.

All afternoon we drove to the Northwest. In the evening we passed through a yard and to my surprise it belonged to one of my former parishioners in Taylor church, Montreal, Mr. Benjamin Youngston. Imagine the surprise of us both.

Pushing on we reached one of those famous stopping places mentioned before, where we put up for the night. Sometimes in these places we slept on the floor, sometimes in oat bins, and again in good comfortable beds. The "grub" too was fre-

quently surprising. The oyster soup was remarkable. Not an oyster in the sea or on the earth or in the waters under the earth but what could prove an alibi so far as that soup was concerned. Once the cheese was so lively that I wished for cinemetograph in order that I might have gotten a nice moving picture show. And sometimes the weakness of the coffee was only made up for by the strength of the butter.

But these are little incidents of no moment; when one is welcomed to all that is going, even though it has to be paid for a little stiffly sometimes, one goes away pleased and happy.

Sunday morning dawned clear and fine, and we made our way northward to the Gough Lake field, where a young student, Mr. Parker, was just starting his work. He had started off well, but his unruly bronco was giving him considerable anxiety. Probably he is tame enough by this time.

From Gough Lake we drove to Big Valley, where we had a service in the afternoon in the home of a good earnest American couple, with the significant and appropriate name of Rustler. Mr. Rose had just arrived on his field and was laying out and planing his work.

The field of Ewing is supposed to be about fourteen miles distant, and we were to conduct an evening communion service there so away we started about 5.30 p.m. We had a map of the trail drawn as to how we were to get there. We followed it for several miles quite correctly. But we came to a point, where the map pointed north, when it should have directed us westward, so we started northward.

After going about five miles we learned we were out of the way and still seven miles from church. We drove back to the erring point and started out again, but again took the wrong trail and after going about five miles more learned we were still seven miles from church. Finally, at 11.30 p.m. we halted at the home of Mr. Ewing, where Mr. Hicks, the student, boards. That Communion service has not been held yet. But we hope to go back and hold it, some day. Mr. Hicks is doing capital work and is much liked by his people.

On Monday we drove from Ewing to Erskine, where we again saw the railway and came in touch with the outside world. During our entire trip we covered about five hundred and fifteen miles according to the local figures given us, which we are sure were always small enough.

This is a splendid country, and settled by a magnificent class of people. Perhaps this is to be accounted for from the fact that they are pretty largely Eastern Canadians and Presbyterians. Next year, this section of country must be formed into a Presbytery by itself; it is too far away from the other centres to be worked to advantage. Already there might be a Presbytery organized in that district with about ten ordained ministers in it, besides a number of elders.

The rains having fallen, everything looks encouraging, and the people are in high spirits. Our work everywhere in that vicinity seems prosperous, and we believe that there is a bright future for the work of God in that locality.

CARING FOR BRITISH IMMIGRANTS.

By REV. JAMES ROSS.

(Superintendent of Home Missions,
Maritime Synod.)

The Home Mission Committee, East, have given the whole question of immigration serious thought. It has been discussed and conferred about for two or three years. Diligent enquiry has been made in many directions in order to secure data to guide missionary effort along this line to a successful issue, and after careful deliberation it was decided to appoint a chaplain at the port of Glasgow, Scotland, as by far the greater number of Presbyterians embark in the steamers sailing from the Clyde. Rev. Hunter Boyd was given charge of this work, and entered on his duties in December last.

Before crossing the Atlantic Mr. Boyd endeavoured to familiarize himself with immigration operations in Canada, and conferred with and interviewed the heads of departments in Halifax, St. John, Ottawa and Washington.

Mr. Boyd is something more than a chaplain and something less than an immigration agent, and the Committee deemed it necessary, to prevent misunderstandings arising, to designate his appointment as "Secretary of Information of Immigration Bureau of the Presbyterian Church in Canada."

It is too soon to pass judgment, sufficient time has not elapsed to warrant definite conclusions; but this much can be said at this early date, that the sphere of operations has developed in a most surprising and remarkable manner and will, we have no doubt, lead to surprising and remarkable results.

All the authorities, both of Church and State, committees, presbyteries, colleges, agents of immigration, steamship companies have been impressed most favourably with the enterprise of our Church in this matter, and have shown a readiness to facilitate our plans in every way possible.

As to results accomplished, the church has in Scotland ministers, committees, associations, secretaries, agents and others, who now for the first time are made aware of the fact that there is an office and secretary in Glasgow, where they can secure reliable information and prompt replies to innumerable inquiries. Literature is being secured for third class passengers on the ocean voyage.

Ministers and students coming to Canada appreciate highly the facility which our Church affords them through Mr. Boyd. On this and that side is heard, "This is something which we needed."

Further, Mr. Boyd has sent forward by the fast mail steamers a list of third class passengers to Halifax and St. John. Our chaplains are thus enabled to call the names of the passengers as they come up into the immigration buildings. The newcomer on his arrival in Canada, has the fact announced within his hearing that there is only one Presbyterian Church in Canada and that Church knows his name. This is a source of wonder as well as pleasure to the immigrant. "The Church does care for us as much as the steamship companies and railroads care for our money."

Our Foreign Missions.

HOSPITALS NEEDED IN INDIA.

LETTER FROM DR. A. G. MCPHEDRAN.

Amkhut, April 26, 1911.

Dear Dr. Scott.—

This may be in time for the May meeting of the F. M. C. If it is not, may I begin by congratulating the Committee on sanctioning a very important and necessary forward step in our work in India?

Our work is crippled perhaps more than we think by our having no general hospital in our India Mission. The women of our church have three hospitals in Central India on which they spend a great deal of time and money, and in which they do some of their best work. In so far as we have done any medical work at all, it has been a most valuable mission agency. If we were to provide ourselves with half a dozen general hospitals at well selected points of our field, is there any reason to suppose that our efforts would not be many times more fruitful?

I was in a village of 7,000 or 8,000 people in December where I remained a month preaching and dispensing. There was a native dispensary in the place but that did not prevent people of all castes coming to me in increasing numbers; and during our stay we had literally hundreds of requests to come and build a bungalow—the idea being of course that we would also have a dispensary, if not a hospital. Well those people were all heathen, and many a fine opportunity our medicines gave us for preaching the Gospel. A series of general hospitals, each with its group of dispensaries in surrounding villages, would be a most fruitful means of evangelization. I doubt if any would be as fruitful in proportion to the expense.

But it is not for so much that I am arguing. Nor indeed in this case is my main thought about those outside the church. But we want a hospital in Rutlam primarily for our Christian community. Our Christian women can go to any of our three

women's hospitals. Our Christian men, in most cases, can go—nowhere. We need a good hospital for them, and we need it speedily.

It is an unfortunate fact that, in many cases, when the church at home and the F. M. C. are ready and waiting for us in India to make some forward movement, we find ourselves hindered by one or other of many causes. The present proposition is distinctly not a case of this kind. We are all ready—the council is unanimous in asking sanction for the scheme, the land is promised for it, by the Rajah of Rutlam, and all we need now is that the F. M. C. provide the means and tell us to go ahead. Will you do it? And will you do it with a generosity commensurate with what we may reasonably expect from the Presbyterian Church at home?

If our church people could see the place Dr. Waters uses as a dispensary they would be ashamed to think that any ambassador of theirs could find it necessary to work in such a shack; and I am not quite sure how far shame might drive them in generous givings, if only the memory of such a thing might be forever blotted out.

Rutlam is the most nearly central of all our stations; it is most accessible of all. It is reached by rail from five different directions. It is in the centre of a large territory, and the success and the influence of a hospital there would be measured only by the physical endurance of the man in charge.

A good well-equipped hospital at Rutlam is necessary now and it ought to be only the initial step in our solution of the hospital problem. It is necessary now, more especially because if the present opportunity is lost we shall never have as favorable a chance again. The land promised is near the present mission property, is a splendid site and is convenient to the bazars of Rutlam city; if we cannot take this site now, we shall likely never have another opportunity of getting it.

Just give us the word to go on.

MEDICAL WORK IN FORMOSA.

BY DR. J. Y. FERGUSON.

Tamsui, Formosa, Mar. 17th, 1911.

To St. Pauls' Church, Hamilton.

Dear Friends:—

The Foreign Mission Committee has forwarded to me an extract minute from the report of your Board of Missions, stating that you have assumed an additional \$2,000.00, making in all \$5,000.00 to pay for "St. Paul's Church Wing," of "MacKay Memorial Hospital," Taipeh, Formosa. For this generous gift I wish to express not only my own but the hearty thanks of the Mission.

It will give us great pleasure to be able to carry on our work under the shelter of St. Paul's Church "Wing." It is written: "They shall mount up on wings as eagles." But what eagle can spread his wings as far as you have done!

Words fail to express our gratitude to God for this gift which has made it possible for us to proceed with the erection of this long-hoped-for Institution.

During the year, with the assistance of a native graduate of the Japanese Medical School, Taipeh, who proved very satisfactory, we were able to see more patients, perform more operations, and in general, to do our work more thoroughly than formerly. The medical cases were of the usual type met with in the East.

Compared with last year, only about one-third the number of opium patients were treated. This was due largely to the fact that no extra accommodation was provided for them. Formerly, we had a house rented for that purpose, but we found it impossible to keep it clean, and on two occasions the building came nearly being burned through the carelessness of patients. We have found it more satisfactory to treat a smaller number and take them into the wards where they can get better supervision and more encouragement from doctor and assistants.

As already stated, we were able to do more surgical work this year. A better surgical technique was maintained, which made it possible for us to do a number of major operations.

During the year, we had two very pleasant trips into the country: one for two weeks to the East Coast, and one to the South part of the field. The former, taken in company with Mr. McLeod, was especially interesting. Instead of going by the ordinary route, which would take only twelve hours, we went by the Southern route, calling at the different ports. This usually takes four days, but we met a typhoon and had to seek shelter under the lee of a small island off the East coast, for two nights and a day. With this, together with other smaller delays, we were exactly one week on board. There were a number of Chinese passengers on board which afforded us an opportunity to preach the Gospel. There were times, however, during the storm, when neither the spirit nor the flesh were willing to seize the opportunity.

We obtained permission from the captain to land on the little island above mentioned, and spend a forenoon there, preaching and dispensing medicines. The island, I think, is about 5 miles in circumference, and has a thousand inhabitants, who were originally from the mainland of China, but speak the Formosan dialect. Some of these we met could recall having seen a foreigner land on their shores once before; but none had ever remembered hearing the Gospel.

We were very much impressed with the simplicity and earnestness of the people, and it was interesting to visit a locality where even the name of the "Jesus Church" had not entered, and see the first impressions made by Christian teaching. We concluded that that forenoon's experience was worth a few days' tossing on a stormy sea.

Owing to the scarcity of room in the hospital, a great many patients who come from a distance, stay in the Chinese inns, and come daily for treatment at a different hour from the regular out-patients. Thus, the evangelist and Biblewoman have an opportunity of getting acquainted with them.

These patients sometimes give us a good deal of anxiety, for when a number of them are staying at the same inn, they exchange medicines. For example: Two

young men were rooming together. Both had sore eyes, but of a very different nature. One who was using Atropin solution, broke his bottle, and his companion loath to see good medicine go to loss, dipped a piece of wool in it and applied it to his own eyes. Becoming alarmed at the rapid disturbance of vision, he rushed to the hospital and confessed what he had done.

The Sunday morning Bible class for young men was continued throughout the year, with a slight increase in attendance over last year. The object of this class is to help those who can already read Chinese character to interpret the Scriptures, and those who cannot read, to learn the Romanized colloquial. In this way, we often get readers of the Bible into homes, where there is strong opposition to Christianity. One young man who has learned to read well, this year belongs to a household of eighty people, the great majority of whom are enemies of Christian teaching. To use his own words, "They hate it."

This young man came to the dispensary five years ago, and in our ignorance of Eastern diseases, we pronounced his case hopeless. Fortunately, he mistook our ignorance for humility, and kept on coming. To-day he is quite well and able for his work. Cases like this often remind us that we must not rely too much on our own wisdom, but to do our best in every way for those who come to us for help and to leave the results with Him, whose judgment never fails.

Our furlough is due in less than a year, but it is uncertain when we shall go home until we hear of the appointment of someone to take our place. The past five years have been pleasant and profitable ones for us. If the Chinese have received as much benefit then our work has not been in vain.

No truth is absolutely new; what is true is eternal; but old truth is new to the man who has just now found it out. It was old truth that fire blisters before the baby put his finger in the flame. It was new truth to the baby when he tried it; and no further discovery will alter his present conviction.

PERSECUTION IN INDIA.

LETTER FROM REV. D. G. COCK.

Neemuch, C. India.

12 April, 1911.

Dear Dr. Mackay,—

There is a young man belonging to this congregation whose father was for years one of Dr. Wilson's catechists. This young man, who bears the name of the father of the faithful, has been at times engaged in the work of the Mission, but for some years has supported himself as a photographer.

Abraham is a young man of more than average ability, and is a forceful preacher, and no citizen in the cantonment is more generally respected and esteemed by all classes. Such was the testimony of the inspector of the police a few days ago.

Some time ago a Parsee photographer asked Abraham to interest himself in his son who was spending too much of his time and money in a family of girls who do not bear a good reputation. Abraham is a fairly good violin player, and he invited the young Parsee to his house to hear the violin.

In a short time the young Parsee was found to spend a good part of his time at Abraham's house, but his parents were pleased to have him do so although they knew that their son heard no music but Christian hymns, and that he was being taught the Scripture as well.

After some time the son professed faith in Christ and told his parents he was going to ask for baptism. Then the entire Parsee community was aroused and reports were circulated that the son was mad and that Abraham had cast a spell of some sort over him, etc., etc. They wrote privately to the young man's employers charging the young man with dishonesty and fraud and a secret agent was sent from Bombay to investigate.

The investigation cleared both the young Parsee and Abraham from all charges of fraudulent dealing, but it only enraged the Parsee community so much the more, and the parents announced their intention of disposing of their son and of his teacher too.

We feared for the son but had no anxiety on Abraham's account. But we have since

learned that when the Parsee undertakes to oppose the cause of Christ there is nothing that they will not do. There is no community in India that has shown equal business capacity, and no other as a class are as intelligent and advanced in every way as the Parsee, but they decreed among themselves some few years ago that they would not allow another of their number to become a Christian.

Many of them are faithful students of the Scriptures and they welcome us to their homes, and not a few of them have professed Theosophy; but they refuse to tolerate baptism, that is just the one thing that they must henceforth not do.

In the case of which I am now writing, a six months' truce was patched up between the son and the parents, and the son promised to remain in the Parsee fold for six months longer.

You can readily understand that none of the mission staff had any part in such a truce, the young man was, of course, doing what he should not do; but he engaged to abide by this condition.

The parents then professed themselves satisfied and ready to regard Abraham as a friend of the family. He yielded and went to their home to eat and drink with them and he has not since that day been the same man, and immediately after drinking tea with them for the second time a little later he became raving mad and stripped off all his clothing and then there followed the scenes with which the press of the day has made us only too familiar.

I succeeded in getting him out of the hands of the police, for the Parsees had called them in immediately and had him arrested on the charge of lunacy, and when I appeared on the scene they said the police had taken him off and would send him at once to a mad house. But the police inspector was quite ready to allow me to take off the ropes and take him away. Since then we have had some very anxious days and nights; but I hope we have passed the worst of them.

We have no evidence that might be regarded as incriminating—at least sufficiently so—on which to proceed against perpetrators of the deeds. But I assure you it is not merely suspicion on our part, we have fur-

ther evidence which we can produce if we are required to do, but I hope to keep the case outside the courts in the meantime.

You can hardly believe the interest manifested in the case. Letters come in from places far distant, and the Hindu and Mohammedan sections of the community are clamant in their demands that we proceed against these people, for it is known far and wide, and many declare publicly their assurance that there is no case of lunacy but is the effect of a drug.

At present Abraham is quite rational in most things. I took him to Indore for treatment by the resident surgeon, and we have favourable reports of his progress.

The work of building the hospital for Dr. Margaret Mackellar takes no small part of my time and now to that is added the work of a new dispensary, but our chief work, morning, noon and night, is teaching the people, and we have all degrees of success and encouragement in the various villages.

I had a splendid time this morning where was a man who was making good his recovery from plague. He was treated by Dr. Mackellar and that gave me an excellent opportunity and I enjoyed the doing of it. We hope that increased facilities for the treatment of disease will mean an ever wider opening for the entrance into the village homes with the news of the Great Physician of souls.

We have a very serious case of cholera on the compound to-day, and I must leave this to attend there. The father in the home has lingered on the verge of the valley of shadows for months with tuberculosis and to-day his wife and two little children were suddenly stricken with cholera, so it means work for us all.

In the Russian Empire alone, the agents of the British and Foreign Bible Society, last year, sold the Scriptures in fifty-three different languages, and in the same number of tongues in the Egyptian Agency. There were printed and distributed last year, fifteen millions of copies of the Scriptures, in whole or in part, thirteen millions of these, by the various Bible societies, and two millions by private publishers.

Young People's Societies.

TOPIC FOR JULY.

THE JEWS IN CANADA.

BY REV. S. B. ROHOLD, TORONTO.

At all costs we must consider the Diaspora (the Jews of the Dispersion) and get a true understanding of our relationship to this people.

Besides economic there are moral considerations. Have you ever read of the Jews in England, and how often the populace invaded the Jewish quarter in London, giving themselves to murder and robbery?

Only Jewish history can find such a tragedy as occurred in York whither the flames of persecution had spread. The venerable Rabbi told five hundred Jews who took refuge in the castle, "This day the Lord calls upon us to die for our faith," the parents killed their children and then themselves.

In 1290 all the Jews were expelled from England. A century later France followed, in two centuries Spain, and in four centuries Portugal joined in exiling the Jews. They fled to Poland, but when this kingdom was divided Russia received the lion's share, and the Jews found themselves in the paws of the Russian bear.

For centuries they have been straining every nerve to keep the Bear in good humor. Every Russian nobleman, every official down to the common policeman, has to be bribed to let them live. This is no fairy tale, for to this day every Jew in Russia—and there are six millions of them whose average possession is under five dollars—has to provide for such emergencies (i.e., a bribe) if life is dear to him, for who knows when the Governor or Chief of Police will be in need of some cash.

This miserable existence continued for years, but he lived and was allowed to reside where he pleased, until in 1882, under the May Laws, all Jews, with the exception of the very few, who by paying a large sum secured the right of residence in the villages and small towns, were compelled to move into the large cities, thus creating

fearful ghettos with conditions impossible to describe. Even here life was very uncertain; disease, the result of over-crowding, had its share in carrying away many of them to the life beyond. So Israel's exodus began anew; running everywhere to save their lives many lost them in the attempt.

In 1768, the descendants of the exiles from Spain and Portugal settled in Montreal, and with their usual energy organized the first Synagogue, "Remnant of Israel," and after the above mentioned "May Laws" in Russia, the Jews who came from that country outnumbered both the Spanish and the German.

During the last thirty years the number of Jews in our Dominion has increased from 667 to at least 100,000, and we learn from leading Jewish papers that the great promoters of the powerful Jewish Colonization Association and the Jewish Territorial Association are preparing, or have prepared, a scheme for settling some hundreds of thousands of Jews in Canada. Thus the Jew is becoming a most important factor in the making of this great country.

The Jewish Immigrants.

They have come from Spain, Portugal, Germany, Austria, Hungaria, Holland, Galacia, Bohemia, Roumania, Italy, Turkey, Palestine, Poland and Russia; we have also met them from Morocco and Persia.

The majority have come here not merely to seek their fortunes, but to save their very lives. Many have arrived in a condition pitiable in the extreme, yet they have struggled on heroically.

Here is a young man who arrived a week ago from the South of Russia, where he was a Rabinnical student. He has adapted himself splendidly to the hard labor of an iron foundry and continues his studies.

Listen to him as he gives us his reasons for escaping conscription: "Why shall I serve the Russian Bear for a number of years, and when I will finish service, the

little father, the Czar, will tell me that I have no right of citizenship and will be exiled, so I exiled myself while I am young. You know I have now paid the last three dollars for the two tickets which will bring over my father and mother.

When asked why he was in such a hurry, for we knew he was denying himself the very necessities of life, he replied, "If I do not bring my dear people over here before the New Year, the Russian Bear will be after them." "How is that?" we asked.

"Soon after the New Year I will be called for service, and as they will not be able to get me, my people must pay six hundred rubles, and as they have not six hundred cents, you well know what awaits them—the fearful, dark walls of a Russian prison." We know mere boys who are laboring day and night to bring over a sister, a brother or mother.

Are The Jewish Immigrants Successful.

The individual Jew succeeds in Canada, though as a nation, we agree with Dr. Max Nordau, "They are anything but a success." We cannot say that they have made great achievements in the business life of Canada, but they have done fairly well. The clothing trade in Montreal is in their hands, and they are rapidly advancing in all other trades.

As farmers, the thirty families at Oxbow, the hundred families in Qu'Appelle, and the one hundred and seventy-two in Hirsch Colony, have proved themselves a success.

Jewish laborers and capitalists have taken an important part in the opening up of Northern Ontario, in Railway construction, prospecting, fur trading and mining. Some of the finest mines in the Great Silver Camp of Cobalt are controlled by Jewish capital, and one of the richest mines ever discovered, the famous Crown Reserve, is managed by a Jew, Mr. S. W. Cohen, M.E. As to real estate, we have one Jew in Toronto who owns no less than seven hundred houses.

In the Religious and Educational World.

Although coming from all lands, they are, as a whole, orthodox. We only know of one Reformed congregation, and that is in Montreal, where Rabbi Gordon officiates. Surprising as it may appear, it is a fact that

only in very recent years have any Jews but the learned few possessed the Old Testament in a language they could understand, and millions had never heard that there was a written life of the Lord Jesus, their own Messiah.

Yiddish is the only language really understood by the mass of Eastern European Jews, although the majority can read the Hebrew characters and pronounce the words correctly, so that their Prayer Books are in Hebrew and they pray in Hebrew, yet only the educated class understand the meaning.

In 1898 Mr. Marcus Bergman completed the translation of the Old Testament in this jargon. Rabbinism has been content to leave the poor in ignorance of the Word of God, therefore it is not astonishing that large numbers have lost their faith in Judaism, do not know Christianity and are drifting into Atheism. Now is our chance to catch them while they drift.

The "Talmud Torah" is the connecting link between their religion and their education. Every Jewish boy after the regular school hours goes to this school, where he is taught to read Hebrew, and the Talmud, and therefore at the same time, the Rabbis' "Explanations" which have been substituted for the Word of God.

Politically and Socially.

They have not yet accomplished very much in the political or social world, but are making rapid strides. In Toronto they have now a Jewish Conservative Association, and a short time ago all the Jewish papers were jubilant as one of their race was elected a member of the Manitoba Parliament. There are quite a number of Jewish doctors, lawyers and even King's Councillors, who are the sons of immigrants, perhaps rag pedlers. Whatever the "rag pedler" may be, he labors hard in order that his children may get the best and highest education.

What the Christian Church is Doing for the Jews.

There are some ninety-nine societies laboring amongst the Jews throughout the world, but very few of these are adequately equipped, manned or supported. Difficult as the work may be supposed to be, the results are most gratifying, especially when

we consider what it costs a Jew to become a Christian—often it means the loss of the dearest and best and the enduring of many hardships.

During the past century over 224,000 have confessed their faith in Christ by baptism. In Britain alone there are more than 550 converted Jews who are ordained ministers of the different Evangelical Churches.

Our own Church felt that if she were to maintain her position, obeying the command of her Lord to "Preach the Gospel to every creature" she must go to Israel with the message of her Lord, so the General Assembly in 1907 decided to open a mission to the Jews in Canada, aiming to reach the Hebrew people from the Atlantic to the Pacific. Toronto became its headquarters, with two male and five female missionaries, and about fifty voluntary helpers.

A most encouraging work of grace has been going on for the past three years. In fact, we do not know of any Jewish Mission on this side of the Atlantic better organized. Our hope is to lay the foundation stone of the first Hebrew Christian Presbyterian Church very shortly, and we are actively engaged in raising the sanctioned amount of \$35,000.00 which the building will cost, and we look to each individual member of our Church to have a brick in this monument for Christ and testimony to Israel.

The second step was to open a mission to the 13,000 Jews in the City of Winnipeg, and appoint two missionaries, who have begun their work in rented premises in the heart of the Jewish quarter.

There is still much work to be accomplished 'ere we can effectively reach the Jewish people of Canada, and this is in the hands of the individual members of our Church, the amount of prayer, interest and sympathy they will give will be what will count.

The Edinburgh World Missionary Conference emphatically declared that "The time to reach the Jews with the Gospel is now." The Conference gave their reason why "Now"—and we heartily agree with them—Israel's continual and rapid drifting, and the whole spiritual condition of this peculiar people demands "Now."

TESTIMONIES OF MODERN JEWS TO THE PERSON OF CHRIST.

Pastor De Le Roi of Schweidnitz in Germany, the learned historian of Modern Jewish Mission, has recently issued a pamphlet with the above title.

Admitting that in the great masses of Eastern Judaism, in Russia, Turkey, and North Africa, which has been little influenced by modern civilisation, there is still to be found the old and bitter spirit of antagonism towards Jesus Christ, he finds that in the more recent literature of the Talmudic Jews this bitterness is less pronounced, and that the old, coarse attacks upon Jesus meet with less acceptance.

Indeed, ever since L. Philippson raised the question, "Did the Jews really put Jesus to death?" the idea has become familiar in Jewish circles that the Romans, on political grounds, crucified Jesus, the Pharisees especially and the Jewish people generally being innocent of that crime, although the Sadducean high priest and his party were art and part in it. This is a view very generally held among modern Jews, and is of itself an indication of a considerable change of attitude.

Pastor de le Roi quotes authentic utterances of eminent Jews in Germany, Austria-Hungary, Switzerland, France, Italy, Great Britain, Sweden, Russia, and America, full of admiration of the character and the mission of Jesus, and full of pity for Him in His death. Israel Zangwill puts these words into the mouth of one of his characters, "It is not for nothing that the Jews have been punished. No, they have rejected their greatest Son. Jesus must receive again His true place in the glorious chain of the Hebrew prophets."

Professor Klein of Stockholm says, "When the need was of its greatest and expectation was keenest, then came forth the greatest born of woman, Jesus of Nazareth, the Founder of Christianity, the Christianity of Love, not of the Creeds."

Dr. Lombroso, the famous Italian jurist, has written, "In my eyes Jesus is one of the greatest geniuses whom the world has produced, but He was, like every genius, something outside the general standard, anticipating by ten centuries the emancipation of slaves, and by twenty centuries socialism and the emancipation of woman-kind."

The recently deceased Rabbi G. Gottheil of New York (whose brother, Pastor P. G. Gottheil, was a well-known missionary) placed Jesus side by side with the prophets, and went on to say, "The crown of thorns upon His brow make Him all the more our brother, for to these days it has been worn by our people."

Undoubtedly Jesus has, as De le Roi says,

mightily moved the mind and heart of many of the children of Israel. The more the Jewish people renounce their exclusiveness, as Moses Mendelssohn urged them to do, and enter into the life of the nations among whom they dwell the more will they feel the power of the Spirit of Christ. And the more Christendom becomes instinct with the Spirit of Christ, and exhibits the fruits of holy living and self-sacrifice, the more will the Jews, as St. Paul puts it, "be provoked to jealousy," that is, stirred up to seek as their own the salvation and the righteousness of Christ.—Selected.

WHY TROUBLE ?

Sixty years ago Thomas Carlyle said: "The beginning and the end of what is the matter with us in these days is that we have forgotten God."

This is the whole situation in a nutshell. Trouble of every description, individual, domestic, social, civil, industrial, political, national and international, finds its source and fountain-head in forgetfulness of God.

Men map out for themselves a plan of life that has in it no place for God, and then wonder that they should ever see trouble; but no man can ignore God and prosper in the real sense. He may prosper in the material sense, gain wealth, position and honor among men; but if he is without God there will be a worm at the core of his happiness and some day his prosperity will wilt and wither like Jonah's gourd, leaving no protection for his head.

The wise man saw how prone men are, growing old in sin, to keep on forgetting God, and so he calls to all young people everywhere, "Remember now thy Creator in the days of thy youth."—Ex.

TAKE A LOOK AT YOUR FACE.

Why do you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a look at yourself in the mirror, and reform—that is, reshape your face into the lines of comfort and good cheer which it ought to wear.

Take an honest inventory of your troubles and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing.

A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them someone who has begun to doubt whether peace or joy exists at all. "A merry heart doeth good like a medicine."—Sel.

LEISURE FOR POWER.

Hurry is the enemy of accomplishment. Unhasting quietness gets things done. Hurry means strain; and strain never makes for efficiency. Deliberateness allows power to work unwasted. It was a Frenchman who said, "I am too busy to be in a hurry."

The men of great responsibilities dare not hurry. Nor can the Spirit of God work as he would through a hurrying life. We cannot imagine the man Jesus as hurried in his life activities, intense and packed with eternal energy though they were. We cannot imagine Christ to-day, nor God the Father, as ever being in a hurry.

We seldom need to hurry, if we will let God drive out of our life the shiftlessness that wastes time and then obliges us to hurry in order to "catch up." Only the Christ-filled life is the unhurried life of spiritual power; for "he that believeth shall not be in haste."—Ex.

WHAT CHRIST OFFERS.

"Why did you become a Christian?" I heard a Mohammedan ask a fellow-tribesman who had recently been baptized; and the answer was in these words: "There is one verse in the Gospel which alone would be enough to make me wish to be a Christian." "What is that?" "It is the words in St. Matthew: 'Come unto Me; I will give you rest. You shall find rest to your soul.' I know the books of Islam, and there is no promise of rest there. I want that rest." The baptized man added, "I have believed on the Man who made the promise, and I have the rest."—Ex.

HOW A YOUTH GROWS STRONG.

A boy cannot grow into large work without struggle and toil. He will meet with obstacles, perhaps disappointments. He will have to face hard lessons and master them. If he does not master them, he will cease to grow.

Those that think that they have no chance to "get on" should remember that courage and persistency will overcome any hindrance. God trains us for bigger things by the tasks of to-day. Everything depends on how we meet these tasks.

Misfortune met two travellers, and swelled to twice his size;

One, cowering, groaned, "Alas, this hour!" and fell, no more to rise.

The other climbed the ugly shape, saying, "It's well you came?"

And made Misfortune serve him as a stepping-stone to fame.

Life and Work

"HE IS RISEN."

By EVELYN ORCHARD.

In the British Weekly.

"This is another letter from Mr. Luke Garratt with reference to the piece of waste land at Hatchard's Cross," said Lady Latchmere's agent at the close of his usual Saturday morning interview. "Shall I tell him the answer you sent to him two months ago was final?"

"Let me see it," said her ladyship, in her smooth, well-modulated, but always slightly imperious voice, and Duncombe passed it over.

Lady Latchmere was an elderly woman of commanding mien and slightly forbidding aspect. She was the lady of a great manor, and held many destinies in her hands. Her law had never been questioned, nor her mandate disobeyed in the whole course of her experience, which is a trying one for even a very rare specimen of human nature.

And Lady Latchmere was not by any means a rare specimen; she was faulty in a thousand directions, though nobody had ever presumed to tell her so.

She was not a happy woman. Even one so great as the châteline of Latchmere Hall has no power over the march of destiny. In every personal matter, which goes to make the sum of a woman's life, she had suffered keen disappointment. The result had been hardening, and where she had the power she was inclined to exercise it without any regard for the feelings of others.

"Who is this—this person signing himself Luke Garratt, and writing in such a cool, arbitrary tone?"

Duncombe slightly shrugged his shoulders.

"He is an itinerant preacher who is making quite a stir at Great Latchmere. He claims to have got a hold of the people, and to be reclaiming several of the chronics. The publicans are furious, and are doing their level best to hound him from the place, but so far they haven't succeeded.

"Um," said Lady Latchmere, with a little gleam in her cold eye. 'And having commended himself to the mob, he wants to consolidate his position to build what he calls a tabernacle at Hatchard's Cross,

and asks a free site—a pretty fair request, eh, Duncombe?' "

"I wrote to him without beating about the bush last time, and told him you would have nothing to do with it; also that you did not care for the ground to be used for its present purpose."

"Are they holding conventicle in the open air, then?"

"When fine they do; when it rains Simon Penrose lends them the malthouse. It's just opposite—you know it, of course."

"I must see Simon about this. We can't harbour such outsiders. You can leave this note, Duncombe, I'll answer it myself. I may even to-morrow make some further inquiry about it. Curious that the rector has not mentioned this matter to me."

"I think he's too angry to speak about it at all," replied Duncombe equably, and the interview ended.

Lady Latchmere laid Luke Garratt's note on her desk, and several times in the course of the day glanced at it again, until she had its contents pretty fairly by heart. It was a quite well-written note to begin with, in a gentleman's educated hand. Then it was well expressed with considerable terseness and force.

Above all, however, it was not servile. It contained what the writer evidently believed to be a perfectly reasonable request, which he saw no reason for its recipient refusing. This was the characteristic which drew Lady Latchmere's interest more than anything.

Next day was Easter Sunday, and she repaired with her very small houseparty to the usual Easter service at the church of St. Peter's the Less, so called because of the other St. Peter's, at Great Latchmere, where Luke Garratt wanted to build his tabernacle.

There was a great deal of pomp and circumstances about the Easter services at St. Peter's the Less. The parishoners worshipped in a perfect bower of flowers, which had been prepared by many willing hands on the previous day. The air was heavy with the scent of the lilies and the daffodils, and all the vestments of the priests were of the festal order. At evensong there was a full orchestra with processional hymns, at which there never was a vacant seat.

Lady Latchmere did not care for the processional service, and seldom attended it; indeed, as she knelt in her pew that morning and thought how many Easter days she had knelt in the same place, returning thanks for a gift whose preciousness she had never realized, she was conscious of a very real pain at her heart.

She was fifty-seven, and, looking back, life seemed long and dreary. There had not been many white milestones in it, but many chasms and some deep gorges where the torrents roared. She longed for peace, for something to fill the aching void which seemed to become more insistent than usual, among all the pomp and circumstance, the faint, deathlike odour of the lilies, and the clang of the Easter music.

It was all too noisy, too garish, the note of joy too loudly insisted on. She wanted to creep away somewhere to be at rest. She expected nothing from the sermon, which lasted just four minutes by the clock, nor was she disappointed. Yet there were many to whom the whole service was a refreshment, and who were enabled by it to go forward into the week with a stronger step.

"I don't know how it is, Adela," she said to her cousin and dependant, who sat beside her on the seat of the high barouche as they drove back, "but always when I go to these dressed-up services I think of the sounding brass and the tinkling cymbals, or of the man who asked for bread and was offered a stone. What do women at our time of life, who have been cheated of everything, want with incense and lilies? Our hearts are empty and our souls are sick. What we want is strong wine and meat."

"Yes, dear, of course," murmured Adela, not in the least understanding her kinswoman, but eager, through force of habit, to agree.

At lunch, Lady Latchmere put a totally unexpected question to the butler.

"Evans, do you happen to know, or can you find out, where the man who is holding the conventicle at Hatchard's Cross is to preach to-night, and at what hour?"

"No—yes, my lady. Does your ladyship mean Mr. Luke Garratt?"

"That's his name, I believe. You have heard of him, then, Evans?"

Her ladyship's tone was encouraging, and Evans replied that he had both heard him, and heard of him. Evans was a Welshman, and had the Welsh fever for revival in his veins. But he had always thought it as much as his place was worth to mention it.

"Where will he preach, then, and when?" she asked, fixing him with a singularly piercing eye.

"In Simon Penrose's malthouse, my lady, at half-past six," replied Evans, steadying his distinctly eager voice with an effort.

"Then tell Coates to have the brougham round at six o'clock; and if you should happen to want to go, Evans (I think I see it in your eye), you have my permission to ride on the box."

Lady Latchmere did not invite her cousin Adela to accompany her, though she offered to drop her at St. Peter's in passing if her soul yearned for the processional. That was how she put it. Adela thought it best to decline.

Lady Latchmere arrived at the malthouse at Hatchard's Cross a few minutes after half-past six, and a volume of singing met her as she entered the quaint, low doorway. The light from a swinging paraffin lamp was exceedingly bad, which pleased her. She had come to see and hear, rather than to be seen, and she had no desire by her presence to disturb the meeting.

The disused malthouse was a large, roomy place, in which the pungent smell of the barley still lingered. It had been converted into a meeting-house by the simple erection of some rude benches, and a rough platform of unhewn wood, guiltless of paint. A common deal kitchen table stood on it, with an armchair behind it, and a moderate-sized Bible with soft covers lying in front of the chair. An earthenware jug containing water and a cheap tumbler completed the arrangements for the preacher's comfort.

He was already at his post, singing with all his might. The hymn was unfamiliar to Lady Latchmere, and had the true revival ring:

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

The refrain rang hauntingly in her ears, as her eyes settled on the preacher's face. It was a noble face; no other word could apply. There was breeding, culture, power, and a certain winsomeness which appealed.

She found herself wondering about him, whose mother's son he was, and whence he had come. When he spoke, her musical ear was soothed, and the reading of the incomparable story of the resurrection morning fell upon her ears with a new meaning. She had heard it hundreds of times, and very often beautifully told; but this man spoke it as if it were the litany of his life. His eyes glowed with it, the spirit shone in his face, his voice vibrated

with all the cadences of his responsive soul. Lady Latchmere was arrested; she forgot where she was, felt herself only a unit waiting, for what?

The bald simplicity of the service, the extempore prayers, poured from an impassioned heart into an ear that was known or believed to be listening had a profound effect upon her. By the time the sermon was begun she was ready to receive its message. The preacher's text was the usual Easter deliverance: "He is not here! He is risen."

He simply read the words, closed the book, and leaned forward slightly towards the waiting multitude. He spoke of the desolation in the hearts of those privileged to have intimate converse with the Lord Jesus in the daily byways of life, when they realised that He had been translated beyond their ken. He drew a moving picture of the days of the Passion, and then came swift to the analogy which would bring it home.

He drew a picture of the Christian soul caught in the swirl and tempest of life, and who sometimes loses hold, who awakens one day to sharp and full realization of his loss, the day when he has to say to himself, "He is not here."

More moving still was the picture drawn of the man or woman who has never known Christ, and who therefore has never realised the magnitude of his loss.

Lady Latchmere sat back in her seat with her hand to her head, and listened while the preacher's words, winged with heavenly meaning, sank into her parched soul. He knew she was there, then; some hidden power had been given him to mark her loss, and to bring it home to her.

She had bent the knee on many a downy cushion, and murmured many an Easter litany, but the living truth of the Lord Christ had never before touched her. The remedy—would he have the remedy for which her empty heart was aching, and the need for which had brought her there? She waited feverishly, nor was she disappointed.

Luke Garratt spoke as a dying man to dying men, but his message was not one of the grave. It had the true Easter ring, the sense of triumph and restoration which faith can bring even to the soul smarting under loss and defeat.

He closed very lingeringly, at an hour exceeding all previous limits, yet not one soul in that lowly temple would have wished a word left out. It was bread, the Bread of Life, offered to starving men and women who had sore need of it.

He was standing, a little tired and dazed,

in the recess behind the curtain when someone touched his arm.

"A lady wishes to speak to you, sir. She is waiting in a carriage at the gate."

Garratt walked out with his hat in his hand. Gentle or simple alike were his friends, and rank or dignity had no power to appall him who was a King's messenger.

"You don't know me, Mr. Garratt," said a woman's voice from the dim recesses of the carriage. "I am Lady Latchmere: you wrote to me yesterday. I came to-day to hear you out of curiosity. Will you get in?"

"Get in, why? I don't understand. I have another prayer-meeting in the school-room in half an hour's time."

"They must spare you to-night, Mr. Garratt. Tell them there is a woman's soul in desperate need. I would know more of Him you love—the Christ who has risen."

Her imperiousness was hushed, her tones were broken and trembling, there was an untold yearning in her voice.

"Don't hesitate," she cried, as if quickly wounded. "I tell you my heart is empty. It has been seeking, seeking all these years, and there have been none to guide. God sent me here to-night to find the Christ who has risen."

TRYING IT OVER.

He was a man who had invented things, and was trying to invent something else. He did not look half so downcast as one would naturally expect him to, when the thing he had worked on for weeks and months turned out a most complete failure. Instead, he laughed, a brave, real laugh, when some one condoled with him.

"Well, now," he said quietly, "I'm not losing any sleep over the smash. Instead, I'm catching up some that I lost when things looked as if they were coming out right, and getting ready to go at it again. Try it over? Why, of course. It can be done. I'm the one that's going to do it, too. I've bungled it this time; but that bungle will show me what to avoid next time. It will save me lots of work on the next attempt," and he smiled hopefully over the thought of tackling the difficult task again.

That is the spirit that gets its way in this world. That is the sort of man who does things—the one who says confidently, with earnest effort to back up confidence and real ability, "I'm the one that's going to do it, too." He may fall back now and then; he may bungle things sometimes; but he does things, because he never stops or gives up until they are done.—Ex.

THE PRESENT CONFLICT.

Under the above heading the new editor of the Philadelphia Presbyterian, Rev. David Scott Kennedy, writes of the controversy between the "old and the "new" that is being carried on in the church.

He refers especially to the cases of some young men, taught in Union Seminary, and licensed by New York Presbytery, a licensure strongly opposed by a minority in the Presbytery and by many outside; but the principles which he emphasizes apply equally to our own church. Dr. Kennedy says:—

The present conflict does not arise out of some difference concerning methods of administration; nor out of a difference as to the best statement of acknowledged truth; it is not the contention between Calvinism and Arminianism; nor even the opposition of Protestantism and Catholicism. The real root of the modern conflict is farther back and deeper down than any of these. It is the renewal of the old primitive conflict between cultured heathenism and historic Christianity.

Heathenism endeavored to discover God and comprehend the universe through philosophy. God was not discovered. "In the wisdom of God the world by wisdom knew not God." Philosophy did bring forth some strong systems, but the very strength and irreconcilability of these systems led to skepticism. And it would be well, in connection with the modern revival of interest in philosophy, to remember that while within bounds, philosophy is of good service, yet, unaided and unguided by a higher light, philosophy is essentially skeptical.

Nor was the interest of the cultured heathen in philosophy simply dreamy and speculative, it was emphatically practical. It sought to solve the problem of religion and morals, the family and society, labor and wealth, education and amusement. But in every one of these, heathen philosophy failed.

Over against all this came Christ. He came not to show how to discover God, but to reveal God to man, for he Himself was God manifest in the flesh. He came to give truth not by philosophy, but by testimony; and the testimony was recorded and is still available. In him truth was self-evident, he was "the light of the world"—"The Sun of Righteousness."

He came not to culture man, but to save him through a vicarious atonement, through the regeneration of the spirit, and through the resurrection of the body. He provides for the perfect man the hope of a perfect environment in the creation of a new heaven and of a new earth. For the life that now is, he supplies man with a guide which leads to the highest attainable peace, purity and prosperity in every department and

along every line. Where Christ has been received into any soul or community, he has not failed in a single particular, but has always given more than has been asked or expected.

In the present disquietude of the Church, these two primitive elements have met. There is an effort to blend and harmonize the two. This is impossible. Christ or heathenism, never both. Every man or church living in this century must make a decision. The failure of either to decide means decay. There must be a line-up. Each must stand for Christ or for cultured heathenism. If heathenism prevail, then prepare to receive the results which history shows heathenism always gives. If Christ be accepted, then be ready for those blessings for time and eternity which have been experienced in every clime and age in which Christ has been received and crowned.

NOT IF IT WAS MY BOY.

The late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin it would pay for all the costs and care and labor of establishing such an institution as that. After the exercises, Mr. Mann was asked:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared for to the ruin which is so near at hand, but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome.

And yet every poor, wandering, outcast, homeless man is one whom some fond mother called "my boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day, somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor; shall we hesitate at cost when the work before us is the salvation of a soul? Not if it is "my boy," not if we have the love of him who gave his life to save the lost.—Common People.

DEATH, THE SOLEMN FACT.

BY CLELAND B. MCAFEE, D.D., BROOKLYN,

Dr. Cuyler once told me that when Newman Hall was on his deathbed they asked him if he felt any pain. "No," he answered, "not any pain—nothing to disturb the solemnity of dying." There is nothing in our Christian faith to lessen that solemnity. It takes all the sting out of death; quiets all nervous dread of it for ourselves or our friends. But it leaves death still a great, outstanding solemn reality.

Death is a solemn fact because of its absolute certainty. In most other experiences we have some power of determination, some choice of will. Here we are in the grip of forces with which we have absolutely nothing to do, beyond accepting their results. Defiance or rebellion is like the fighting of a child against the tide. Here is your rich man, able to have all human skill deployed against death; there is your poor beggar, dropping on the street, to be carried to the nearest refuge. Both are the same to death. Death does not call by the "Blue Book." No man can ever evade it. Death is a certainty. Can we afford not to be solemn about it?

Death is solemn because of its suddenness. Sometimes we say, "He was a long time dying." But he was not. There was one instant in which the whole momentous change was made. He was living—in an instant he was dead.

Death is solemn because of its perpetual mystery. Standing beside a deathbed, an aged physician looked solemnly on the dead face and said under his breath: "I have seen this many times, but I do not know to this hour what has happened!" Thoughtful men do not know. Life in its coming and in its going is always myterious. While it continues here in the familiar surroundings, we have experience to guide us. When it goes out into the realm beyond the grave, experience fails. What changes are made? What is life without this body in which we have lived? How does the soul enter the realms beyond? We do not know. We are not meant to know.

Death is solemn because of its utter finality. We close our eyes in sleep on the world at night, and in the morning we open them on the world again. But in the sleep of death we leave the familiar things with which we have dealt, and we do not come back to them. The business, the pulpit, the home, the society—all are left utterly and forever. Faithful or unfaithful, we are done with them. The place that knew us knows us no more forever. Could any man fail to be solemn if he knew when he went down his pulpit stairs he would never ascend them again? Could a mother fail to be solemn if she knew that the morning's ministration of love would never be repeat-

ed? Could a business man leave his office never to return to it, without a feeling of solemnity? How then shall we feel when we think of an event which in one instant will take us away from these and all earthly tasks and opportunities? And if the finality be not simply in the matter of earthly service, but also in the matter of eternal destiny, how doubly solemn it becomes!

Our Christian faith makes no pretence of disturbing the solemnity of dying. It does not remove one of these great solemnizing facts. It only gives us a faith by which we may front them without fear or anxiety. Jesus did not go blithely to the tomb; he went bravely and with untrembling feet. For a Christian, death comes as a glad event by reason of his faith. In death he goes home; in death he rests from his labors, while his works follow him. But he walks softly as he approaches it. The most momentous change of his existence, he approaches it in the faith of his triumphant Master, fearlessly, but solemnly.—"The Continent."

A HINT FOR YOUNG MINISTERS.

A minister, after attending a prominent church, and hearing a sermon upon a text which he himself had preached from, and almost every gospel preacher has expounded—a text containing the very marrow of the gospel, went home refreshed, cheered, glad and grateful.

There was not a new idea in the discourse, but it was listened to as closely and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rested—a truth that leads to a blessed experience, and hence he found in its happy, clear and forcible presentation, heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but cheer.

A pastor of experience said: "That young man's ministry will be a success. Such pure gospel, so faithfully and plainly expounded, will build up believers and save sinners." Let ministers stand by the truth as it is in Christ Jesus. Let philosophy and metaphysics and æsthetics alone. Deal with souls, bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners.

Especially let young preachers who are tempted to deal with pulpit pyrotechnic and go after the sensational, keep along the old tracks of the apostles, reformers and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men.—Irish Presbyterian.

REASONS FOR NEGLECTING THE BIBLE.

One reason for neglecting the continued reading of the Book is our supposed familiarity with it. We were taught its stories from infancy, and we have read the gospels and the Psalms ever since we began to think about the Lord Jesus. And so we imagine we are familiar with what there is in it, and we do not feel drawn to read it so constantly.

There is our first mistake. We are not so familiar with it as we suppose. Every new reading brings new light. Of the things that we have read many times we say, "I hardly knew there was such a word in the Bible." And, moreover, a genuine familiarity with the wonderful Book is the only way in which to compass something of its superhuman variety. Each reading is a new reading.

Another reason for our neglect of the Bible itself is our absorption in the ephemeral literature of the time. We stack our tables with papers and magazines, and litter them with the last novels, which we say we never have time enough to read. And naturally, the Bible gets covered over with the mass of daily print, and we say still more regretfully that we cannot find time to read it.

The remedy for this is a simple one. Take time to read the Bible, and let the daily "literature" have the scraps of time. It is the remedy which will be applied whenever we come to a genuine desire to taste the divine Word again.

The plain, every-day reading of the Bible is the tonic necessary for our modern thinking, relaxed and perverted by much modern wisdom. The only test for the modern theories of life and faith is in what God the Lord has said. The one place where that Word of the Lord is especially recorded, for all time, is the Bible.

The modern theorists who are so accurately separating the one Book into fragments of Hebrew or Greek literature agree that when they have done their utmost, there remains in this marvellous Book the breathing of the divine Spirit, the wisdom that cometh down from above. When one is disturbed by what scholars say about the Bible, the thing he needs to do is to read it for himself.

The effect produced in a human soul and life by the divine Book is wrought by the cumulative power of the truth gathered from the Word itself, rather than by any one precept or declaration. It is therefore the persistent reading of the Book that fills one's mind with the truth and quickens him to steadfast faith and holy living. Mere belief of what one read a long time ago is not "knowledge of the truth."

Faith cometh by hearing, and hearing by ever renewed contact with the Word of God.

The particular method which one may follow in reading the Book is not of so much importance. There are many ways. One reads a chapter, another a passage, another a whole book at a sitting. One searches what may be the mind of the Spirit upon a specific topic. Another gleans the meaning as he reads.

But whatever the method, we need to hear and obey in this very modern day the voice that St. Augustine heard so long ago, in his African garden, "Tolle, lege." "Take and read."—The Philadelphia Presbyterian.

PERSONALITY.

The only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him—is woefully small.

But his unconscious influence, the silent, subtle acts, the trifles he never considers—is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silently and unconsciously is this influence working that a man may forget that it exists.

All the forces of Nature—heat, light, electricity and gravitation—are silent and invisible. We never see them, we only know that they exist by seeing the effects they produce. In all nature the wonders of the "seen" are dwarfed into insignificance when compared with the majesty and glory of the "unseen."

The great sun itself does not supply enough heat and light to sustain animal and vegetable life on the earth. We are dependent for nearly half of our light and heat upon the stars, and the greater part of this supply of life-giving energy comes from invisible stars, millions of miles from the earth. In a thousand ways Nature constantly seeks to lead men to a keener and deeper realization of the power and wonder of the invisible.

Into the hands of every individual is given a marvellous power for good or evil—the silent, unconscious, unseen influences of his life. This is simply the constant radiation of what a man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.—William George Jordan.

WHO MAKE THE BEST WOMEN ?

In all the hundreds of girls and women I have met, the most thoughtful, generous and unselfish, the purest in heart and mind, those richest in the finer traits of humanity, have been real Christians.

They lived in the presence of a perfect Father, and lived aright, not because men saw, but because He saw, and they were able to live as they did because they asked for help and received it.

If we are to be of real help to the girl in her teens, this consciousness of the reality of God we must give to her. I have so often seen it help in the lives of individual girls.

I am thinking now of Vivian, whose parents had given her up in despair. She was careless, rude and untruthful. In school, her teachers considered her "a bad girl." The Sabbath-school teacher who took her class when she was fifteen was one to whom the Christ was very real. She talked about him reverently, as if he were a real friend and a great help in every-day life. She interested Vivian. At Christmas she gave her Hoffman's "Christ." Vivian put it on her bureau, dusted the picture every day and thought about it often.

The teacher loaned her books which made Christ seem a real friend. She began to think of him as such and to pray that he would help her overcome the things that everybody despised. She read "What Would Jesus Do?" several times. She began to feel that God saw and cared, and as she worded it: "I felt that in all these hard things Christ would help me, and I asked him many times every day to make me do as he would."

Her room showed that something had come to Vivian. A quietness came into her conversation. She treated her mother with a gentleness that was so different that her mother cried when she told the teacher about it. The girls saw the difference. Twice when she had been untruthful she went to her teachers and confessed it. She made a desperate struggle to speak accurately. Her father called her a changed girl, and his face showed his joy over the change. She is to-day one of the sweetest, strongest young women that I know, prominent, trusted and loved.

She is one of many whose lives I have seen changed, and as the years pass and I see the power of the Christ still working miracles in girls' lives, I long for more teachers like that one who opened Vivian's eyes that she might see.—From *The Girl in Her Teens*, by Margaret Slattery.

"We shall be like Him for we shall see Him as He is."

TO THE END.

Endurance is a high test of character. To keep up and keep on; to stand up under pressure; to bear strain without giving way,—these are the marks of the kind of strength that counts for largest service.

The woman who can take care of her several little children and her sick husband and helpless father-in-law all day long, day after day, and then appear at a formal dinner in faultless attire and with cheerful words for every one, and not one word about her burdens, has character marked by an endurance that the hardest athlete might envy.

The man in business who braces his energies against the onset of almost unbearable shocks of disappointment, and pushes on and on, never yielding to the tugging grip of discouragement, shows character by his endurance in toil and struggle.

It is not that these brave souls rise to the occasion, perform sudden feats of strength, do brilliant work for a single shining hour. But day after day, week in and week out, endurance is the habit, the atmosphere of their steadfast, duty-doing. Character has not met its severest test until it has proved its ability to endure.—
Ex.

THE JOY OF LIVING.

No human being has ever attained to such high standards of living that there was nothing higher to work for. What a blessing this is! For there is no such joy in life as the reaching out after high standards and working toward them. Those who are content to live by any lower standard than the highest they can conceive of, know nothing of the real zest and joy of life.

"Aren't your high standards sometimes a strain?" was asked of a man who was making an effort to move toward such standards. "No, indeed," was the instant reply; it's low standards that make the strain."

Those who are closer to God show the least strain in their lives. The only real strain in life is the tug of pulling away from God. The more nearly we get into oneness with Him and His will, the more completely we have God and the universe working with us instead of against us. It is the way of the transgressor that is hard. Christ's yoke is the only strain-easing harness we can ever wear. But we can always discover ways of fitting our lives into it more perfectly, and this is His never-ceasing invitation to greater joy.—
The Examiner.

EVERY LIFE A SURRENDERED LIFE.

Every one lives a surrendered life. But not every one has surrendered to Christ; and those who have not have surrendered to the Devil. For no one ever does his own unbiased, unmastered will; Christ and Satan are incessantly contending for the control of that will, and when Christ does not win, Satan does.

It is like a row-boat in the center of a swiftly moving stream: it must either go with the stream or resist the stream *all the time*; there is no instant when it is free to do neither. It follows that either Christ or Satan is using us all the time to do his work.

Just as Christ uses a life that is wholly surrendered to Him to give of Himself through that life to others, so the Devil uses a life that yields to him to give of himself through that life to others. It is an awful thought. But we cannot escape it. Satan enters one life through another. We bring Satan or Christ to our fellows *all the time*.

And even we who are Christ's can so yield ourselves to Satan that Satan can use us in a death-dealing way. How he must rejoice in the opportunity to injure not only us but others when we fling open the doors of our life to him!

With most Christians it is a fact that they are sometimes communicating Christ, sometimes Satan, to those near them. With a few, it is always and only Christ. Why not with all of us?—S. S. Times.

HONEST WITH OURSELVES.

It is a difficult and trying enough matter to be strictly honest with other folks, but compared with being straight, up-and-down, honest and square with ourselves, it is exceedingly easy. We delude and humbug and defraud ourselves a dozen times a day, even though we pride ourselves on the fact that we have never wrongfully taken a cent from any man or robbed him of a single right.

With what startling revelation it comes home to us once in a while that the deed which, looking all right from the outside, we had easily persuaded ourselves was quite meritorious, has some lurking ill purpose behind it that spoiled and soured it all.

To do our good always with a good and honest and altogether single-purposed heart—how hard that is! To have our righteousness with nothing in it to be spoken against—the inner purposes and motives back of our outward conformity such as can stand the searchlight—how great an achievement that is!

Introspection has its dangers, but it is an absolutely necessary thing for most of us once in a while to put our own inner life and motive and thought and purpose right out in the sunlight to test their color. They will not stand the testing always, but it is the honest and the wholesome thing to put them to it. A man cannot afford to be dishonest with himself.—Ex.

JUDGE GENTLY.

"It was a liberal education in charity to go to her with a bit of gossip." The speaker laughed softly over the memory. "She was the gentlest hearer and the kindest judge you ever saw. No matter how dreadful and how true the news might be, she always managed to find some pity or some praise to mix in and sweeten it. She always sent you away with the shamed and chastened resolution to gossip no more, or to go back to everyone to whom you had told the tale and modify it after her pattern."

Such a gentle hearer and kindly judge would be a blessing in every community—aye, in every household. For we all need more or less training and reminding to gentleness and kindness of thought and word in our dealings with those about us. It is so easy to judge keenly and harshly; to get into the habit of seeing the faults and allowing them to obscure the virtues; of gossip and criticism instead of praise and encouragement.

Suppose we try instead to ignore the faults that we cannot remedy by notice, and bring forth to the light every virtue we can find, in everybody we know. Would it not make a wonderful and splendid change in our view of our friends and neighbors? Who knows but it might make them all rally to the standard we set for them, really growing out of the faults ignored and into more than the virtues noticed—and taking us right along with them.—Cora S. Day, in *The Continent*.

Stagnation is the fate that overtakes the pond that receives of the rains of heaven but never gives out anything. In such a still piece of water noxious forms of animal life develop, over its surface the scum gathers, and from it are exhaled poisonous vapors. But the stream that runs freely forth on the errands of a helpful ministry keeps clear and healthful, and becomes an object of delight to all who approach its banks, while the birds sing their thankful carols as they skim over its rippling surface. The moral for mankind is evident. Every true life must have outlook and outlet. Health and happiness are to be found in giving generously of that which one has freely received.

"HOW MUCH OWEST THOU."

Capacity is the measure of obligation. Responsibility is simply the response a man can make to his ability. The highest compliment the Master ever paid to woman was when he said of Mary, "She hath done what she could." And that is what He asks of every one—no more and no less. The ten-talent man must use his ten talents; and the one-talent man his one. No man has to do another man's work, or come up to another's standard. Each is to do his own work as God gives him strength to do it.

In one of the most beautiful parks of New Orleans is a monument inscribed with the one word, "Margaret." It is the city's loving memorial to a poor washerwoman who saved enough out of her wages to help some sisters care for the orphans of the city, and who finally earned enough to build an orphanage of her own, where hundreds of little motherless children found a kind Christian home. She felt she could not do much; but what she could do she did, and the Lord blessed her and made her service great.—Selected.

GIVING AND SAVING.

"He saved others, Himself He cannot save." Those prejudiced and short-sighted Jews had small conception of the great truth which lurked under their lightly spoken words. Had they but understood they might have put it this way, "He saved others because Himself He would not save."

There was the fundamental and all-pervasive truth that was taught the world through the life of Jesus Christ. We pick it up but slowly, but we must not only learn it but live it before our lives begin to at all measure up to the Christ standard of usefulness and service.

Nothing is ever done for men, for the redeeming and the saving of human life and human conditions, but some man spends and is spent. We speak lightly of "personal work" in our Christian service as if we could either engage in it or not engage in it as we wished, but there is no work in the kingdom of God but personal work.

If we have never put ourselves into this mighty business of saving the world we have never made any investment in it that is worth the name. Giving our money to get out of giving ourselves is a hollow mockery. Warm human blood, human tenderness and sympathy and love—these are the things that alone will bless and redeem the world, and if you and I are to have any hand in that job, these are the offerings that must be made.—Ex.

THE PRESENCE OF CHRIST.

I remember once staying in the house of a friend,—the praise of whose work is in all the churches,—while he was absent on one of his frequent evangelistic tours. In course of conversation I said to his wife: "How glad and thankful you must be that God is so wonderfully using your husband in His service." And I shall never forget what she answered. "Yes," she said, "I am thankful," and then, with tears in her eyes, she continued, "but do you know, I should be willing to sacrifice some of it, if I could only see a little more of him."

As I went to my room that night, the Lord spoke to me there through that woman's words, for I thought I heard Him say, "I delight in your service for Me, I delight in that which you do at My command, the journeys you take, and the life you expend, but I want to see more of you. I want to get more fellowship with you. My love demands fellowship for its satisfaction, and you have been denying it to me."

Busy-ness is not always holiness. Your hands may be full while your hands are empty. Your speech may be warm with false fire, while your heart is as cold as a stone. It is possible in these busy days to be carried along by mere kinetic energy, the energy of our own service and enthusiasm,—all the time deluding ourselves by a false supposition that He is in our company, where our very activities have put Him far away from us.—Sel.

THE REWARDS OF MARRIAGE.

A man enters the married state, and has no longer the freedom of his bachelorhood. By-and-by the cares of a family grow upon him. His energies often are strained to the utmost to make both ends meet. There are moments of darkness when he finds the burden almost beyond strength.

But see what enrichments come! There has been an education out of that earlier egotism when everything centred in himself. Now there are half a dozen people he habitually thinks of before himself.

In his single days he sat loose to conviction to the deeper questions. Now, with young people growing round him, looking to him for guidance, he has to search his soul and take his stand. He knows life in its heights and depths, in a thousand tenderer, more vital forms. The impulses of passion have become mingled with those sentiments of duty, of sacred obligation which ennoble passion, and make it a feature of his spiritual culture.—London Christian World.

The Children's Record.

STUDENT VOLUNTEERS IN CHINA.

You may have heard of the almost spontaneous growth of the Chinese Student Volunteer Movement for the ministry which started over a year ago in Shantung under the leadership of Pastor Ding Lih-mei, and has since spread among other mission schools until it now includes hundreds of boys and young men, as well as a large number of girls.

For years the failure of boys educated in mission institutions to enter Christian service, notably the ministry, has been one of the great problems of our work. We seemed powerless against the temptations of lucrative employment, the contempt of the upper classes, the inevitable hardships of the calling, etc.

Now, with a power and sweep beyond our dreams, and under the leadership of one of their own men, himself a superb type at once of the Chinese scholar and the spirit-filled apostle of Christ, they are responding to the appeal. It is simply wonderful.

Mr. Ding has come to Nanking; has been here for two weeks. We have a large university here maintained by three missions, with about four hundred students. It has been a peculiarly hard place in which to secure spiritual results.

Mr. Ding began with morning and afternoon meetings, and for days there were but few evidences of interest. Despite his passionate and eloquent pleading the boys seemed indifferent. Even the Christian boys were callous. I have never quite felt so vividly the reality of the forces of evil against which we are literally fighting. All seemed conscious of two opposing forces tremendously in earnest.

As the days passed Chinese and foreigners became more resolutely prayerful. For instance, the women so organized that for several days past, there has not been an hour during the day when there was no special prayer-meeting somewhere in Nanking.

And what are the results? This morning, in the university chapel Mr. Ding called the volunteers up to the railing in front of the crowded audience. There were thirty-eight whose names he read out (boys only).

Then he called for new volunteers. Three sprang forward. One was sitting by me, and he looked like a man who had been resisting until he could stand it no longer. This band then faced the audi-

ence and sang two hymns of consecration alone. I can tell you it took nerve and a clear purpose, and it means much hardness.

As I watched them, almost spellbound, I thought of the sneers and bitter opposition that many of them were facing from schoolmates, parents, friends; of the sacrifice of worldly prospects such as are specially open to the graduates of mission schools. Then I thought of the constituencies in the homeland who sacrifice to keep us here, and wished you might all have witnessed the triumph of faith.

There were also over forty non-Christian students who gave in their names as having accepted the Master. The end is not yet. One of my most delightful duties now will be to help in caring for this volunteer band, for they will need all the help and prayer they can have.—The Missionary.

STEERING BY MOTHER'S LIGHT.

A story is told of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her.

But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbour by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked him to guide him over life's rough sea. Months went by, and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbour, for I am steering by my mother's light."—Selectel.

GIpsy SMITH'S CALL.

Nearly twenty-five years ago, when Moody and Sankey were holding their famous revival meetings in London, they drove into the country and stopped to look at a gypsy camp in the woods. Mr. Sankey was deeply interested in the gypsies, and spent nearly an hour with them. Standing in the carriage, he sang to them.

One of the most interested in the famous singer was a small boy, who climbed up on the carriage wheel. The boy wept as Mr. Sankey sang, and begged that he sing again. Touched by the boy's sincerity, Mr. Sankey placed his hand on the boy's head, and said: "God, make a preacher of this boy."

It was because of that inspiration that the boy now known through the world, as "Gypsy" Smith, ran away from the gypsy band and became a preacher.

What a power there is in a short, earnest prayer! "God, make a preacher of this boy." That was all, but it linked him to destiny. We do not know the results that will accrue from a prayer born out of a heart of love.—Sel.

THE CLOSED DOOR.

I remember it so well. It was one morning many years ago, when I was a very little child. I had been disobedient at breakfast time, and papa had said to me gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes."

I got down, choked back the sob that rose in my throat, and without venturing to look into papa's face I went outside the door, and it was shut against me. The moments seemed very long, and silent. I remember well how my tears dropped down on the mat; I was so grieved and ashamed.

The five minutes were not nearly over, but the handle of the door was partly turned, and Johnny's curly head peeped out. Both his arms were round my neck in a minute, and he said: "Carrie, go in: I'll be naughty instead of you;" and before I had time to say a word he had pushed me in, and shut the door.

There I stood with my eyes on the ground, and feeling so red and so uncomfortable, not knowing whether I might go up to the table; but papa took me by the hand, and led me to the table, and I knew I was forgiven just as much as if I had borne all the punishment; but, oh, how I wished that Johnnie might come in.

When the five minutes were up he was called in, and then papa took us both in his arms, and I sobbed it all out—the repentance, the love, and gratefulness—whilst we were held close in that loving embrace.

And now that I look back to that little scene, it seems a very typical one. For the years went by, and I found myself outside another door, separated from the dear Father, sin having come between my soul and God, till I saw One who loved me come and take my place, and put me into His place of nearness, and I was forgiven for Christ's sake; and I knew the fulness and freeness of that forgiveness, for our Father drew me close to His divine heart of love, and there with the Lord Jesus, my Sin-Bearer, I found "joy unspeakable and full of glory."—Ex.

HOW I PLANTED THE BEANS.

"Take these beans," said father, handing me a bucket containing about a half-gallon, "and go drop them, one in a hill, where Charles is planting corn, above the mill. You may go fishing when you are through."

Just the thing I wanted—to go fishing.

I started off one bean in a hill, but the amount in my bucket seemed to go down so slow. I did not want to be dishonest, but I began to drop two or three every few hills, thinking that would be considered accidental. Somehow I kept increasing the number, until I dropped small handfuls.

The beans soon gave out, and off to the river I went. The fish bit all right, and so did the gnats. The latter spoiled the pleasure of fishing, so to the house I went long before night.

I think father knew what I had done, but he said nothing.

I dreaded the time when the beans would come up. I hoped to be able secretly to destroy them. But to destroy them without detection was impossible.

At last the dreaded day came. Father asked me to walk with him over to the field above the mill and see how the corn and beans were looking. As we walked through the field father would say every few steps: "Your beans have come up well."

At length he stopped and stood still where the beans were the thickest. Nothing was said for some moments. I could stand it no longer, and burst into tears. Father stepped up, put his arm around me, and we knelt together. What a prayer father prayed.—In Hom. Review.

ABSENCE FROM SUNDAY SCHOOL.

Ask yourself sometimes whether you would enjoy being in the place of your teacher when, having prepared her lesson with great care, she comes to the class to find the girls preoccupied and so deeply interested in their plans for the week that they cannot give more than a passing attention to her.

This occasionally happens through thoughtlessness on the part of the girls who are leaders. In every Sunday-school class there are those whom the others follow, and whose example they imitate.

Are you one of those girls? No Sunday-school lesson can help being interesting if pupils second the teacher in the effort to get at its real meaning and find out the message it has for them.

SINCERE, OR RIGHT.

A young lady was out one evening and contracted a slight cold. She went to her room, and taking a bottle from the shelf, removed the cork and drank what she thought was a good dose of cough medicine. However it proved to be laudanum, and she did not live to see the morning.

The fatal mistake which that young woman made illustrates an equally fatal mistake which many are making who say: "It doesn't matter what a man thinks, it is what he does that counts. Not creeds but deeds."

These words are often on the lips of people who are perfectly sincere, and yet are very foolish for it does matter very much what one thinks, what he believes. It is the thinking that determines the doing and false belief leads to fatal acts in the spiritual realm as truly as in the physical.

STRENGTH AND GENTLENESS.

They paused at the corner where busy streets crossed, and looked on with pleasure and admiration while a burly policeman picked up a bewildered little pet dog and carried it across the dangerously thronged thoroughfare. He put it safely into the arms of its mistress, who, just discovering that it had slipped its leash, had turned in fear and dismay to look for it.

"He didn't have to do that, officially," commented one, "but it does one good to see the spirit of gentleness in such a big, strong fellow."

"Nothing is so strong as gentleness. Nothing so gentle as real strength," quoted his friend; and he nodded a quiet emphasis to the words as they passed on.

AMONG THE BASUTOS.

Eighty years ago, Moshesh, king of the Basutos, South Africa, sent for missionaries, "men of peace," to come to his country. Then, heathenism and gross ignorance reigned, and even cannibalism was to be found.

There are now in Basutoland day schools with 300 teachers at work. Seventeen fully qualified native pastors are to be found there in the charge of churches, while 210 mission-stations are cared for by evangelists.

Of the faithfulness of the workers results speak, 2,100 conversions having been reported at the April Conference, 1910, as the in-gatherings of one year.

Out of a population of 400,000, Christianity now claims 100,000 direct or indirect adherents, and of these 4,500 have joined the Scripture Reading Union.

The Christian Basutos have learned to give. This is looked upon by them as an essential of churchmembership, and £4,000 a year is contributed by them for the upkeep of the mission.—Sel.

ODDITIES OF CHINESE ETIQUETTE.

Missionaries in China, if they would secure and retain the good opinion of the people, find it necessary to have careful regard for the Chinese idea of propriety.

For instance, a woman must not think of offering to shake hands with a Chinese man, nor recognize him by even a nod on the street. Thin waists, elbow sleeves and closely fitted tailor-made gowns are considered extremely immodest and can only be worn within the walls of the mission compound.

And the missionary, if he happens to have blue eyes, has to overcome a feeling of suspicion and dread with which he is regarded, since the Chinese believe that blue eyes possess the power to see through everything, even down into the earth.—Continent.

MODERATE DRINKING NOT EASY.

You see a great many people in China so thin that they look as if they had not even a bowing acquaintance with food. In many cases these animated skeletons spend upon opium the little money they have with which to nourish themselves. They literally "eat smoke"—to use their own expression. It may be true that this indulgence in moderation does as little harm as our drinking in moderation; but how difficult is moderation! The Chinese themselves have a saying that "It is not the man who eats the opium, but the opium that eats the man."—Rev. E. J. Hardy in Hamilton Review.

HE KNOWS THE WAY.

She was so tiny a bit of a girl, my younger daughter. It was a rough cold world in which she was left when less than three weeks old by the home-going of her mother. Her father had tried to provide for her the best care he could, but it had been a struggle for years to keep her from going to join her mother.

She was now five years old, and growing strong of limb and keen of eye. But she was sadly lacking in confidence; and her father saw it, and wanted to help her. So one day he said to her, "Bertha May, I wish you would take this basket up to Grandma Binford's."

"W'y, papa, I tan't," she said, a scared look in her eyes.

"Yes, you can, dear," her father said.

"I don't know t'e way," she said.

"Yes, you do, dearie," said her father.

But that trip to the corner, then one square east, then straight north into Grandma Binford's porch, though she had made it with me a score of times, seemed to her like a long journey through a trackless wilderness.

I did not need the basket taken so much as I knew she needed to take it. My older daughter would have been glad to take it. I myself could have taken it on my bicycle, and been home in five minutes. But she needed to learn confidence by doing, and so I insisted.

"I tan't, papa; I tan't," she wailed.

"All right," I said presently, "if you will not do what papa says. But I would not ask you to do a thing that I did not know you could do."

Presently she came to me, and with that courage that is best because it has conquered fear she said, her lashes still wet, "I'll t'y, papa."

She took the basket to Grandma Binford's, and returned in triumph. What she did not know was that her father had gone through the back gate as she left the front yard, and, looking down the alley, had seen that she turned right on the first street, then made the turn to the north as she ought.

She did not know that, as she went north the three or four squares to grandma's, her father was going on his wheel up the alley, with his eye on her to see that she was safe and that she did not go astray.

She did not know that, as she stood on grandma's porch, her father passed only a few feet from her, happier and prouder over her achievement than she herself.

My Father in heaven has often said to me, "Go on this errand; go, speak for Me this message." And I, in my weakness and

childish timidity, have said to Him, "Father, I can't." And He has said to me, "Yes, you can." And He has had His other messengers whom He could send. But His command was to me.

And after I have fought the battle out in my own heart, and have come to Him, and said, "Father, I'll try," with what fatherly care He has watched over my steps, and how He has hidden me under the shadow of His wing till my work for Him has been done! And is it possible that I have pleased my Father as my little child pleased hers?

Even when Job could not see his God, try as he would, his faith triumphed as he said, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Selected.

EFFECT OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowances from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette-smokers have it."—New Zealand "Outlook."

PLEASURE-SPOILERS.

A shabby little woman with worn cotton gloves was fingering the gingham remnants on a bargain table of the large department store. The prices were alluringly low, and the serviceable qualities commended themselves to her anxious eyes. Some of them were very pretty, too. There was the little pink and white plaid that would make a lovely dress for her three-year-old at home—and there was just enough in the remnant if she cut the pattern with care. Such a flat, shabby little purse it was that she was holding! Customers on the way to other tables jostled her as she deliberated.

Two girls stopped for a moment at the table.

"Three and a half cents a yard, Madge! Let's buy up a stock of this!" exclaimed one.

The shabby little woman looked up with quick interest. Here was someone else evidently appreciating the unusual opportunity. But a glance at the handsome gown and hat of the girlish speaker checked the half smile on her lips. This was no prospective purchaser. An amused smile was on the girl's lips—derision in her eyes.

A flush mounted to the shabby woman's thin cheeks. She still grasped the pink and white remnant and made careful calculations as to the possibilities of another piece in the way of blouses for a certain small boy at home, but a bit of the pleasure in her face had unmistakably faded.

The other girl, Madge, lingered a moment at the counter. She had taken in in one swift, sweet look the shabby little woman, the flat pocketbook, the flush.

"They are pretty and surprisingly good quality for the price," Madge said, and her friend turned back a moment in quick surprise; but perhaps a look in the other girl's eyes stopped her from further comment.

Several of the remnants passed through Madge's daintily gloved hands, and though she passed on with her impatient friend in a few moments, and without making a purchase, the shabby little woman counted out the nickels and pennies from her flat purse with a return of the warm satisfaction in her bargain.

"Why on earth were you so interested in those ridiculous gingham, Madge?" asked her girl friend.

"They weren't ridiculous," Madge said; "they were good quality and worth three times the price."

"Of course; but nevertheless, I don't see what that was to you!"

"I'll tell you, Lou." Madge flushed a little. "You spoke rather slightly of them, and that poor, shabby little woman overheard, and I knew by the way her

face fell some of her pleasure was gone, and"——

"Oh, I never dreamed of such a thing." Lou's girlish voice was regretful.

"Don't I know that? Anyway, it's all right now."

"Yes, thanks to you, Madge." Lou's face was quite thoughtful for a moment.

An hour later and the girls were going home in the trolley car. A tired-looking woman loaded with bundles occupied the seat in front of them.

"Don't you get tired of seeing those rows of cheap little houses?" Blanche asked her friend carelessly. "All just alike and such absurd little balconies!"

"I imagine they are quite comfortable houses," Madge replied seriously, "and all their lawns seem so well kept up."

The woman in front had risen to leave the car, and Lou's eyes met her friend's with almost comic distress.

"Don't tell me I've done it again!" she said.

There was a minute's delay at the crossing, and Lou's eyes followed the woman.

"Yes, I have! She's making straight for one of those little houses! Oh, dear! I say so many things without stopping to think!" she remarked. "Do you suppose I hurt people's feelings every day without knowing it?"—Sel.

"PLEASE MISTER."

A coal cart was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart, became obstinate. The driver began to beat the animal, and a crowd quickly collected. Many exclaimed over his cruelty, but the driver kept on beating the horse and nothing was being done about it, when a little girl about eight years old approached, and said:

"Please, mister."

"Well, what yer want?"

"If you only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and after a moment he smiled, and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed about the cart with a will, many hands helped to push, and the old horse had the cart to the spot with one effort.—New York Sun.

FIND YOUR WORK—THEN DO IT.

BY ROBERT J. BURDETTE.

"Remember, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

"If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest.

Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30. Men die sometimes, but it is because they quit work at 6 p.m. and don't get home until 2 a.m. It is the interval that kills, my son. The work gives you an appetite for your meals! it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

"There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as 'So-and-so's boys.' Nobody likes them. The great, busy world does not know that they are there.

"So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays and the better satisfied will all the world be with you."

WHICH WILL YOU CHOOSE?

It is told of two buckets in an old well-sweep, that one found cause for complaint because no matter how full it came up, it always went down empty. The other found cause for rejoicing because no matter how empty it went down, it always came up full of clear, sparkling water.

"Oh, it's coming spring! Summer will soon be here!" exclaimed a young woman on a warm, thawy day in March.

"Yes, but after that it will be fall and winter again," wailed another.

"I do so hate the sight of these rickety old fences," said one on a drive.

Said another, "Just see the roses clamoring over them, and filling the air with their spicy perfume, and the ivy that will glow with crimson later!"

One who is determined to do so can always find something to complain about. One who is determined to be cheerful, can always find something to delight in. We may have a life glittering with gems of cheering thoughts and beautiful sights if we will; it is ours for the taking.—Exchange.

THE MOST BEAUTIFUL HAND.

Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing.

A gentleman friend presented himself, and by common consent, the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last:

"I give it up; the question is too hard for me. But ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives."

THE CONVERTED ROBBER.

In one of the stations of the Methodist Episcopal Mission in India, a Christian convert recently died, by name of Jhwian Das. He had been a highway robber, by profession a thug.

A native teacher going to a certain village in the exercise of his ministry was attacked by this reprobate and his clothes were taken from his person, as were also some portions of the Word of God, which he had with him.

The robber took the books to his house, where he had a son who was a schoolboy, and who naturally asked his father to let him have the books, which he did.

One day the robber recalled the fact that he had had some books in his booty and asked his boy to read to him. The lad began to read in the Book of Numbers. By what we call chance he opened the book at the very chapter (Numbers 32: 23) where the sentence occurs: "Be sure your sin will find you out."

The father had no sooner heard that sentence than he began to tremble and show signs of great agitation. His boy naturally asked him what the matter was, but he got no reply.

Some time after, the father took the book himself and began to read, but he fell again on the same verse. Deeply convinced of sin and oppressed with fear of its coming judgment, he began to read first in the Old Testament and then in the New, and passed from law to grace and learned of the Saviour from sin. He went to the station at Badaon, where he was baptized. He lived an exemplary Christian life to the time of his death, and was a thoroughly changed man.—Ex.

Thy word is a lamp unto my feet and a light unto my path.

HOW HE WAS "GETTING ALONG."

Twenty years ago a discouraged young doctor in one of our large cities was visited once by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent, but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellowmen? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellowmen."

THE INFLUENCE OF ONE.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour, at fifteen minutes of nine.

School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock stopped.

Never had these people known how much they had depended upon that clock till it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray. — The Seattle Churchman.

A FABLE.**The Dog and the Crane.**

Once a poor crane was caught in a net, and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh," she cried, "what will become of me if I can not break this net? The hunter will come and kill me, or else I shall die of hunger, and if I die, who will care for my poor little ones in the nest? They must perish also, if I do not come back and feed them."

Now, Trusty was in the next field, and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it to pieces. "There!" he said. "Now fly back to your young ones, ma'am, and good luck to you all."

The crane thanked him a thousand times. "I wish all dogs were like you!" she said. "And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in my turn, and then you may remember me. My old mother used to say to me:

"To do a kind deed wherever we can
Is good for bird and beast and man."

Then Trusty went back to his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Some time after this she was flying homeward, and stopped at a clear pool to drink. As she did so, she heard a sad, moaning sound, and, looking about, whom should she see but good Trusty, lying on the ground, almost at the point of death. She flew to him. "Oh, my good, kind friend," she cried, "what has happened to you?"

"A bone has stuck in my throat," said the dog, "and I am choking to death."

"Now, how thankful I am for my long bill!" said Mrs. Crane. "Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered about. "How shall I ever reward you for saving my life?"

"Did you not save mine first?" said Mrs. Crane. "Shake paws and claws, Friend Trusty! I have only learned your mother's lesson, which you taught me, that—

"To do a kind deed wherever we can,
Is good for bird and beast and man."

—Exchange.

I was there Maud Miller

World Wide Work

INTERNATIONAL MISSIONARY UNION.

Conference at Clifton Springs.

BY OUR MISSIONARY, MISS JESSIE WEIR.

Clifton Springs, May, 31—June, 6.

Dear Record,—

Rev. John MacNeil is reported to have said that when a man gets tired or discouraged hoeing in his own corner of God's great farm, it is good for him to go over to the fence and see what is being done in some of the other fields. That is what a number of missionaries have been doing in Clifton Springs for a week. They have been seeing how God is working through his servants in all parts of the world and the experience has been a most wholesome and stimulating one. Not that they were a discouraged company. Almost every address spoke of growth and progress and even in the fields where there is least to tabulate in the way of results there was no hint of discouragement.

One hundred and five missionaries, representing many different Boards and coming from all parts of the world, gathered for the annual meeting of the International Missionary Union. Japan, Korea, China, Phillipine Islands, Burma, India, Arabia, Turkey, Bulgaria, Africa, South America and the Islands of Micronesia, all had their representatives.

The general topic of the Conference was "The Decisive hour of Christian Missions."

The first hour of the day was spent in prayer and praise. Then, as far as possible, one session was given to the consideration of each mission field, the idea being that the addresses given should all bear on the decisive hour in that particular field.

One of the good things of the conference was the stereopticon lecture given by Mr. Cameron Johnson. He had a good subject, Korea, a country which at the present time

is of peculiar interest to all who are watching the spread of the Gospel in foreign lands. The views shown were exceptionally good and the story of the work, interesting in itself, was told in a most interesting way.

Miss Baldwin told us something which perhaps the majority of us knew very little about, that is the work being carried on in the Micronesian Islands. There were many triumphs of the Gospel in that distant field to be recounted.

Miss Ellen Stone, known to the world as the American missionary captured by brigands in Turkey, and for whom a large ransom was paid some nine years ago, gave several addresses, telling of the work specially in Macedonia and her beloved Albania.

Other speakers also told of the great change so recently brought about in Turkey and showed how the recently obtained liberty makes it a decisive hour in the cause of missions in that land.

Mr. Laflamme told us something of the Laymen's Movement. He seems to have the facts regarding every mission field in the world at his command, a sort of missionary encyclopedia. He and others who had some share in the great missionary exposition, "The World," recently held in Boston, spoke of it in most enthusiastic terms. One said he regarded it as the greatest opportunity he had ever had to speak on the subject of missions.

Missionaries from Japan, China and India, in recounting how the work is going in their various fields, gave abundant proof that in each field it is a decisive hour.

In giving an address on the work in Africa, Mr. Hotchkiss told us how he discovered the word for "Saviour" when he was reducing to writing the language of the tribes among whom he labored. He said he never knew the value of the word until he found himself without it. Then the joy when one day the great word was dis-

covered and he could at last give to the people the message he had come to that country to deliver!

Another interesting story in an address of Mr. Hotchkiss was told when he was making an appeal for others to go out to the work in foreign lands. Many, he remarked, were hindered on account of supposed dangers. It was true he said he had killed nine rhinoceri, shot forty lions, but he had never once been harmed. He believed the dangers in America were greater than those of Africa. Since coming home he had been in four railway accidents, one of which had laid him up for a month!

An impressive incident took place at one of the sessions, when the leader called the names of six or seven veteran lady missionaries and asked them to give a brief message. One of them, Miss Powers, had labored for forty-three years in Turkey and hoped to return to her field. Another dear little old lady, Mrs. Coffing, said when called on: "I worked for forty-eight years and three months in Turkey, where I went with my husband who was killed five years after our arrival. Do I hate the Turk? I love the Turk. 'Father forgive them for they know not what they do!'"

The conference sermon was one to be remembered. Mr. Hotchkiss took for his subject "The Challenge of Christ in view of the decisive hour of missions." He said it was a challenge to sacrifice. "If any man will come after me let him deny himself and take up his cross daily and follow me."

He spoke of the failure of the average Christian to measure his life in the terms of Jesus Christ. What Christ has given for us should be the measure of what we shall give to Him, not the delinquencies of others. It was a heart searching sermon for the missionary as well as for the home Christian.

Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—Joseph Parker.

FIFTY YEARS' IN UGANDA.

The history of the planting and growth of the Christian Church in Africa embraces countless stories of romance and heroism. Fifty years ago, the home churches were thrilled with the discoveries of Livingstone; later came the story of the martyred Bishop Hannington; twenty years ago, the life of the missionary engineer Mackay was read widely; and now Bishop Tucker tells of a development of independence, among peoples but recently crushed by slavery and superstition, that is phenomenal.

In Uganda, says Bishop Tucker, there is now a self-supporting and self-governing Church, with 1,700 churches, 2,500 native teachers, and over 70,000 communicants. They had built their own cathedral, and, in September last, it was destroyed by fire. The natives were determined to build another of a more durable character in its place, and had resolved to raise £10,000 towards the cost, each person giving according to his or her means, the contribution of the chiefs being forty per cent. of their rent-roll.—Miss. Review.

TERCENTENARY OF ENGLISH BIBLE.

At a great mass meeting in Albert Hall, London, in commemoration of the tercentenary of the King James' version of the English Bible, the following message was read from President Taft:—"It affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal a historic event as the publication of the King James Version of the English Bible.

"This Book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech, and in a common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea.

"Americans must, therefore, with unfeigned satisfaction join in thanksgiving to the God of the Bible who has thus bound together the Old and New Worlds by so precious a tie."

The Baptist World Alliance is to meet in Philadelphia in June next. Baptists of (almost) every tribe and tongue and people and nation will be represented. It will mark an era in the history and work of that branch of the church of Christ.

It is stated that the largest defection from Rome since the time of the Reformation, is the Mariavite Movement in Poland, which began in 1906, five years ago. There are 160,000 registered members of the new church, besides a very much larger number of adherents who have not yet taken the final step. The Mariavites have abandoned the worship of saints, and the use of Latin in the church service, and in all respects are moving towards a more simple, evangelical Christianity.

We are accustomed to associate large congregations with Korea, where on stormy nights a well known prayer-meeting sometimes dwindles from fifteen hundred to a thousand. At Elat, West Africa, the average attendance at Sabbath morning service for the last year was 1,562, while fifteen hundred made profession of their faith during the year. The average at Sabbath School was 1,509, taught largely by native teachers, who had themselves received special instruction on the lesson.

The revived missionary activity in Germany, seventy-five years ago, is marked by the fact that three German missionary societies celebrate their diamond jubilees this year. They are the Gossner Missionary Society, working in India; the Lepsic Missionary Society, which has missions in East Africa and India; and the North German Missionary Society, working in West Africa.

"Ten thousand Bibles have been distributed among the hotels of New York. The consignments have varied from 50 books for the smaller hotels to 600 for the Belmont, 700 for the Plaza, and 800 for the Hotel Astor. The New York Bible Society does a noble service in disseminating the Scriptures not only among the arriving aliens, but also among the careless rich."

The growing agitation in London, England, against Mormonism, was brought to a focus, April 28, by a great demonstration in which all religious bodies participated. Bishop Weldon, dean of Manchester, presided, and addresses were made by prominent members of the clergy and laity. The government was urged to take measures to prevent the luring of English girls to Utah.

Bible Conferences, a la Northfield, are held in Africa. The West Africa Mission of the Presbyterian Church, U. S. A., held one recently at Elat. The churches appointed 385 regular delegates, but ten times that number attended. The daily meeting of the Conference began with a

prayer service at 5.30 a.m. The keynotes of all the addresses were evangelism and right living.

Dr. Zalsen, of Austria, a well-known learned Jew, states that during the past century, over two hundred thousand Jews embraced Christianity. He says that year by year more Jews are accepting Christianity, that in 1900, three hundred Jews in our city received Christian baptism, and in the same city, in 1909, six hundred Jews became Christians.

There was held recently at Allahabad an All-India Convention of Religions, attended by 400 delegates, representing all the leading systems of India, old and new, Hindu, Islam, Christian, etc., for free discussion, to give the Christians an opportunity not often enjoyed, and which has done much to commend to the others the Christian faith.

The Mission to Lepers in India and the East, last year supported, wholly or in part, seventy-nine leper asylums, having ten thousand leper inmates, of whom 3,500 are Christians, nearly all of whom were converted and baptized in the asylums. Last year, in the asylums aided, 545 were baptized.

In May, 1811, just a century ago, the General Assembly of the Presbyterian Church, U.S.A., adopted its first resolution, and appointed its first committee on Temperance. This year at its meeting in Atlantic city, that Assembly celebrated the centenary of its Temperance work.

In Japan, the rapid advance in Western education and science has destroyed the faith of the younger generation in Buddhism, and has given nothing in its place. Hence, the opportunity for Christian missions, if Japan is to be preserved from being a land without a religion.

For many years, the French Governor of Madagascar has persecuted very bitterly all Protestant missionary effort. A new Governor General has at length been appointed from whom much better things are expected.

"A church Peace League has been organized by pastors and laymen of six leading denominations of New York City, with the purposes of bringing all churches of the United States into an immense peace society."

—The Romanist cries, "Come back to the church that Christ founded." The Jew calls, "Come back to the church that God founded." The Protestant is more logical. He replies, "I am in both."

JAPAN AND KOREA.

The key idea of Japan is solidarity. The individual is nothing; the nation is everything. The Japanese people move as a unit in politics, in war, in commerce, and in the activities of their daily lives.

There are now nearly 600 organized Protestant churches in Japan. More than one-fourth are self-supporting. These churches have a membership exceeding 70,000. Last year the membership increased ten per cent.

There are nearly 500 ordained Japanese workers, 600 unordained male workers, 200 Bible women and nearly 100,000 scholars are taught in over 1,000 Sunday Schools.

There are about 4,000 students in Christian boarding schools, and there are 100 Christian kindergartens and other day schools where 8,000 scholars are taught.

About 400 students are trained in the theological schools, and 250 women in women Bible schools.

Several of the larger churches have organized missionary societies which are extending the work in Japan and in Formosa, Korea, Manchuria and China. The Protestant Christians gave for Christian work last year nearly 300,000 yen (150,000).

The Rev. Henry Loomis, D.D., of Yokohama, says that more than 5,000,000 copies of the whole Bible, the New Testament, and various portions of the Bible have been circulated in Japan during the last thirty years that the demand is still so great that 18,845 Bibles, 83,410 Testaments and 255,540 portions were sold during the last year (1900), and that the Word of God is the best selling book in Japan to-day.

The Japanese already have a political vision. They dream of leadership of Asia, and they are preparing for it with a skill and energy which elicit the wonder of the world. They already have a commercial vision, and they are strenuously trying to realize it.

They already have an intellectual vision, and they have built up one of the best educational systems in the world. Baron Kikuchi says that 96 per cent. of the children of school age in Japan are in schools, the highest percentage of any nation in the world. What Japan now needs is a spiritual vision which will purify and glorify these other visions.

There are no less than eleven organized Japanese churches in Korea, besides several unorganized groups of believers.

The key of Korea is not easily stated in one word. We might call it subjectivity. The Korean temperament, too, is more

emotional than that of the Japanese or Chinese. It is comparatively easy to reach his heart and to arouse his sympathies.

This is one reason why Christianity has made more progress in Korea than in either Japan or China. There is little of the verile ambition of the Japanese, little of the self-satisfied superiority of the Chinese. The influences that hold men back from the Gospel are far less strong in Korea than in China or Japan.

As to progress in missions, in Korea, those of one church alone, the Presbyterian Church, U.S.A., reports as follows:—

"Twenty-five years ago, not one Christian; now 100,000, of whom 25,057 are full communicant members. Last year, in eleven months, 6,522 were baptized, a net increase of 27 per cent. The average net increase for thirteen years is 38 per cent. In eleven months of last year, the Church raised for all purposes yen 162,150.34 (a yen is 50 cents)."

"Last year, in our 591 Church primary schools, 10,916 boys, and 2,511 girls were studying; 307 Korean Christian workers on salary, 246, or 80 per cent., of whom are paid by the Church. Including school teachers, of the 1,152 employees of the Church, 94 per cent. are supported without any foreign funds.

"Bible study classes were held at 800 different places, with a total enrollment of 50,000, making one-half of our adherents attending such classes."

The Rev. H. G. Underwood, D.D., of Seoul, places the number of Christians in the whole country at 200,000. This figure must include catechumens; but these are really Christians in the sense in which the term is used in western lands.

As for prayer, there is a family altar in nearly every home, that calls itself Christian, and no meal is eaten in such home without asking the blessing of God.—Sel.

THE GOSPEL IN AFRICA.

The population of Africa is estimated at 175,000,000, and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom 4,790 are places of worship.

In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering; 16 printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.—Miss. Rev. of World.

Continued from Page 296.

no longer have access to Presbyterian pulpits, as in the past, to present her claims as a University. On the other hand the Theological department will be separated from the control of the University and brought into closer relationship to the Church.

So far as the Church is concerned, it will mean that she will have for the Theological Faculty of Queen's University—henceforth a Church College—both a responsibility and a control not hitherto possessed. This College will be in similar relation to the Church as are our other colleges from Halifax to Vancouver, while to Queen's University, the Church will have a similar relation as to Dalhousie or McGill or Toronto, or the Universities of Saskatchewan, Alberta or British Columbia, affiliated in work, but wholly separate as to control and support.

Whether all this will be better or worse for the University or the Church is a separate question.

Yours, EMS.

Letter X.

The Presbyterian Record.

Ottawa, June 12th, 1911.

Dear Record,

To-day the Assembly had a little after-dinner diversion from its usual calm.

When the Moderator called for the Report of the Presbyterian Record, it was given by Dr. Robert Campbell, Senior Clerk of Assembly, the Convener of the Record Committee, and showed receipts for the year,—\$15,264, expenditure \$17,136;—with a monthly issue of 66,000 copies as against 65,000 last year and 62,000 the year before last.

This report usually goes through with little or no discussion, but when its adoption was moved to-day a criticism as to its general inefficiency called forth a most emphatic chorus of dissent on the part of the Assembly, with kind, strong words of appreciation for the RECORD and testimony as to its welcome throughout the church.

When the Moderator gave the editor, who is not this year a member, the privilege of

a few words, a cordial reception was given. The local press calls it "an ovation."

After the kindly tumult had ceased it was stated that twenty-five cents a year, the price fixed by the Assembly, necessarily limits the size and scope of the Record, that during the present management it has been thrice enlarged, that the balance accumulated when it was smaller is now being used in maintaining its present size, that the constant aim and effort all these years has been to make it helpful in the best way to the work of the church, specially keeping in view the many throughout the church who may have little other Sabbath reading.

Again the Assembly gave long and vigorous expression to its approval and the Report was received and adopted with great heartiness and unanimity.

There is no other earthly thing so sweet as the approval and good-will of fellow-men. Like the Great "Well-done" it may be undeserved, but, while it humbles, it is none the less precious, and no words can give fitting thanks for the generous outburst of such kindly good will to-day on the part of the Assembly. The memory of it will be an encouragement and help while life lasts.

Yours, EMS.

Letter XI.

Church Union.

Ottawa, Monday night,
June 12th, 1911.

Dear RECORD:—

I wrote on Saturday, that the Queen's debate which has been a feature for years will be no more.

There is another discussion, on Church Union, which has run a seven years' course and of which many are weary. Whatever the future may have in store for it, whether the "requiescat in pace" like Queen's, or renewed conflict of opinion, this Assembly at least can be thankful for its breathing spell, and for liberty to devote its time and energies to the great work opening up along different lines before it.

The returns from Presbyteries on last year's vote were submitted at the opening

of Assembly, and referred to a special committee. That committee reported this evening, recommending that the question be sent down to sessions and congregations. This was adopted with almost entire unanimity and the court seemed to breathe more freely and enter the more heartily into the remaining work.

Yours, . EMS.

Letter XII.

Ottawa, June 13th, 1911.

Dear RECORD:—

Two clouds that have been on our horizon, as a nation, one for long, the other a shorter time, are the aims and claims and efforts of Romanism and Mormonism after civil power. By these names I do not mean the people belonging to these systems, but the systems which control the people.

The Roman Catholic people are our good friends and neighbours. They have an equal right to their religious beliefs and as follow citizens all should live in a spirit of brotherhood.

But the Roman Catholic Church is not the people. It is an organization above and beyond the people. Moreover it is not the religious teaching of that organization which constitutes the menace. All teaching must stand on its own merits, and truth, wherever it is, will prevail. That which gives darkness to the cloud is the aggressive claim of the Romish authorities to a right of control in civil matters.

It came before the Assembly in connection with the monstrous claim of the papal bull, "ne temere"—which asserts that a marriage by a Protestant minister, where one or both of the parties is Roman Catholic, is not a marriage, and in one province, Quebec, the canon law dictates the civil code in this respect.

This is intolerable in a free country; a strong resolution was adopted against it; and the matter should not rest until legal equality is secured.

The one thing against which a free people must ever protest, if need be to the uttermost, is dictation from any ecclesiastical

organization in matters of citizenship. The Church of Rome claims that she of Divine right is supreme, that kings and governments owe her obedience, and she ever seeks to advance that claim.

The other cloud, more recent but more rapidly growing and more ominous is Mormonism. It is not so much a religious system as a political organization, united as one and working in obedience to leadership in all matters.

They have already gained control in a section of Alberta and have two members in the Provincial Legislature and make no secret, both in Canada and in the United States, of their aspirations toward political supremacy.

Those competent to judge speak of the menace from this source as much greater than from Jesuit ultramontaniam.

Yours, EMS.

Letter XIII.

Social Service and Evangelism.

Ottawa, June 14th, 1911.

Dear RECORD:—

One thing more noticeable in this Assembly than in any previous is new methods to meet new conditions.

A new departure was made to-day for a new work, which will probably in time be one of the most important spheres of church effort. It was the institution of a new service arm, or rather the changing of an old into a new for a new work, the re-naming of the Committee on Social and Moral Reform and Evangelism, as "The Committee of Social Service and Evangelism," and committing to it the downtown problem.

The reason for the change of name is that the highest ideal of Christian life is service, that to the man who is down and out there should be brought a full-orbed Gospel, not merely the Evangel of pardon for sin, but a helping hand out of the mire.

One of the most marked changes in conditions in this new world is the modern city, and the great problem of religious life and work in the future is the problem of the city.

The cities of this continent began with one or two settlers, followed by others, more or less. The people, especially in the older places, were for the most part moral and religious and almost every centre of any size had its church and school, and these conditions of moral and social ideals and order often persisted when the village grew to town and the town to city.

But every considerable gathering of people has some who gravitate to lower levels. These draw together. On them and among them the saloon flourishes, helps them lower and increases their number. Thus grows the slum with its poverty and crime; like a cancer it spreads.

Meanwhile those who can get away move out into better surroundings. The churches which they once supported are sold for other purposes, while they connect themselves with other churches or form new ones elsewhere.

In this way, it is said that in lower New York, below fourteenth street, within a given period of years, eighty-seven churches have moved out, while at the same time, into that same district, have come more than two hundred and twenty thousand, nearly a quarter of a million of people.

These people are mostly poor and largely irreligious. Many of them are criminal. Many are in the grip of circumstances, trying to live decent lives, but how can they do so in their environment, and how can the children reared in such surroundings be other than what they see and hear continually?

These people are increasing. They have votes. They are dominated by the saloon, and can be led to return any lawmaker whom the saloon approves, first for the ward, then for the city, then for the country.

The good people of the United States are realizing to-day the time and ground they have lost in allowing this great unchurched underworld to grow in their great cities.

Our own larger cities within a few years have developed similar conditions. Our immigration contributes its part in the

same direction. Some of our ministers are moved by the experience of our neighbours to the south, to try and cope early with this great problem.

We send missionaries to the great centres of heathen lands, and to our own frontiers and plains. As needy, and growing greater day by day, is the field within sound of our city cathedral bells, where thousands are living in practical heathenism.

This great work will meet with hearty sympathy and support. Let it have much earnest prayer.

Yours,

EMS.

Letter XIV.

"Lines Left Out."

Ottawa, Wednesday night,
June 15th, 1911.

Dear RECORD:—

Prof. Phelps in his Lectures on preaching said of sermon series, that they were liable to have a very active head and drag out to a lifeless tail. Letters may do likewise so I had better close, as the Assembly has done to-day at noon, though much remains of interest and importance equal to that which has been told.

A few points further may I note?

1. The appointment of Rev. A. S. Grant as General Superintendent of Home Missions.

Once before in the early Yukon days, at the call of duty he left his family and went North to Dawson and for a dozen years stood at the front, giving himself and his means without measure, in church and hospital, for the bodies and souls of men, a strong tower of righteousness in that Northland.

Now again it is only the imperative call of duty that leads him to undertake this work, which demands the best that the strongest man can give.

2. A striking feature of this Assembly has been the continuance of interest in the popular evening meetings to the close. In most Assemblies, the two great nights of Home and Foreign Missions are the high water mark. This time they were du-

plicated the following week, with interest sustained to the close, the last night, led by "Social Service and Evangelism," giving a contribution second to none.

3. A feature noticeable at this Assembly is what might be called the new leadership, a term as honorable as the old was unworthy.

The old idea is that of men, perhaps of ability, usually in prominent place, who looked wiser than their fellows and assumed on all occasions to dictate what should be done. Our Assembly has never had place or use for such.

The new idea is that of men who do things; and this Assembly had a number of them; men who, charged with some important work for the church, make that work go, and others gladly follow and help. Never before did an outlook upon the Assembly furnish more to inspire confidence and hope for the future of our Church.

4. Of Sabbath in the Assembly church one would like to write;—of the morning sermon by Rev. W. H. Sedgwick, of Hamilton, well worthy of his grandfather's strongest days; of the evening by another Nova Scotia boy, Rev. George M. Ross, of Honan, with its picture of China's progress.

5. A word about our Moderator. Is it too much to adapt "many have done well, but thou excellest them all"? Clear in judging, prompt in ruling, apt in speech, beautiful in spirit, Dr. Mackay has set a high standard for others to follow, or rather as he himself would put it, he has been helped and guided and kept in his work.

But for many things before Assembly that must be here unwritten, brief mention will not suffice. They will be themes for future issues. There was the Aged Minister's Fund, by Mr. J. K. Macdonald—French Evangelisation, by the new Convener, Dr. W. J. Clark;—Young Peoples' Societies, by Rev. W. R. McIntosh;—Social Service and Evangelism, by Dr. Pidgeon;—Systematic Giving, by Principal Gandier;—and others,—each of them of first importance.

For next Assembly, there were cordial invitations to both Edmonton and Toronto.

The choice was Edmonton, if satisfactory rates of travel can be obtained, otherwise Toronto. The decision is left with the Moderator and Clerks.

Yours,

EMS.

THE CHURCH AND FRENCH EVANGELIZATION.

BY REV. W. J. CLARK, D.D.,
Convener of Assembly's Committee.

(Note.—The Assembly has appointed the Collection for French Evangelization for the fourth Sabbath of July, (23rd inst.)

It is probably true that this special Scheme of our Church does not awaken very great enthusiasm except in the hearts of a comparatively small number of our members and adherents. There are reasons for this which lie on the surface.

The Roman Catholic Church is a Christian Church, and there has always been found among her clergy, orders, and people, beautiful and sacrificing lives. Most of us have had friends who were Catholics and whose devotion we may have learned to admire. We are tempted then to think that we had better leave them alone and devote our givings to others branches of the work of our Church.

But it must not be forgotten that if our Protestantism is based on intelligent conviction, we believe that it is the genius of Church of Rome to dominate, that her energies are not confined to the spiritual sphere, and that consistently with her claims she seeks supremacy in all departments of human activity.

The Gospel of the Church of Rome is not a pure Gospel, and the place and power held by her ecclesiastics obscure the teaching of Jesus Christ our Lord, and hold the people in bondage, whether it be borne willingly or unwillingly. In every land where the Church of Rome has dominated it has been for the lowering of the standard of national intelligence and freedom.

We cannot afford to leave a Province like Quebec, which is overwhelmingly Roman Catholic, without the testimony which Protestantism can give. It is probably true that we shall not see as a result

of our efforts any very great influx of converts from the Church of Rome, but the effect of our work through colporteurs and schools is an influence that cannot be summed up in statistics. Roman Catholicism is at its best when in close contact with true Protestantism, and it will be a bad day for Canada and for Quebec if the dream of some of our French citizens should ever come true and the Province of Quebec became solidly Roman Catholic.

Every child who lives for a time in the atmosphere of such a school as that at Pointe-aux-Trembles, gets a wider outlook and a truer sense of the responsibilities of life than he ever could get within Catholic schools, and whether he ever leaves the Church* of Rome or not, the lessons he has learned will not be without their value for himself and for others.

But it is not only Quebec that is concerned. In Northern Ontario and in the vast Western Provinces of Canada the Church of Rome is well to the front in forwarding her own interests. Her homogeneity gives her a much greater proportionate weight in the counsels of the nations than she is legitimately entitled to, and it will not do for us to suppose if we take a position of polite aloofness that we will be left alone.

French Evangelization has a just claim on the Presbyterian Church for a generous support, and it is to be hoped that this scheme will not be overlooked or carelessly regarded by our people during the current year.

The money received is administered with jealous care, and there should be a large measure of sympathy throughout other Provinces for the little band of French Protestants in Quebec, and not only by gifts of money, but by earnest prayer should they be supported. It is in no easy way they have to walk, and they surely need Divine guidance that they may walk wisely.

Here is a paragraph from the Annual Report which is worth reading and considering:—

"These reports convey a very imperfect notion of the work which is being done for

the country by these and other similar agencies. French Protestantism has its honored representatives in almost every walk in life. It is not to be wondered at, therefore, if it is becoming sensitive as to its social and national responsibility.

This is apparent from the subjects discussed at recent conventions. It was evident at the last meeting of the Pointe-aux-Trembles Association (representative of all creeds) when its President, a clever young lawyer and former pupil and convert from Romanism made a stirring appeal to the members to rally to the support of the Evangelical Institutions that were making for the intellectual and personal liberty of their compatriots. It was noticeable in the addresses at one of the most remarkable gatherings in the history of French Canadian Protestantism held in St. John's Church, Montreal, in honor of Rev. L. Rivard, one of the pioneer missionaries and first teachers at Pointe-aux-Trembles and founder of L'Aurore. The feeling is begotten of the conviction that only instruction in the Gospel for both old and young and an education based upon it, can meet the needs of the people who once having imbibed its spirit of freedom, must rise and cast off the yoke of ecclesiastical domination and wipe from the Statute Book everything infringing upon equal rights and justice for all."

SAVE THE CHILDREN.

For the RECORD:—

Every criminal and every tramp was once a bright winsome little fellow with high hopes and a clean, untainted mind. That they subsequently became outcasts and wanderers was due to somebody's neglect. Why not do more to save the boys and girls while there is yet hope, instead of letting them drift until habits are formed, character hardened, reputation shattered, and they are unable, even when willing, to abandon their evil ways. If our Children's Aid Societies were better supported and people everywhere realized the importance of prompt and practical aid so that every young life might be hedged around with saving influences, this Canada of ours would prosper, not only agriculturally and commercially, but also morally, and the prophesied millennium would soon arrive!—J. J. Kelso.

**MEETINGS OF
ASSEMBLY, SYNOD, PRESBYTERY.**

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of calls and Inductions and Resignations of ministers. If not given in the RECORD it is because they are not received.

**The General Assembly meets in
Edmonton or Toronto, 1st Wed.,
June, 1912.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tuesday of October,
1911.**

1. Sydney, Sydney, 1 Aug., 10 a.m.
2. Inverness.
3. Pictou, New Glasgow, 4 July, 1.30 p.m.
4. Wallace, Joggins Mines, 15 Aug., 3 p.m.
5. Truro, Truro, 19 Sept.
6. Halifax, Halifax, 4 July, 10 a.m.
7. Lunenburg.
8. St. John, St. John, 4 July, 10 a.m.
9. Miramichi.
10. P.E.I., Charlottetown, 1 Aug., 10 a.m.

**Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tuesday of May,
1912.**

11. Quebec, Quebec, 5 Sept.
12. Montreal, Montreal, 12 Sept.
13. Glengarry, Alexandria, 4 July, 10.30.
14. Ottawa, Ottawa, 4 July, 10 a.m.
15. Lanark, Almonte, 5 Sept., 10.30 a.m.
16. Brockville, Prescott, 19 Sept.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.**

17. Kingston.
18. Peterboro, Peterboro, 11 July, 9 a.m.
19. Lindsay, Lindsay, 19 Sept., 10 a.m.
20. Whitby, Whitby, 18 July, 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville.
23. Barrie, Barrie, 4 July, 10 a.m.
24. North Bay.
25. Temiskaming, Haileybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Wiarton, 6 July, 10 a.m.
28. Saugeen, Harriston, 4 July, 10 a.m.
29. Guelph, Guelph, 19 Sept., 10.30 a.m.

**Synod of Hamilton and London.
London, Last Monday of April, 1912.**

30. Hamilton, Hamilton, 4 July, 9.30 a.m.
31. Paris, Ingersoll, 11 July, 10.30 a.m.
32. London, St. Thomas, 4 July, 10.30 a.m.
33. Chatham.
34. Sarnia, Sarnia, 5 July.
35. Stratford, Stratford, 12 Sept., 10 a.m.
36. Huron, Clinton, 4 Sept., 10.30 a.m.
37. Maitland, Ashfield, 19 Sept., 10.30 a.m.
38. Bruce, Nth. Bruce, 4 July, 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Baldur, 12 Sept., 3 p.m.
42. Glenboro.
43. Portage, P.-la-Prairie, 5 Sept., 10 a.m.
44. Dauphin, Dauphin, 12 Sept.
45. Minnedosa, Shoal Lake, 11 July, 2 p.m.
46. Brandon, Brandon, 11 Sept., 7.30 p.m.

**Synod of Saskatchewan.
Yorkton, 1st Tuesday of Nov., 1911.**

47. Yorkton, Yorkton, 18 July, 8 p.m.
48. Arcola, Carlyle, 12 Sept., 3 p.m.
49. Alameda, Oxbow, 12 Sept., 1.30 p.m.
50. Qu'Appelle, Whitewood, Sept.
51. Abernethy, Tantallon, 4 July.
52. Regina, Moose Jaw, 4 Sept., 8 p.m.
53. Saskatoon, Saskatoon, 4 July, 3.30 p.m.
54. Prince Albert, Prince Albert, Sept.
55. Battleford, Scott, 4 July, 10 a.m.

**Synod of Alberta.
Last Monday of April, 1912.**

56. Vermillion.
57. Edmonton.
58. Lacombe, Camrose, Sept., 7.30 p.m.
59. Red Deer, Innisfail, Sept., 9 a.m.
60. Calgary, Calgary, 11 July, 9.30 a.m.
61. High River, Cayley, 4 July, 11 a.m.
62. Macleod.

**Synod of British Columbia
First Tuesday of May, 1912.**

63. Kootenay, Nelson, Sept.
64. Kamloops, Vernon, Sept.
65. Westminster.
66. Victoria, Victoria, 12 Sept., 2 p.m.

Church Funds, West, 1911-12

For the Same Months

IN THE PREVIOUS YEAR

Received during May, 1911
to May 31, 1911

Home Missions.....	\$2,011.73	\$12,954.36
Augmentation	177.20	1,520.20
Foreign Missions..	2,042.63	8,332.53
Widows & Orphans..	87.69	477.73
Aged Ministers.....	142.47	520.54
Assembly Fund....	46.87	227.70
French Evangelizatr..	181.07	1,129.33
Pt-aux-Trembles....	166.50	1,064.45
Moral Reform, etc ...	529.27	3,322.34
Mission to the Jews ..	85.16	1,041.58
Deaconess Home .....	.50	42.75
Knox College.....	68.28	228.03
Queen's College.....	5.00	203.20
Montreal College.....	1.00	119.20
Manitoba College.....	8.00	219.25
Westminster Hall.....	16.00	42.50
Alberta College.....	.....	4.00

Home Missions	\$3,633.65	\$11,621.90
Augmentation	471.62	1,385.60
Foreign Missions...	1,366.17	6,123.04
Widows & Orphans..	53.43	392.78
Aged Ministers	72.78	412.91
Assembly Fund.....	91.52	406.86
French Evangelizatr..	283.91	436.82
Pt-aux-Trembles....	299.99	£96.15
Moral Reform, etc...	115.05	474.50
Knox College.....	28.85	283.99
Queen's College....	8.25	110.78
Montreal College....	9.78	100.31
Manitoba College....	20.25	272.73
Westminster Hall..	11.75	87.25

(Note.—The following heading, in the June Record, should have been "Received during April" instead of "Received during March.")

RECEIVED DURING MAY

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By Rev. John Somerville, D.D.,
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as directed by the donors.

Ontario.

Springville co.....	\$ 2	Dundas, Knox	524 77
Sarnia, St. Paul's....	22	South Kinloss	17 50
Blenheim, un. s.s. ...	4	Strathroy, St. And..	70
Mrs. J. A. Waddell..	9	Mayfield.....	20 25
Maxville	54 50	Mrs. Geo. MacKenzie	5
Minesing	20 50	Carlingford, K.	8 80
Carlisle, St. Paul's...	33 50	Collingwood.....	350
Scarboro' Zion	13 13	Tara, Knox	20
Seaforth, 1st	44 25	Tor, Westminster.	1,250
Ottawa, Stewarton...	260	Teeswater, Knox....	2 25
Durham.....	48 29	Claremont.....	12 60
Althorpe.....	2 50	Lonsdale	7
Est. Mrs. Jane Boyle .	170 90	Lansdowne, Chal s.s.	9
S. Ste. Marie St. And.	389 95	Ayr, Knox	99 50
Tor. Dovercourt.....	100	Ham. St. Paul's....	700
Barrie.....	60	English Setlmnt....	42 50
Sarnia, Friend	10	Blytheswood	5
Darling.....	15 75	Goldsmith	3
Middleville.....	14 25	John Wanless & Co..	25
Victoria Hr'br. St. Pa.	5 37	Tor. Emmanuel.....	60 10
Carl Houston.....	1	Parkhill	47
Riversdale	39	Claude.....	66
Vankleek Hill, Kx....	10 25	Normanby, Knox....	25 25
Corunna, St. And. ...	1	Burgoyne.....	24
Walkerton, Knox	338 07	Barrie.....	12 50
Stirling, St. And.	23	Clinton, Willis	68 90
Quaker Hill	36	Dutton, Knox	16
Paisley, Knox.....	77 61	Helen F. McEwen ..	50
Wallace township.....	15	Orillia.....	1000
Flora, Knox.....	141 01	Cotswold	12
Ventnor & ss.	21	Victoria Mine	9 40
Dorchester	4 65	Tor. Knox.....	5 55
Runnymede	39 12	Warwick, Knox.....	8 50
Otta. St. Paul's.....	43	Essa, 1-t	1
Listowel, Knox.....	254	Chatham, St. Paul's.	43 85
Chatham, 1st.....	107 70	Alberton	10
Woodstock, Knox....	73	Cornwall French....	5
Hanbury	4 30	Strangfield	5
Otta. Bank Chinese..	70	S. Ste. Marie St. A...	144 60
		Beehive ss	1 33
		Mrs. Thos. Oswald....	20

Stratford, St. And....	5	Cedar Hill, Zion.....	15 50
Heathcote.....	100	Tor. Old St. And.....	100
Ham. McNab.....	200	Steelton, St. Pa.....	17 09
F. William, St. And..	5	Arthur, St. And.	29 10
Niag. Falls, St. A. b.c.	19 17	Goderich, Un.....	10
Tor. Chinese	67 60	Annan.....	15 45
Casselman.....	5	Brooke, Enniskilh....	4 57
E. L. Hanna.....	5	Barrie.....	55
Bury's Green St. J....	9 60	Stirling, St. And.....	20
Est. John McSewyne	100	St. Cath. Knox.....	200
Rev. G. W. Thom....	30	Barton	24
Tor. Queen, East....	2	Seaforth, 1st	44 75
Shallow Lake, Kx ...	5	St. Mary's, K.	10 50
Harriston, Guth.....	43 45	Harriston, Guth s.s.	36 57
Crumlin.....	23 20	Moore, Burn's.....	18
Wyoming	83 31	Rev. L. Nichol	7 75
Colborne	20	Niag. Falls, St. And..	135
Southampton, St. A.	40	Hibbert, Roy's Sta ...	40
Brucefield, Un.....	22 65	S. Marie, St. And....	112 45
Rothsay, Calvin.....	11 90		
Atwood ce.	9		
Sarawak.....	9 35		
John A. MacMillan .	25		
Black's Cor. y.p.g....	15		
Guelph, Chal	425		
Mrs. Hope and Miss			
Elmhurst.....	18		
Courtright	7 60		
Crinan, Argyle	26		
Athens	8 23		
Toledo.....	23 65		
Ripley, Kx. a.b.c. ...	80		
Westwood.....	20		
Kirkfield	17		
N. Mornington.....	28 50		
Arnprior, Miss Mcl. cl.	3		
Galt, Central s.	17		
Kincardine, Kx.	6 0		
Nairn, St. And.	89 25		
Rev. Frank Rae.....	5		
Torbolton	7		
Grand Valley.....	15 37		
London, Jct., St. Geo.	33 40		
Rockland	17		
Fort Francis.....	6		
Mayfield.....	58 26		
Omamee, a.b.c.....	25		
Stratford, Kx	33 50		
Monkton.....	4 50		
Misses A. Deachman			
and G. McLellan	9		
Tor. Friend	37		
Rev. Frank Dave....	102 67		
Harrington, Knox...	41		
Grand Bend	6		
Mainsville.....	10		
Shelburne, Knox....	65 11		
Windsor, St. And. s.s.	5		
Tor Bloor y.m.b.c. ...	5		

Quebec.

Mont. Taylor s.s.	13
Riverfield Howick....	63
Mont. Calvin	4
Mont. MacVicar.....	57 04
Cote de Liesse.....	4 25
Est. Mrs. Haldane....	2,992 92
Rev. F. W. K. Harris	5
LaGuerre.....	10
Westmt, Plateau s.s..	7 55

Manitoba.

Springfield	14 50
Bird's Hill	1
Bradwardine	17 40
Pr. Dr. Farquharson..	84
Asessippi.....	15
Brandon Pres. w.f.m.s.	18
Neepawa, Kx. s.s. ...	33 53
Minniska w.f.m.s....	30
Minniska, s.s.	6 50
Stonehull	1 50
N. Braudon, Zion....	35
Margaret Knox.....	15
Isabella s.s.	2 20
Nesbitt	5
Wpg. Home, s.s.....	4 58
Minto.....	24 30

Saskatchewan.

Weyburn, Kx. m.b....	40
J. A. Allan.....	15)
Sherwood, Cal. s.s. ...	4 30
Davidson s.s.	10 30
Regina Knox l.b.c....	10
Wilson Setlm't	21 45

Saskatoon, Kx..... 80	High River..... 19 20	Cedar Cottage, s.s. ... 38 50	Newfoundland.
Mrs. E. C. Strachan.. 4	Edmonton, W..... 500	Vanc. St. A. d..... 400	Rev. J. S. Sutherland 8 60
Pense Cottonwood.... 105	Stratheona, Kx..... 50 00	Rev. J. Hyde..... 7 25	
Tantallon..... 1 50	Mrs. David Burns 2 00	Mr. & Mrs. Evans.... 5	Miscellaneous
Arvola, St. And. s.s. . 42 4		Kamloops, St. And... 100	M. S. Reform Council 100
Morse s.s. 10 0			Oxford Press, Royalty
Pr. Albert, Sioux..... 3			Hymn Books.....1,879 77
	British Columbia	Nova Scotia	"For Korea"..... 100
	Vanc., Mt. Pleas.... 400	Per Agent, Hx..... 241 60	Pr. Rv. S. Rohold... 40
	Victoria, 1st..... 31 50	Per Agent, Hx..... 176 06	Mem P. W. Ch. Glasgow 212 22
	Ladysmith, 1st 2	Ida McAloney..... 40	W. H. M. S.....4,751 52
	Vanc. Robertson 62 50	Rev. N. MacQueen.... 8	Rv. A. J. W. Myers .. 6 65
	Dr. W. B. McKechnie 400		Rv. T. H. Boyd..... 8 40
	Central Park..... 00	New Brunswick.	
	Vancouver, 1st..... 153 60	Rev. W. Girdwood ... 8 20	
Alberta.			
Pr. Rv. C. A. Myers.. 7 40			
Stettler, Knox..... 15 8			
Med. Hat, St. John's. 5			
Ca gary, Grace 275			

Church Funds, East, 1911-12.

	Received during May	Rec'd Mar. 1 to May 31
Foreign Missions	\$1,535.14	3,404.74
Home Missions.....	133.49	1,080.52
Augumentation.....	46.00	524.95
College.....	459.45	1,598.13
A. & I. Ministers....	13.00	82.70
French Evangeliztn	1.00	233.83
Pt-aux-Trembles....	26.00	51.00
For North West....	15.00	304.68
Children's Day Col.	1.00	9.30
Assembly Fund.....	19.00	66.10
Bursary Fund.....	3.00	365.00
Library .....	.....	86.08
Widows' & Orphans'	7.00	267.00
Moral Reform, etc...	3.00	19.50
Unallocated.....	.....	.....
	\$2,262.08	\$8,093.51

For the Same Months IN THE PREVIOUS YEAR.

Foreign Missions....	\$1,116.50	\$4,295.34
Home Missions	119.60	322.76
Augumentation	89.00	403 00
College	499.00	1,309.85
A & I. Ministers ....	.....	15.80
French Evangeliztn	239.88	362.34
Pt-aux-Trembles....	50.00	64.00
For North West	25.00	658.50
Children's Day Col..	.....	.....
Assembly Fund.....	11.00	31.50
Bursary Fund	54.00	298.55
Library .....	.....	75 23
Widows' & Orphans	22.07
Moral Reform, etc...	58.00
Unallocated	834.46
	Total.....	\$2,203.98 \$8,759.40

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Acknowledged.....\$5,831 43	Portaupique..... 16 03
Waterville 10	Margaree Harbor 30
"Eureka" 50	Middle Stewiacke 90

Escuminac 8	Kenzieville s.s..... 1 50
Rent of Lane 40	Interest 14 49
Sydney w.f.h.m.s.... 30	South Bar, s.s. 5
Wolfville, m.b..... 50	Blackville 25
Bass River 67 60	Onslow 40
English Guth..... 4	Summerfield..... 75
Hopewell, Union.... 3	St John's St. And. wfhms 50
Boulardarie c e..... 5	Board at College.... 367 45
Sackv. Dorehst'r 9	Truro St. Paul's s.s... 25
Halifax, Grove 45	Hunter River..... 30
Friend of Miss1000	Quoddy, Moser Riv... 11
W. C. Lawson 50	
New London 100 01	\$8,035 51
Barney's River..... 10	

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AUGUST, 1911.

No. 8

"WATCHMAN, WHAT OF THE NIGHT."

"The Morning Cometh and also the Night."—Is. 21: 11-12.

The inquiry in Isaiah regarding the burden of Indumea is age-long and world wide, and whatever meaning Bible teachers may attach to Dumah's anxious questioning or the watchman's reply, they both suggest that which is the burden of pulpit and platform and press and conversation and thought, in all ages and among all thinking people, viz.: the outlook. It may be for commerce or crops, for peace, for social well-being, for religion, for all that men seek and strive for, for themselves and others, but in some form it is the constant question of each passing hour. "What of the night?"

While the one answer of all wholesome visioned watchmen regarding the world's greatest good must ever be "The morning cometh,"—there are always clouds of some kind darkening the outlook and qualifying the answer with "also the night." Seldom is there a cloudless sky. To-day it is plague and famine in China; to-morrow a strike in Glace Bay or Spring Hill or Fernie or some of the cities between or beyond; the next day, fire brings desolation and death, and the day following, a Moroccan war cloud rises black on on horizon.

But through all the shadows, there is the light of the growing dawn, harbinger of the coming day. Each century, each generation, each year sees that dawn brighter, that day nearer.

One line along which the morning cometh is that the Gospel is being spread more widely. Each new heart and life into which that Gospel comes has a joy and a hope and an outlook that it never had before. Each new family and community in which that hope and outlook has a place has a ray of new

light in its darkness. And though in many places there seems much to discourage, the light is spreading apace. Unto them which sat in the region and shadow of death, light is springing up.

Thus in this one aspect alone, the joy and peace of sin forgiven, and the dawn of hope in the individual heart, a dawn and hope that can never be taken away; in this collective and cumulative hope and joy and light the world's morning cometh.

In passing let it be noted that this brightening outlook as to others' joy should not be merely a pleasant contemplation. It should rather be an incentive to effort that unto those still in darkness the same light may arise, for while the morning cometh by the power of God, it comes through the agency of man and in proportion as we are faithful will heaven's morning of peace and joy spread from heart to heart over the world

But this new hope enkindled in the individual heart is only the beginning. The brightness of it is only known to the one to whom it comes. The old hermits used to enjoy it by themselves, and all else remained dark. It is the fruit of that hope, the new life and all it means to society and to the world, which brings the watchman's morning.

And here too, "the morning cometh," there is better education, larger liberty; the chains are breaking from the slave; there are better economic and hygienic conditions; arbitration is more and more taking the place of war; the world is hourly brightening unto a better day.

This progress is seen at both extremes. The dark places of the world are brightening with dawn, the bright are growing brighter unto the perfect day.

Let China represent the one extreme, for though possessing an ancient civilization, she has long been in gross darkness.

But in China, during the past three or four years all is changing. The whole system of government has been changed. Instead of a despotism, with officials from highest to lowest purchasing their place with money and dispensing their power for money, there are representative assemblies in all of the twenty-one provinces.

The whole national system of education for four hundred millions of people has been changed; repeating parrot like the proverbs of the ancients has given place to the giving and getting of knowledge in the myriad schools established throughout the Empire.

Post-offices by the thousand distribute the fruit of the tree of knowledge; printing presses, in rapidly increasing numbers, furnish that knowledge, and railways reaching out East and West and North and South carry throughout the land the knowledge and the commerce of the world.

Foot-binding that has tortured and crippled China's girls and wives and mothers is passing, and soon there will be a new womanhood worthy the new China.

Opium has long been one of China's greatest curses, probably by far the greatest. Much of the opium used in China has been exported from India, where its manufacture and exportation has yielded to the government a large revenue. By treaty, Britain compelled China to admit opium, and has thus borne a large share of the odium for the ruin it has wrought among her people.

Both in Britain and in China there has been a strong and growing agitation against it, and four years ago an agreement was reached by which its import and growth and sale and use were to be terminated in ten years, the native growth and the importation from India to be decreased by one-tenth each year.

The demand in China and Britain for a still more speedy ending of it has led to another agreement which was signed early in May of this year, by which Britain agrees to lessen the importations from India, in proportion to the decrease in native production; so that if China ceases to raise the poppy, for opium, in two years, Britain will not ask her to take any more from India.

So earnest is China in this great reform, that already the native production is but a fraction of former years, and a burden to which that of Dumah was as nought, is passing away.

When we consider the size of the Chinese Empire, one-fourth the human race, almost any one of the above reforms, affecting so many people, takes first rank among the advances in human history, but all of them taken together, with others not mentioned, and all within so short time, mark an era unique in the world's upward progress. See article by our missionary, Rev. Donald MacGillivray, B.D., on page 378 of this issue.

Had all these changes no deeper reason or end the morning light would still be dim, but in it all, the Gospel is having place. Christian teachers and evangelists are teaching and preaching it, Christian Literature Societies, in which we have a share, are printing and sending out by the million those leaves of the tree of Life that are for the healing of the nations, and China's regeneration is having a moral and spiritual foundation, the only kind that can stand the social, commercial, national storms in any land.

Turning from China, may not Britain and America, with all their night clouds, represent the other extreme, the farthest advance towards the world's better day.

And here too, the morning cometh. Without stopping to note the many forward and upward steps in each of these countries towards making its own land and people better and happier, take the one great movement now maturing, the agreement between them to refer to arbitration all differences that they cannot settle among themselves, thus precluding the possibility of war between them, one of the greatest advances towards the millennium the world has ever seen, proof evident that "the days are hastening on, by prophet bards foretold, when with the ever circling years comes round the age of gold; when peace shall over all the earth, its ancient splendors fling, and the whole world give back the song which now the angels sing."

THE BUDGET PLAN.

The "Committee on Systematic Giving"—is the present name of the Committee which has a general charge of the finances of the Church, though it has neither control nor management of any fund of the Church.

"Systematic Giving" scarcely defines its sphere. Primarily its aim was to develop both systematic and proportionate giving, for both are essential to the true ideal of church work.

For years, the chief emphasis was placed on "systematic," and as a result we have the weekly envelope system. But in recent years with the rapidly increasing wealth of the church, the necessity of proportionate giving has been more fully emphasized, for giving has not increased with wealth. The aim has been to realize more fully the Scripture ideal,—“On the first day of the week”—“as God hath prospered.”

The two questions for every Christian who wishes to know and to do his duty, are—“Am I giving systematically”—and—“Am I giving proportionately?” And the work of this Committee in the past has been to seek to bring the church up to this Scriptural ideal.

But now the Committee is differently constituted, and has an added function. It is made up largely of representatives of the other committees which have charge of the different Schemes of the Church, and its added function is to prepare estimates for all these Schemes, in other words to prepare the “Budget;” and the Committee might fittingly be called the “Finance Committee” of the Church, or “Budget Committee.”

“Budget” is a new word in church nomenclature, to express the new, and the church thinks the better, methods, the business methods, of doing the Lord’s work.

Hitherto for the most part, the plan has been for congregations to send to the Church Treasury throughout the year, whatever was given by the membership, the Committees doing their best with what came, trying to guide the expenditure by the receipts of previous years, and, in case of shortage, making a special appeal at the year end.

The plan now adopted is the other way round. Instead of taking the giving and applying as far as it goes, the Church now

takes the work which the Master lays to her hand to do, and tries to measure the giving up to that work. The old method was to measure the work by the giving; human standard. The effort now is to make the giving measure up to the work that Christ gives us to do; Divine standard.

Accordingly this “Budget” Committee, Principal Gandier, Convener, met in Toronto, shortly after the Assembly, to plan the Budget for 1912. After very careful consideration of the whole work, the Committee decided that in view of the great work to be done, and the increasing ability of the church, the work to be aimed at in the Western Section for 1912, and which the church can easily accomplish, is one million dollars.

The different departments along which this work is done and the amounts estimated by the Committee for each, are as follows:—

Home Missions..	\$325,000
Foreign Missions..	310,000
Mission to Jews..	12,000
Augmentation..	80,000
French Evangelization....	36,000
Pointe aux Trembles..	24,000
Colleges, including Deaconess Home.	86,000
Aged Ministers’ Fund..	25,000
Widows’ and Orphans’ Fund..	25,000
Social Service and Evangelism..	50,000
Assembly Fund..	12,000

The above total estimate for the Western Section of the Church was then divided among the Synods in what was considered would be a fair proportion for each, as follows:—

Synod of Montreal and Ottawa..	\$200,000
Synod of Toronto and Kingston..	300,000
Synod of Hamilton and London..	200,000
Synod of Manitoba..	100,000
Synod of Saskatchewan..	60,000
Synod of Alberta..	60,000
Synod of British Columbia..	80,000

Each Synod will apportion its amount among its Presbyteries, and each Presbytery among its congregations.

Thus the Church as a whole makes its estimate of what it should do in the coming year for the extension of the Kingdom of God, and apportions what it thinks should be the fair share of each part of the Church, each congregation.

The work of the congregation at the beginning of the year, will be to consider the amount named as its fair share, and set itself to raise that amount, thus answering its own prayer, "Thy Kingdom Come."

THE AGED MINISTERS' FUND.

This is a Fund made up by donations and collections for the support of Aged Ministers when they have to retire from work through age or sickness and can earn no salary.

The amount which a minister may receive from this Fund, and the conditions on which he may receive it, are as follows:—

1. He must on entering the ministry connect himself with the Fund by paying into it a certain amount annually, from about eight dollars upwards, the amount being smaller if he is young when he begins to pay, and larger for those who are older when they begin.

2. When he is seventy years of age, he may claim the right to retire from the active work of the ministry and receive benefit from the Fund, to the extent of ten dollars a year for every year of his service in the ministry up to forty years; so that if he has laboured forty years or more he receives four hundred dollars a year from the Fund. He does not receive more than the four hundred dollars, even though he has laboured fifty or sixty years in the ministry.

If he has to retire through infirmity after he has been but ten years in the service of the church, he gets one hundred dollars a year, and ten dollars a year for every additional year he has laboured, up to forty years.

The allowance is a small one. It should be larger, but the Fund will not admit of it. The only solution is for those stewards to whom God has entrusted His goods to see that the Fund is made larger.

Some of the reasons why this Fund should be more generously supported, are the following:—

1. Responsibility for the advancement of the Kingdom of God rests alike upon all God's people. All cannot give their whole time to it, so they combine, a number of them give their time to other work, and

give a portion of what they earn in that time to support one who gives all his time to it, and does their share of church work for them.

2. While there is an occasional minister who inherits a fortune, or marries a rich wife, or by careful management saves something and by fortunate investment of it makes provision for sickness or old age, the great majority of them are so situated that the salary received is but sufficient, and sometimes barely sufficient, to maintain them as their people expect them to live, to give as they are expected to give, and to meet the necessary expenses of books, attending church meetings and all other calls that are made upon them, to many of which they cannot but respond.

3. The Church realizing that a minister in a congregation is precluded for the most part from doing anything in the way of making provision for age or infirmity, beyond saving a little if he can and investing it wisely if he can, and realizing that he gives up his whole life to the Church, and that the Church is in honour bound to support that life while it lasts, has established this Fund to support its ministers when compelled by age or infirmity to retire.

4. This principle is recognized in many other lines of life. For example all citizens are equally responsible for the defence of their country. Some give their lives, ready to fight and die if need be in defence of their country, others who give their lives to business, support them. Then, when age comes, the country pensions, as long as they last, those lives that were devoted for its defence. It is not charity. It is small payment for life service.

Some great railway and industrial corporations, which are said to have no souls, are doing the same, making provision for the old age of those whose life work has been spent in their service.

On the same principle, the Church has established this Fund, but it is not yet by any means what it should be, or what it might be if men and women realized that the minister gives his life to doing their share of God's work, and that they are responsible for the support of that life, as long as that life lasts.

THE MORMON PERIL.

A few weeks ago, an incoming ship from Liverpool to Quebec and Montreal brought eighteen Mormon Elders, returning to Utah from a missionary trip abroad, bringing with them one hundred and twenty-eight "converts," young girls of sixteen years and upwards, chiefly from Norway.

They came by Canada instead of Boston, New York or Philadelphia because the Immigration Department there would be likely to refuse them admission as "undesirables," whereas, once in Canada, they can break up into smaller parties and enter the U. S. A. without notice.

Some of the Steamship Companies object to carrying them, if they know, but it is claimed that in this case passages had been obtained as individuals, and not until they were at sea, were the facts discovered.

A Presbyterian minister from Scotland was on board and took part with others in counteracting the work of the elders and their wives among some other young English speaking women on board, who were travelling to Canada, but they could do nothing to help or warn or instruct the Norwegian young women as to the character of Mormonism or what they were going to, not knowing their language.

These young women, strangers, helpless, ignorant of the country and language, completely dependent in every way upon those who have charge of them, enticed from their homes by bright pictures of the lives of ease and plenty in store for them, will probably in most cases go to be plural wives of men who profess to believe that the chief end of life is to multiply children, and import them for that purpose, as a farmer does horses or cattle or sheep; and where the ideal of woman is not that of helpmeet and companion and fellow and equal of man, but something quite different.

What such a life must usually be, the secret or open unhappiness of it, the more or less conscious degradation of it, must be left to the knowledge of those who know and to the imagination of those who do not know.

The Mormons are rapidly increasing in Alberta. They practically ostracise Gentiles who may happen to be settled among them,

and thus drive them out, making their own community solid. They vote at the direction of their church leaders, with whom church interests are paramount.

They are not a religious, but a great religio-political organization. They constitute a greater menace to the future civil and religious liberties of both Canada and the U. S. A. than almost any of the many problems that confront the new world.

THE TWOFOLD CHURCH IDEAL.

The two articles in the following pages on The Knowlton Conference and the Evangelistic Campaign in the Presbytery of St. John, come about as near to the centre of things as it is possible to get. The awakening of men to the claims of God upon them and their turning to Him, as in the Evangelistic Campaign, is the one object of all Christian work, the end for which Christ died. All religious effort that does not, in some way, aim to lead men up to God, is misnamed. It may be humanitarian, but it is not religious if it does not lead or point men Godward.

The next step, after leading men to get right with God themselves, is to lead them the farther step, to another viewpoint, where they can see the need of leading others to get right with Him too. To this the Knowlton Conference was devoted.

In these two ideals may be summed up all Christian life and work. All our Church and Christian work should steadily keep these ideals in view. All that tends to promote these ideals is worth while, and all so-called religious work that does not in some way lead towards these two ideals is not worth while.

The church that sets before itself these two ideals will live, and that life will be the survival of the fittest. The church that is Evangelical and Missionary is the true Church. It has the true and only Apostolic Succession. It is the only Church the world needs and the only one that will live for it can supply these needs. In proportion as any church is Evangelical and Missionary will it live and grow, be blessed in itself and be a blessing to the world. In proportion as it comes short in either of these ideals will it be a failure, and will re-

ceive in itself the reward of that failure, in lack of vision and uplift and all that makes noble and gives joy.

PROTESTANT GIRLS IN CONVENT SCHOOLS.

"Atmosphere" is something we cannot see, and yet it is one of the most important things in physical life. It may be vital or fatal, life supporting or life sapping, life giving or life destroying. Twin children, equal in all respects, one apprenticed in the basement sweat shops of a city slum, the other on a farm, will make different men,

The same is true in things mental, emotional and moral. The atmosphere in the home or school has everything to do with the thinking and character of the child. Train up a child in the way he should go and when he is old he will not depart from it.

May we not say he cannot depart from it. As the twig is bent the tree is inclined. Just as the physical production of the sweat shop must remain stunted, so the effect of childhood's training is more or less permanent. He may be changed in some measure if he change his environment, but the change is only partial. The effect of the early surroundings, whether physical, mental or moral, will be more or less permanent.

These thoughts are suggested by the terrible mistake some people are making in sending their daughters to convent schools. The "sisters" are kind to them. They may say there are no attempts to proselytize. But the "atmosphere" does its work. How often such girls later join the R. C. church, and how seldom they are earnest helpful workers in a Protestant church.

The Two Joint Conveners.

Since the meeting of Assembly (see Church Register, page 382) two of our ministers have finished their life-work and have gone home, one yet in his prime, the other in a good old age. Both were widely known and held in high esteem. Both have been for many years joint-conveners, East and West, of the Foreign Mission Committee, Dr. Falconer resigning two or three years ago, Dr. Martin being both pastor and convener until the end.

Dr. Falconer has been for some years the sole survivor of those who took an official part in the Union of 1875. The Articles of Union were signed by the Moderator and Clerk of each of the four negotiating churches and he was at that time Clerk of the Synod of Nova Scotia. All the other signatories have gone before, and now their number is complete as they renew for aye the fellowships of long ago.

Justice, Not Charity.

The aged Minister's Fund is not a charity; it is justice; but at its present level can scarcely be called justice, for when a man gives life for thirty or forty years to doing the work of a strong church like ours in Canada, it is not justice to ask him to pay house rent and live on three or four hundred dollars a year, when he is no longer able to work.

These same principles, which we have tried to set forth on another page, apply throughout to the Widows' and Orphans' Fund of our Church. It too is not charity. It is not benevolence. It is a debt, a just obligation, and the Church, by the establishment of the Fund has recognized that obligation. Our duty now is to measure up to it.

The first regular induction by a presbytery of our Church in Canada, of a "foreign" minister into a "foreign" congregation, took place, May 16th, when Rev. J. Kovash, a Hungarian minister, was inducted as pastor of the Hungarian congregation at Bekevar, Sask., by the presbytery of Qu'Appelle. There is not an English speaking family in the congregation, but they set a good example to English congregations, for they entertained the presbytery when there, and paid all the expenses of the members of presbytery, who had come to assist them in their new departure.

Many thanks for the letters that have come during the past few weeks with generous expressions of approval and good will for the RECORD. One of these letters contains an appreciative resolution from the Womens' Foreign and Home Missionary Society of the Miramichi Presbytery. These words of cheer have been helpful and will be a stimulus to try and make the RECORD more worthy of such kindly commendation.

THE KNOWLTON CONFERENCE.

BY OUR MISSIONARY, DR. MARGARET O'HARA.

Dear Dr. Scott:—

A Conference whose aim was the education of our Christian young people in regard to the subject of missions, was held in Knowlton, Quebec, from July 12th to 19th inclusive.

This gathering was International and Interdenominational. Canada, the U. S. A., Japan, Korea, China, India and Africa were represented.

The Leaders were Episcopal, Methodist, Baptist and Presbyterian; and the students were from an even larger number of Christian bodies.

Loyalty to one's own denomination was emphasised, and the fact that so many branches of Christ's Church were present, did not in the least hinder the fellowship in our meetings, but just as a melody when all the parts are played is more musical than when only one part is given alone, so the bringing of the different parts of the Church together in this way tended to the harmony of the whole, and impressed one with the oneness of the various denominations in the Church of Christ.

The beauty and quietness of the Conference grounds, were conducive to the study of this great theme, and we got such a vision of the world's need, and the abundant fullness there is in Christ to supply that need!

Many a one was there led to realize his and her own responsibility in the matter of service in this greatest of all works, of bringing the need and supply into contact.

The Life Service meeting held under the trees when the evening shadows were lengthening will not soon be forgotten. Many a soul was touched in that quiet hour, and many a resolve was made to walk closer to the Master whose we are and whom we have served so imperfectly, and many an earnest prayer was offered, that not only in Knowlton and in these favoured places where these conferences are already held, may this work go on, but that other centres may be reached and other young people led to see their duty and privilege in this great work.

EVANGELISTIC CAMPAIGN.

In St. John Presbytery.

BY REV. L. B. GIBSON, ST. STEPHEN, N. B.

Several years ago, the Presbyterian Church, U. S. A., through a special committee, entered upon aggressive evangelistic work, which has resulted, not merely in the conversion of sinners, but in the awakening of the church membership to take a deeper interest in the general work of the Kingdom.

Our own General Assembly has likewise entered upon similar work, and through its Board of Social Service and Evangelism has already achieved splendid results.

During the months of June and July, evangelistic campaigns were conducted in the Presbytery of St. John, N. B., under the auspices of its Committee on Evangelism. These campaigns were preceded by periods of preparation and, in most cases, were eagerly anticipated by ministers and people.

There were, of course, many objectors to such Missions when first proposed, due principally to the erroneous conceptions they had formed of evangelistic work, through their contact with unauthorised and sensational evangelists. These objectors, however, soon fell into line when they were assured that the missionaries were to be fully accredited ministers of their own church, and that no sensational methods would be adopted. In this connection, Rev. F. A. Robinson, who directed the campaign, did excellent service.

The ministers who conducted these missions were Revs. A. H. Campbell, D. J. Craig, J. W. M. Crawford, L. B. Gibson, S. J. MacArthur, J. G. Potter, M. H. Manuel, A. D. Sterling, and G. Yule. Those who assisted them as directors of song were, Messrs. W. J. McBretney, G. E. Knight, T. H. Nichol, and W. W. Weaver.

These men entered upon their work in the various places to which they had been assigned in the spirit of prayer and full of hope. In many cases, the people were waiting for such a mission, but in several there was much indifference.

As the meetings progressed, however, indifference and whatever opposition there may have been at the beginning vanished

away, and a profound interest in religious matters began to be manifested.

One pastor, who had keenly felt the indifference of his people writes that as a result of the mission conducted in his field—"the people who had been untouched and who had not been in church for thirty years were reached by the methods and messages."

Concerning the effect of the mission upon his workers he further adds, "they have been helped to believe more fully in the Bible, as the word of God. They have seen the need of training their children at home, and some who spent the Sabbath day in pleasure are now, with their children, attending the services regularly. My Bible Class has doubled its attendance, and there is a real hunger for the word of God."

Another minister, a month after the conclusion of the mission in his field, writes, "Words cannot express our gratitude to your Committee and the Church. The good common sense of the missionaries made possible a work which we previously deemed impossible. Simplicity, sanity, power, were combined in our missionaries. Many have been led to Christ. We are all surprised at the wonderful change in the attitude of the community towards spiritual things."

Space forbids going into particulars regarding the work accomplished in the various places, but from them all come glowing accounts of the work done, and expressions of gratitude to God and the Church.

In addition to the foregoing, the following are a few extracts from many letters of appreciation, that have been received: "In all my experience, I never saw the people more interested." "The Christians are anxious about the salvation of their friends, the wives of their husbands, and sisters of their brothers." "Many are glad to-day because their hope and courage are renewed, and Christ is become the altogether lovely to them." "Our spiritual lives have been deepened, and we thank God that these brethren came to us."

Such has been the impression made by the campaign, just ended, in the Presbytery of St. John. No efforts have been put forth to tabulate results in detail, but scores of men and women and young people have made public profession of their faith in Christ,

many of whom have already been received into full Communion with the church. In one place, twenty-two were so received on the last day of the mission.

In addition to those who took their stand upon the side of Christ, there were many Christians whose spiritual life was deepened, and are now active in the service of the Master.

Who can measure the influence they may exert in the future, and the souls they may lead out of darkness into light? Only eternity will reveal the far-reaching effects of the campaign just ended. The power of the Gospel has again been demonstrated in sinners converted, drunkards reclaimed, the indifferent aroused, and saints edified.

May the good work of our Committee on Evangelism continue to prosper, under the blessing of God, until the forces of darkness are vanquished, and Christ victorious is enthroned in every heart!

THE MINISTER'S GREAT WORK.

The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but the lure of things to be done, which, if left undone, this world would be left a wreck along the shores of the universe. If the gospel be not utterly necessary, it is utterly unnecessary. There is no half-way permission or commission to this Christ apostolate.

A man is not big enough to preach to whom this gospel is not supremely great. Except a man's ministry be momentous, he himself is trivial.

If one kept a lighthouse on a bleak coast, shut up of storms and prisoner of dangers, could his manual toil become bitter or commonplace if so be that the keeper knew that on his fidelity to keep the lamp lit depended the safety of a fleet of ships? The days might be wintry, dark, monotonous, the coast might be one barren, dreary stretch of sand, the lighthouse might shiver to the waves' onset crash on crash, the ice-floe might cinch round slow and ruthless, but these would only clamp his lips a little firmer for his resolute task, to keep brave ships safe from grim catastrophe. The value of his deed makes his whole life an epic achievement. What think you, preacher; is your task sublime?—Bishop Quayle.

HOME MISSION NOTES.**From the Maritime Synod.**

BY REV. J. S. SUTHERLAND.

During the greater part of the past year there have been upwards of thirty vacant congregations within the bounds of the Synod and though many of those which were vacant a year ago have since obtained pastors it has been almost invariably at the expense of other congregations which have been left vacant in consequence of the settlement of those which have passed off the list of vacancies.

The difficulty of obtaining settled pastors, however, has scarcely exceeded that which has been experienced in securing the needed number of Ordained Missionaries and Catechists.

There have been ten ordained missionaries in the field for the whole or part of the past year, the same as during each of the two preceding years, but only about half as many as in years before that.

Two Home Mission Fields,—McLellan's Mountain and Port Hood have been raised to the status of Augmented charges and now have settled pastors.

A new and promising field has been opened at Grand Falls, Newfoundland, in consequence of the establishment there of an immense paper manufacturing plant, employing no fewer than 500 men. A church has been erected, and the work is going on prosperously.

In the 10 fields with ordained missionaries there are 21 preaching stations with an average attendance of 1348, containing 552 families and 110 single persons not connected with families, with 836 communicants, 54 of whom were added during the year, and 670 young people in their Sabbath Schools.

These missionary congregations paid no less than \$3,670.97 towards the support of their missionaries, while they received from the Home Mission Fund grants to the amount of \$2,273.02.

They also contributed to the Schemes of the Church \$1,030.88, of which \$202.04 was for Home Missions.

The number of catechists employed during the past year has been fifty-six, an in-

crease of six over the preceding year. The number of preaching stations supplied has been 147, with an average attendance of 6,572: of families served, 2,362; and of communicants 2,077, of whom 194 were added during the year.

The amount paid by the fields for the services of their catechists was 10,052.45; that contributed for the Schemes was \$582.88 of which \$287.34 was for the Home Mission Fund. The amount which has been paid from the Home Mission Fund for the services of these catechists has been \$4,161.55.

NEW NORTHERN ONTARIO.

BY REV. J. D. BYRNES.

In his first and only report to the General Assembly our late superintendent made reference to the break in the work caused by the death of Dr. Findlay, who for so many years gave the best of heart and brain to the mission fields of Northern Ontario. It is now our sad duty to record the sense of the deep loss sustained by the Church in the tragic death of the Rev. Stephen Childerhose. His knowledge of and consecration to the work made him not only the outstanding man of the North, but one of the strong leaders of the Church. A life so clean and noble can never die; consequently, his spirit shall live and move in thousands of hearts throughout this great Northland.

In what is now the Presbytery of Temiskaming, five years ago, the Rev. F. E. Pitts and three students ministered to the whole country; to-day there are ten ordained men and eleven students preaching in more than sixty places in that rapidly developing district.

Five years ago, there were four churches and one manse, with a total value of nine thousand dollars, to-day there are sixteen churches and three manses, valued at fifty-three thousand dollars. In the same length of time the total givings for the support of ordinances have increased from three to twenty thousand dollars.

The development, however, has not been restricted to Temiskaming, for, during the same period, in the Presbytery of Algoma,

nine new churches have been built and as many more enlarged or renovated, while the givings of the people have increased one hundred per cent. and the value of church property has more than doubled. Substantial progress has likewise been made in the Presbyteries of North Bay and Barrie.

The same microbe that sent men over the Dawson trail in ninety-eight is now alluring them by the thousand into Porcupine. The first service conducted in this camp by any denomination was on March 3rd, 1910, when Mr. J. H. Burry was sent in from Matheson. As a result of his report, Mr. A. P. Menzies, M.A., was appointed for the summer and regular services were conducted in a tent. The tent was also used as a reading-room and rendezvous for the boys.

In August, the convener and myself went in over the trail and secured a lot in one of the townsites on condition that we have a building erected by February, 1911. Mr. Menzies cleared the lot, but we were unable to do anything at the building before his return to college.

In December, we secured the services of a layman, Mr. C. C. McInnis, who left a situation paying double the salary in order that the Church might be represented in Porcupine. Being familiar with camp life he soon built a little church, doing most of the work himself and hauling the lumber with his team of dogs, and, on January the twenty-second, the first church of any denomination was opened in Porcupine.

During the winter, Mr. McInnis travelled over eleven hundred miles, visiting the camps or helping men on the trail. To make the message effective in a mining camp you must live and help as well as preach and pray, and only he who does so makes good on the Church's far flung battle line.

An honest effort has likewise been put forth to minister to the lumbermen, particularly in the Presbytery of North Bay. In the vicinity of Matawa and Brule Lake regular services have been conducted in many of the camps. During the Christmas holidays two students of Knox College made a tour of the Temagami camps, while other

camps have been visited by the ministers in their locality and all with gratifying results. Throughout the district about two hundred and fifty services have been thus conducted.

May we here express our appreciation of the splendid service rendered the Home Mission Committee and the Church by the conveners and ministers in their respective presbyteries, who, often at great personal sacrifice, have helped to consolidate or establish the work, thus encouraging the missionary on the weaker field. The missionaries too, as a rule have been exceptionally true to the trust of carrying the Master's message to the people committed to their care in the doing of which many of them have had "to endure hardness as a good soldier of Jesus Christ."

The Outlook.

Starting at Sault Ste. Marie, settlers are going along the Algoma Central, which is opening up an entirely new country. Coming down the "Soo line" of the C.P.R. we find much promise for many of the centres along that route. In the vicinity of Sudbury and north along the C.N.R. towards Gowganda, large activities are pending in the development of the rich iron deposits of that district. Travelling the T. & N. O. into the Cobalt country, we find a camp producing over fifteen million dollars worth of silver yearly, and paying nine millions of this in dividends. Then there is Porcupine, which gives reasonable promise of being one of the richest gold camps yet discovered.

All of which points to the fact that no man can estimate the untold wealth hidden in those everlasting hills or determine the outcome when transportation and modern methods of ore treatment will make possible the extensive working of Larder Lake and Lorraine, Gowganda and Shining Tree, or, indeed, the whole country from Cobalt to Kenora.

There are many, however, who believe that the future of Northern Ontario does not necessarily depend upon its wooden hills and moneyed mountains, but upon the agricultural possibilities of its great clay belts. Already, settlements and towns are established along the T. & N. O. to Cochrane.

Land is also being rapidly taken up on the G.T.P., which, for hundreds of miles, passes through what is said to be one of the richest valleys in the Dominion. Again, the C.N.R., in the connecting link of its transcontinental line, opens up the valley of the Sturgeon and enters the clay belt running many miles south, but paralleling the G.T.P. to Port Arthur.

What does it mean to have these roads running through the country, opening up mineral belts and agricultural valleys? What does it mean to have this country brought, as it is being brought by private investors and confederated boards of trade, into the limelight of public enterprise? It means that in a few years there shall be no break in settlement between the East and the West.

It means more than that; it means, if the Church is to keep pace with the problem of ministering to the millions of every tribe and nation who will yet call this country home, she must have such an aggressive missionary policy as will make ample provision, of men and money, for the vigorous prosecution of her work, so that along every transcontinental line and in every community, town and city the songs of Zion shall be sung, without a break, from the Atlantic to the Pacific.

THE "DOWN-TOWN" PROBLEM.

Among the many evidences of our having passed beyond the stage of national childhood is the significant and disquieting rapidity with which the conditions that prevail in the cities of the Old World are reproducing themselves in the cities of Canada.

As the old residences of a former generation disappear before the encroachments of industry and commerce, or are converted into the squalid abodes of the poor and the foreign born, Churches are tempted to follow their members and adherents to other and more desirable localities.

Every thoughtful Christian must recognize how disastrous it would be to leave the densely populated districts in the heart of a city without the restraining and sanctifying influence of evangelical Christianity.
—Dr. E. D. McLaren.

MANITOBA AND SASKATCHEWAN

For the Past Twelve Months.

BY REV. J. A. CARMICHAEL D.D.

During the past year, large districts of the vacant land in these two Synods have been settled. This is especially true of Saskatchewan. Into many of the new districts railways have been built, into others they are in the course of construction. The Government has a vigorous Public School policy, schools are being built and qualified teachers employed. The hardships of the Pioneer are being greatly reduced.

The Church has endeavoured to keep pace with the religious needs of these districts without neglecting fields already occupied. Its efforts have met with a fair measure of success in both planting new missions and caring for them. In nearly every district where our Church should be represented, our missionaries hold service.

In these two Synods there are 358 mission fields, 54 augmented charges, 25 Ruthenian missions, 4 medical missionaries to the Ruthenians, with 3 hospitals, 2 nursing homes and 2 schools.

During the year, 58 mission fields have been added, 25 churches and 17 manses built; 6 mission fields—have become self-supporting. Five missions have been transferred to the Augmentation Fund and seven of the fields on the Augmentation Fund require aid no longer from it.

About \$33,000.00 were raised for the Home Mission Fund, the Synods are undertaking \$60,000.00 for the same Fund this year, and hope, by beginning earlier, with better organization, if it is a fairly good year, to succeed.

During the past 9 years, 85 mission fields have reached self-support, an average of over 9 a year; 120 have reached the status of congregation, an average of over 13 a year, and 320 new missions have been formed, an average of over 36 a year. During the last two years over 100 mission fields have been added.

From the result of this year's growth, if the fields were grouped, a new Presbytery could be formed with 13 self-supporting congregations, 5 augmented charges, 58 new missions, 25 new churches and 17 manses.

Two New Presbyteries.

During the year two new Presbyteries were formed—Weyburn and Swift Current—covering the country south and west of Moose Jaw, practically from the Saskatchewan River to the International Boundary, and west to Alberta.

Weyburn presbytery was organized with two self-supporting congregations and 15 mission fields, and at the spring meeting eight new fields were added.

The C. P. R. from Weyburn to Lethbridge is making its way rapidly through the centre of this Presbytery, and will be supplemented by three other roads before Autumn. Inside of 18 months the isolation of the settlers will be wiped out, new towns and villages will spring up as if by magic, and thousands of immigrants will dot these prairies with comfortable homes.

The twin presbytery, Swift Current, also began with two self-supporting congregations, but with 17 missions. At its first meeting it added nine fields to its list. The territory covered by this Presbytery extends from the International Boundary north to the Saskatchewan River and from Range 5 west of 3rd, to Alberta. It contains 700 townships. Were all the land good—and most of it is—there could be supported on it half a million people—as many as there are in the whole Province.

The only railroad it has is the main line of the C. P. R. Other roads are promised, and some of them are under construction. This whole district will be settled as soon as it is provided with railways—which will be in a very short time.

This Presbytery, with its twin sister, which was lately an unimportant part of the Presbytery of Regina, will then require as many ministers and missionaries as there are at present in the whole Province.

The rapid settlement of vacant lands, the steady progress of older districts, the schedule of work that railway companies are mapping out for themselves, the land hunger and the tremendous stretch of unoccupied land in the West, clearly indicate that we are entering upon a stage of unparalleled expansion.

The four great railway companies at work in the West have the most abounding con-

fidence in its future, and, though working to the full limits of their vast resources, are not able to keep pace with the requirements of the country. Settlements are preceding them everywhere. These settlements are impatient for their delays. For lack of transportation they cannot utilize their farms or take advantage of their opportunities, but are losing their time, holding down homesteads.

Does the Church realize the meaning of these new settlements, provided with 1,800 miles of railway in one year, on which 200 towns and villages will spring up and 400 mission fields where 400 missionaries will be needed.

All classes of manufacturers are trying to spell, pronounce and find out the meaning of this expansion and to take advantage of it in their own interest. They are getting ready for abundant sowing in new fields—for a larger investment of men and means.

Has the Church the same keen appreciation of what is happening? Is she securing and training an adequate number of efficient men and making provision for their employment? Does the reward of the harvest from the field she is called to cultivate arouse in her the enthusiasm and the eagerness (to invest), found in other corporations?

The year before last, special efforts were put forth to secure men, yet last year the following Fields in these two Synods were without supply: Sioux, Lookout, Nepigon, Una Creek, Battle Creek, Swift Current Landing, Mira River, Rosetown, Whiteshore Lake, Wilbur and Macklin.

Last year the effort was renewed and extended, with a result that better winter supply was secured than during any previous year, where possibly, two missions were joined and put under one man, the less important fields being left without supply. The best use was made of the men we had, but the best interests of the fields were not always secured. Many of the fields grouped required the entire services of a missionary. The vacant fields should have been grouped and supply provided.

I asked a man in one of these vacant fields how he spent the winter. His reply was

"It was a very dark winter without the services of the Church." The effort to get men was more or less vigorously sustained throughout the year. Yet, after all were appointed, and as late as April 18th, in these Synods 9 fields were without missionaries.

The effort to get men has not yet resulted in securing an adequate number. There are about 225 students employed this summer in the mission fields of these two Synods. Last fall 115 left for College. This fall we at least ought to expect 150 to leave their fields to pursue their studies, and an equal number from the fields in the other Synods. At least 300 men, not now at work, will be required, if all our fields are to be worked during the winter. Are we putting forth the effort to get this number? Faith that we have the men and that they will be ready for work when needed, without the necessary effort to secure them, will produce no better results for missions than in any other department of work.

Qualifications of Missionaries.

Many of the men employed were not qualified for their work, either by experience or education. About 20 of them should have taken a session in college before being put in charge of a mission. The work they did, however, was altogether better than their preparation for it.

These men have to continue a year in the work before getting the opportunity of qualifying for it. It would be much better for the men and for the work if this order were reversed, every missionary being required to have one session of preparation before being employed.

The course of a week's instruction was given in Manitoba College last fall to those appointed for the West, who were inexperienced and who did not know Western conditions. It was well attended. The aim of this course was to give the men an idea of how to organize their fields and work them, to prepare sermons and addresses, to do pastoral work and to study the English Bible.

Supervision.

Special attention has been given to the supervision of missions. Some conveners have visited all their fields, adding to

their own work of supervising pastor. Others have visited the majority of their fields. The rapid extension of the work, the growing importance of the congregations ministered to by the conveners, demanding practically all their time and thought, the frequent changes of conveners and the number of inexperienced men employed, demands more help in supervising the work if all interests are to be served and the best results secured. The conveners deserve great credit for their efficient, constant and self-sacrificing work.

THE TASK BEFORE US IN B. C.

REV. G. A. WILSON, B.D.

No one can doubt that the task immediately before us is of tremendous magnitude. That we are on the eve of great territorial and industrial expansion is evident to all.

The stakes of two transcontinental railways have been driven all the way across the Province. The ends of the rails are on our eastern border, and the armies of builders are in possession. Hundreds of thousands of acres of land have been either pre-empted or purchased with a view to settlement. Land values have enormously increased. The caravan of the settlers from the border States has become a familiar sight as they trek north. Industries are projected, capitalized at millions of dollars. The primeval forest is being cleared for scores of future towns and cities. Interest in lumbering, mining and fishing industries is unprecedented. These are the signs of progress, the outcome of which no man can foresee. They constitute the problems of the Church. In solving them, where is our place, at the rear or on the frontier?

"Not only for the sake of our national well-being, which is seriously threatened by the conditions that are so rapidly developing in our larger cities, but also for the sake of her own spiritual life, which is weakened by every neglect of the opportunity of self-denying service, the Church must fulfil her mission to the ignorant, the destitute and the fallen."—Dr. E. D. McLaren.

Our Foreign Missions

Wanted.

Two earnest Christian medical missionaries; one for our Formosa Mission, the other for our South China Mission. Apply to F. M. Secretary, Rev. A. E. Armstrong, Confederation Life Building, Toronto.

Central India's Millions.

Seventeen thousand towns and villages, having three and a half millions of people, nearly half as many as in all Canada, is the field to which our mission staff in Central India is trying to give the Gospel. The laborers are few. The trying climate, with tropical heat and rains, limits very much the capacity of these few, but still the work goes on, the leaven of the Gospel is working, the Kingdom of God is slowly but surely coming.

East India to West.

As the old world of Europe is pouring into our Northwest, the older world of Asia, India, is pouring into Trinidad and British Guiana, though not quite so rapidly yet in considerable numbers; with promise of increase in years to come. This constitutes a call to the Maritime Synod to strengthen its work in these fields, that the infant Indian church be not submerged by the inflowing tide of heathenism. It is also an opportunity, for these incoming thousands are, from their circumstances, free in considerable measure from the bonds of caste which are such a barrier to truth and progress in India.

Dr. and Mrs. Morton.

Our missionaries, Dr. and Mrs. Morton, who, turning the seventy, have recently gone back after furlough, for another term in Trinidad, will, if spared a few

weeks longer, celebrate ministerial jubilee on the fifth of December next, the first foreign missionaries in the history of our church to see such jubilee, and yet more remarkable, seeing it while still at their post, after forty-four years of foreign service. Their good health, in a tropical climate, in trying work and gathering years is matter for thankfulness; and the wish and prayer seem not unreasonable that they may see their jubilee in the Mission field. Whether that be given them or not a good life work will follow them with its "well done" when they rest from their labors.

New Hebrides College.

The Mission College at Santo, for training teachers and preachers for the New Hebrides group, has some rather notable features. Though it was in session last year forty-five weeks out of the fifty-two, and though class work averaged five hours a day and manual labor two and a half hours, besides which the students cultivate their own vegetable food, and though it is a land of fevers and other ills, there were seven students who did not miss a single one out of 665 roll calls, there being three roll-calls a day—while thirteen others were absent only from one to three times, the latter missing one whole day.

Something of the works and care of Dr. and Mrs. Annand may be judged from the fact that under the above conditions they have eighty-two men and seventeen women attending classes, the women being the wives of some of the students. The students live in small lime cottages built for the purpose and have a plot of ground to raise their food while attending the Institution.

GENERAL NOTES FROM FORMOSA.

BY THE MISSIONARIES.

The past year was one of normal growth. In all departments there has been distinct progress and much cause for encouragement and gratitude to God.

The work of this Mission has been, from its inception, primarily evangelistic. In this department, as in years past, the most distinctive feature has been the chapel located in each of the outstations, with its resident evangelist and his family. He conducts services every Sunday, instructs believers in the essentials of doctrine, teaches them to read the Scriptures, and is expected to seek in every way he can to impart the good news to any who are willing to hear it. This method is an approved one and is, when the evangelist is faithful, one of the best means for the propagation of the truth. This year the number of Chinese pastors, preachers and student evangelists thus employed was fifty-two.

On the whole the work of the native evangelistic staff has been characterized by much that is a source of encouragement. While we have felt discouraged at apparent lack of earnest endeavour on the part of some, we have been cheered and encouraged by the faithfulness and activity of others, even in the midst of adverse circumstances and surrounded by hostile heathen influences.

It is the aim of the Mission to induce the Chinese Church to realize more fully its responsibility for the support of all its pastors and evangelists. To this end an Augmentation Fund has been started this year, and special measures are being taken also to induce those congregations not yet self-supporting to contribute a larger share to the support of their own evangelists. There is now a total number of seven congregations entirely supported by native contributions.

This year the amount contributed toward payment of preachers' and pastors' salaries amounted to yen 2,373. (the yen is fifty cents). The total contributions by the native church for all purposes amounted to

yen 6,318.54, an increase of nearly one thousand yen over the amount contributed last year. A part of this increase is due to a special effort on the part of the Formosa Christians to raise a fund to help the widows and orphans of Chinese pastors and evangelists.

This year more stress has been laid on open-air and street-chapel preaching than was possible in recent years. One of the street-chapels opened might be especially noted. This was in Twa-tiu-tia, the largest centre of Chinese population in the Mission. A building with a seating capacity of about 200 was secured in one of the main thoroughfares. In this building preaching services were conducted two nights every week, the evangelists from neighbouring chapels being invited to assist.

The results have been very encouraging, several people having been brought in through hearing the Gospel for the first time in the street-chapel.

The street-chapel opened in Tamsui last year also continues to have a fair attendance. The interest shown in the meetings at these chapels and also in other places, leads to the conclusion pointed out by the Edinburgh Conference, that the time is favourable for a more comprehensive scheme of evangelization for the whole Island, with a view to reaching all classes. To secure this will require more workers, both native and foreign, able to devote themselves wholly to evangelistic work.

The total number of communicants added to the Church during the year, apart from those by certificate, was 127. Of these 84 were adult baptisms and 43 on profession of faith of members baptized in infancy. In quite a number of the outstations a good many new hearers, or catechumens, as they are called in some missions, have been registered.

With regard to Sabbath School work, the interest continues to grow. This work is very important.

A department of evangelistic work of the highest importance, because on it depends

the supply of native evangelists, is the Theological College. The number of the students during the first half year was seventeen, during the latter half twenty-three.

During the year all students, with the exception of those in the first year preparatory course, took turns with the mission assistants and missionaries, in supplying the Tamsui street-chapel, thus getting a certain amount of experience in practical preaching.

There was a considerable increase in the issues of literature during the year. The total sales, including Bibles, sold for the British and Foreign Society, amounted to yen 779.42, representing considerably more than half a million pages of reading matter.

The literature sold for the most part is of a religious nature, such as commentaries, Bible helps, tracts, etc., and is generally sold at cost price, or slightly below cost price. One form of literature only is given away or sold at prices considerably below cost price, namely literature used in purely evangelistic work, in order to facilitate the spread of the Gospel.

While we have been gratified by the two new appointments for Women's Work, it has been a source of disappointment that it has been found impossible to appoint the three missionaries asked from Canada to increase the staff in the men's department. We trust that the way will be divinely opened up to make all these appointments as early as possible in 1911.

We wish to express our appreciation of the sympathetic way in which the Foreign Mission Committee has co-operated in dealing with the various problems that have affected the work of the Mission. Such sympathetic co-operation does much to strengthen our hands and nerve our hearts.

We desire to record our gratitude to Almighty God for His unfailing goodness during the year. Through His divine providence, the missionaries have all been kept

in comparatively good health throughout the year. What little we have been able to accomplish as a mission has been only with the aid of the Spirit of Him who is the great Head of the Church. Our prayer is that His Spirit may be present in still fuller measure in the work of the mission in years to come.

Medical Work.

BY DR. J. Y. FERGUSON.

Our medical work for the year in connection with our hospital, includes 5,320 patients, over twenty-eight thousand treatments and 577 operations.

The medical cases were of the usual type met with in the East. We are glad to report freedom from any epidemic of plague this year. During the spring we were visited by smallpox, but with the exception of one septic case, those we had to deal with were very mild.

The Sunday morning Bible Class for young men was continued throughout the year. There was a slight increase in attendance over last year. The work attempted in this class is to help those who can read Chinese Character to interpret the Word, and those who can not read to learn the Romanized Colloquial. In this way we get readers of the Bible in homes where there is opposition to Christianity. One young man who has learned to read well this year belongs to a household of eighty people, the great majority of whom are not only indifferent to, but are enemies of Christian teaching. To use his own words, "They hate it."

We hope that in another year "Mackay Memorial Hospital" will be almost complete. We are endeavouring to train enough assistants for that Institution. There is one need, however, which can only be supplied by the Home Church, i.e., for a foreign nurse to train women. Personally, we know of no department of women's work which affords greater opportunities of service for the Master, and we would strongly recommend that a thoroughly trained earnest Christian nurse be sent out as soon as possible.

A TRIP IN WESTERN HONAN.

FIRST LETTER FROM REV. J. D. MACRAE.

Changteho, Honan, 3 June, '11.

Dear Dr. Scott,—

I send you a few notes of a recent trip in the Western part of our Honan Field.

A letter from Mr. Griffith, who was already in Tin Hsien, read on this wise:—"Hire a couple of good mules, one to ride, and one for baggage, and come through in a day." Mules are never easy to hire in China and on this particular occasion the gatekeeper returned, after much bargaining, to say that it was quite impossible. So a cart was resorted to and I started out in company with my Chinese teacher.

Our time of departure was an hour later than we had intended because of the leisurely way in which the carter went about his preparations for the journey. But while he was thus engaged, the new missionary was learning one of the lessons most essential to a tenderfoot in this land:—"Never get impatient with delays." The lesson was forcibly driven home during the tour. It requires no little grace to smile and smile again, when the conveyance for which one was prepared at daybreak comes creeping leisurely along two hours later.

The morning was delightful, one of those days for which one feels ashamed not to thank the Giver of all good things. As the cart creeps lazily and nolsily over the tortuous road, one finds walking most interesting, and at the same time, is able thereby to save his bones from that indescribable motion of a Chinese cart.

What a sight to see the broad expanse of wheat on every hand, especially in this land where the bread problem is so acute, and where men are numbered by "mouths" not by "hands." In many sections where a few years since the poppy plant was almost the sole crop grown there are now acres upon acres of wheat and the poppy is rarely seen.

Here and there, trees have recently been planted by the roadside. The tree, or pole as it seems to be in many cases, is stuck into the ground and wet clay piled about it for almost half its length, so that

the result is a cone of mud with a pole protruding from the top. The marvel to a Westerner is that some of them seem to grow.

As we make our way westward we meet a constant stream of travellers. One is a farmer bound for the city, on foot, to sell his bundle of produce—eggs, chickens, vegetables or the like. Another, with loud voice and cracking whip, urges on his mules as they roll the lumbering cart cityward. Others are puffing and perspiring under the weight of huge barrows, not easily pushed over this rough clay road. Now and again we meet a youth or a merchant, well groomed and prosperous in appearance, astride his animal. As he rides he calmly puffs at a foreign cigarette.

Most of the wayfarers look happy—wonderfully so, when one remembers how much depends on the few cash, more or less, which they may receive for what they have to sell. It is not at all unusual in these days of railroads and increased contact with the outside world for a foreigner to be accosted by a mule driver or a pedestrian asking for tobacco. The number of foreign cigarette agents is increasing so rapidly that a credulous people may soon suppose that Western nations are more anxious to keep them supplied with smoking materials than to give them the Gospel.

A chat with the driver serves to keep one employed and at the same time furnishes food for reflection. Between the cracks of his whip, which he wields with all the dexterity of a London cabby, his first question will probably be:—"How old are you?" or "How far is your honourable Kingdom distant from here?"

You take a hand in the questioning, "Have you heard the Gospel?" you ask. "Have heard" is his laconic response. You find out that he has a large family connection, but none of the members are Christians.

"Do you read character?" Again his answer is typical, "I don't know character." And so you try to draw him out.

How many there are of this sort in China to-day. In part they have heard, and in

part they understand; they cannot read the Scriptures and there is none to teach them; or—what in many cases is the real reason they do not know they need a Gospel. Our hope, under God, is first to create the thirst, and then slake it from the unfailing fountain.

Mr. Griffith and his evangelists were preaching at the various fairs in Tin Hsien. A Chinese fair combines a street market with amusements of endless variety. Bunyan's immortal description of "Vanity Fair" might well be applied to it.

The advantage of visiting a town on such an occasion is that street preachers find a ready audience of people who have leisure to listen. A foreigner or two forms a great attraction. You may well imagine the picture,—three or four Chinese preachers and a missionary lined up against a wall in some public street. In front, a small table on which are spread books for sale, and the curious crowd of passers-by halting in groups to listen or to discover what the source of interest can be.

The men speak in turn. The new missionary, with a vocabulary none too copious, and a tongue too thick for the intricacies of the language, may not attract much attention with what he strives to utter, but he is the "observed of all observers." At times one may imagine that he has stated so convincingly his argument or told his story so effectively that those who stand before him must be impressed. He is confirmed in such a belief by the attitude of a particular man who stands with gaze transfixed, motionless for some minutes. He, anyway, must be interested.

Alas for the novice and his innocence! One's words have scarce died away when this individual who has attracted his attention ventures the searching question, "How much do your boots cost?"

The men who do the preaching are themselves most interesting types. One was a cloth maker, a weaver of some description, in his pre-Christian days. He heard the "Doctrine;" he understood it, but he clung to his opium pipe for years. In the end, after a desperate fight, he mastered his

enemy and to-day he is preaching to the crowds on the streets of his own and neighboring towns. A wit by nature and a consummate storyteller, he can hold a street audience and interest them where others fail. At the very time when they are most charmed with the tale he tells, with a skilful turn he presses home some truth of the Gospel.

Another was a dyer by trade; his father was so strongly opposed to his becoming a Christian that he left home and sought elsewhere to earn a living. But when God lays hold of the right man he has not much peace of heart until he answers the call to serve. So was it with this youth, he came to our station one day a few years since, and told Mr. Griffith that he "must preach." The return he might receive was of small concern, but he felt constrained to witness for Christ. Now he is to be found daily declaring the "unsearchable riches," among the people of his own section. A more considerate Christian gentleman, a more enthusiastic preacher it would be difficult to find.

A third man spent his early years in wheeling a barrow.

These are only a few. We have other men of learning and of greater opportunity in youth, but the spirit lays hold on men of varying gifts and equipment. There is something decidedly fresh and interesting about the personal history and religious experience of each one of such men.

In touring the country one meets with many instances of most absurd credulity on the part of the people. What a paradise this is for quack doctors! Think of a man being advised by his consulting physician to swallow a quantity of iron filings as a specific for partial paralysis of one arm.

In the city of Harbin, where the plague raged so furiously some months ago, an old Chinese doctor plied his needle-piercing cure until some sixteen thousand victims had been treated. With the high percentage of mortality in such a disease, they practically all died. In despair he handed over his needle to Dr. Wu Tien Te, the distinguished Western-trained Chinese physician who is now chairman of the Inter-

national Plague Conference meeting at Mukden.

The old order is giving place to the new, but with reluctance. Within a few miles of our Chang Te compound here is a hole in the ground at the bottom of which some surface water has recently collected. The man who owned the land, with more business instinct than religious fervour—has impressed the whole neighborhood with the idea that this is a healing spring. A tent has been erected and several hundred thousand cash has been taken in as a result of the sale. Twelve cash will buy a bottle-ful, and as a panacea it will work wonders. A small temple will probably be erected near the spot in the near future.

My teacher and myself walk the entire distance on our return journey, twenty-five miles or more, on a hot summer day, and with a few cookies we happen to have left from our stock of supplies, and boiled dough strings and steamed Chinese buns to renew the inner man, constitutes a fair test of endurance. At any rate the compound walls of the home station look much more inviting than when we have been shut inside of them for weeks or months. Even the men employed within, who greet one a la Chinese, in most profuse fashion, seem like old friends.

A WEDDING IN CHINA.

A new kind of wedding took place recently in Memorial Church in Paotingfu, China

A wedding in China is likely to be a rather tearful and painful affair. The bride, whatever the weather, is expected to be arrayed in her future husband's gift of winter clothing. She wears a great red flannel covering over her head and weeps most of the time. This is considered in good taste and most proper. She goes in a close, stuffy sedan chair to her bridegroom's home, where the ceremony takes place.

The family to which she goes, although glad to have another pair of hands to work for them, dread the expense of the marriage, unless, as sometimes happens, some member of the family has recently died. Then the funeral is postponed to take place on the same day, because it means just one sending out of invitations, one set of musicians, one feast.

In the marriage at Paotingfu everything

was different. The ringing of the beautiful new church bell summoned the bridal party to the church, where the guests had already gathered.

The bridegroom, a Paotingfu Christian, turned to meet his bride as she entered the church, accompanied by a friend. Before the bride walked six of her pupils carrying flowers. One of the missionaries played the wedding march, a quartet sang a marriage hymn, and the wedding service concluded the ceremony. In two hours' time the bride and groom had left for their new home at Shuntefu.

Everything was different from the Chinese custom, a ring even being used, and yet the Chinese were greatly delighted. No sedan chair, no red veil, no heavy clothes, but a pretty, silky-looking dress of pale blue, a thin chiffon veil and flowers, all like a foreign bride's.—Ex.

REVIVAL OF POLYGAMY.

No less than five different magazines have taken it upon themselves to proclaim, in trumpet tones, that Mormonism is once more a burning issue, and that the federal government will soon be compelled to face the problems raised by the revival of polygamy in Utah.

Ex-Senator Frank J. Cannon, himself the son of one of the ablest and most sincere of all the Mormon leaders, declares in the first of a series of articles in Everybody's Magazine: "I propose to show that the leaders of the Mormon church have broken their covenant with the nation. I undertake to expose and to demonstrate what I do believe to be one of the most direful conspiracies of treachery in the history of the United States."

Mr. Burton J. Hendrick, in McClure's Magazine, brands the Mormon church as "a great secret society existing very largely for criminal purposes."

Rev. Dr. S. E. Wishard, in The Missionary Review of the World, says: "The Mormon system is utterly antagonistic to the institutions of our country. Hence there must be perpetual conflict."

Mr. Richard Barry, in Pearson's Magazine, says: "The lizard of polygamy now basks in the sun of Statehood, not at all ashamed and very little afraid."

Mr. Alfred Henry Lewis, in The Cosmopolitan Magazine, begins a series of articles entitled, "The Viper on the Hearth" with the words: "The name of the viper is, 'The Church of Jesus Christ of Latter Day Saints.' It lies coiled on the country's hearthstone, and asks only time to grow and collect a poison and a strength to strike."—Current Literature (March).

Young People's Societies.

TOPIC FOR AUGUST.

INDIANS OF THE NORTHWEST.

BY MISS CRAIG.

"The way in which the Continent of North America was originally peopled has been a cause for considerable speculation. For a long time it was thought, and some still hold to this belief, that they trekked from Asia by way of Behring Sea and within comparatively recent years. However, those who have made a special study of the question think this idea improbable; their chief reason being that no authentic trace of any old-world language has been found thus far on the American Continent. The conclusions of the specialists referred to are: *that the peopling of this Continent dates to a period exceedingly remote; that certain traits and customs point to the theory that they were separated from the other world-races at a remote epoch and have remained unimpressed by outside influences up to modern times."

"At first, the Indian extended the hand of hospitality to the new comer, never dreaming that his doom lay in the will of the white man; but when this fact was realized war was the natural result. Nor need one wonder, for to the Indian it meant the giving up of his freedom, his rights, his home. More especially did the Indian tribes face such conditions in the country to the south of us. In Canada, their position was somewhat different."

"The Hudson Bay Company occupied certain points merely for trading purposes and no trouble was experienced. For two hundred years this Company traded all over the Northern part of the Continent without serious rupture with any tribe, each held his land so far as the Company was concerned, hence no clashing of ownership."

But when the white settler stepped in and took up choice places, questionings

arose with the Indian as to rights of such intruders. Hence one of the gravest problems before the Government of the new Dominion of Canada after federation was the securing of the allegiance of the Indian tribes and the maintaining of friendly relations with them.

The Hudson Bay Company were eminently successful in securing the good will of the Indian, but on the regime sway coming to an end the Indian mind was disturbed. He saw the inroad of the white man. The Western trader brought along fire-water, purchased his peltries (furs) and horses, and thus impoverished him. In the east the white man took his land, placed steamers on his waters, put up the speaking wire (telegraph).

Is it to be wondered that a Plains Indian said: "We have done wrong in allowing that wire to be put up until the Governor asked our leave. There is a white chief at the Red River (Winnipeg) and that wire speaks to him, so if we do wrong he will stretch out his long arm (mounted police) and catch us before we can get away."

"The Government anticipating this state of affairs wisely resolved to form an alliance with the Indians, and in 1871 the Lieutenant-Governor of Manitoba was instructed from Ottawa to proceed with peace treaties."

"Previous to 1874 three treaties had been made with certain tribes; the first in 1817 called the Selkirk Treaty; again in 1850 with the Indians along the shores and islands of Lake Superior and Huron; and again in the same year the Indians surrendered their title to the Island of Manitoulin."

"In the autumn of 1870 the Indians of Manitoba applied to the Lieutenant-Governor to enter into treaty with them, and were informed that in the ensuing year

this would be done. They were filled with uneasiness owing to the influx of the white population; they denied the validity of the Selkirk Treaty, and in some instances obstructed settlers and surveyors. In 1871 when the Lieutenant-Governor of Manitoba met these Indians in conference about the treaties, he told them that "he was charged by their Great Mother, the Queen, to tell them she was glad to see they had acted in their troubles like good, true children of their Great Mother."

"After considerable difficulty in getting the Indian to understand the view of the Government, a treaty was concluded in August 1871. Its principal features were, the relinquishment to Her Majesty of the Indian titles; the receiving of tracts of land for the Indians called "Reserves;" the providing for maintenance of Indian schools, the prohibition of the sale of intoxicating liquor on reserves, also a small annual grant to each Indian man, woman and child.

"Thus the first treaty in the name of the 'Great Mother' was ratified, and the Indians of what is known as the fertile belt of Canada are all now possessors of these treaty rights. It is owing to the manner in which the Indian was dealt with for generations by the Hudson Bay Company, the former rulers of those vast territories, that the Indians have an abiding confidence in the Government of the Queen or 'Great Mother as they were wont to call 'Victoria The Good.'"

"What is the future of the Indian? We believe it to be a hopeful one. With judicious Government Inspectors, with capable farm instructors and good school teachers, with the Christian Church giving to them the Gospel of Christ, may we not look forward to their increase in numbers and to their becoming self-supporting law abiding citizens of our Dominion. The issuing of rations is a proper thing when we remember that we have destroyed the native means of subsistence, but the tribe or individual Indian that works and helps himself ought also to be aided to civilization in other ways. Only when all this has been done may we feel our duty done.

If the Government are fulfilling their duty toward the Indian is it not also true that to the Christian Church belongs as important a duty; viz., that of giving to the Indian a knowledge of the Christ who died for the red man as well as for the white man? The Indian believes and worships the Great Spirit who made heaven and earth but knows nothing of a Saviour from sin. So while the Government is looking after the temporal welfare of its wards, the spiritual care of the Indian has been undertaken by several denominations, four of whom are doing the greater part of the work.

The Indian Mission Work of our Church is under the care of its Foreign Mission Committee, as all work among heathen people whether in our own or in foreign lands, was placed by the Assembly in the early days of our Canadian Presbyterian Church. In the support of this work undertaken by our Church, the Woman's Foreign Missionary Society contributes five-sevenths of the total amount required, the total spent by the Church for Indian work last year being, \$28,609.65.

The Presbyterian Church ranks only fourth in the amount of work undertaken, having 22 stations, reaching about 30 bands of Indians. Of these, 9 stations are in Manitoba, 9 in Saskatchewan, and 4 in British Columbia.

In the year 1866 the Presbyterian Church began work among the Indians, when the Rev. James Nesbit was appointed to this work, and after visiting several points settled with two helpers at what is now known as the City of Prince Albert. The work has steadily increased until now work is carried on at twenty-two points, and in three departments, viz., Reserve schools, Day schools and Boarding schools.

Reserve Work.

At the five of the twenty-two stations evangelistic work only is done, and is carried on in much the same way as work among non-Christian people; teaching about Jesus and what He has done for them; trying in every way to help and uplift them; teaching them how to farm, to build their homes and keep their homes.

Among the men there are three Young Men's Christian Associations, which they find most helpful. An annual meeting of Sioux Branch Y. M. C. A. is held each year on one of the reserves. It is arranged and conducted by themselves in their own language, only a few outsiders taking part.

On one of the reserves the older Indians started a Temperance Society among themselves, hoping to protect their young men. It is sad that so many white men will tempt the Indian with intoxicants, often causing his death.

The Indians requested in their treaty to be protected from this evil and the Government made laws for this purpose, but it is difficult to enforce them, as the Indian thinks if the white man can have it so should he. On some reserves we are happy to say the Indians do not touch liquor and rather pride themselves on this.

The women are being taught to sew, knit, to keep their houses clean, to cook food properly, to nurse the sick. The wives of our missionaries do much mission work in this way.

Of the three W. F. M. S. auxiliaries of Indian women in 1909 the average givings per member in one was \$4.00, in the other \$5.00, an example to auxiliaries of white women for faithfulness in attending meetings. Their givings are large when you consider how little is the means at their command and what each gives has first to be earned. There are also three Mission Bands doing good work.

Day Schools.

We have seven day schools, two of which are in Manitoba, three in Saskatchewan, and two in British Columbia. In these are enrolled over one hundred children with an average attendance of about fifty. Small it may seem, but when you consider habits of the Indian, the long distances to be travelled by these children who are all quite young, this average is not so small. Besides the regular public school lessons, these children are taught to sew, knit, wash their pinafores, and keep the school-room clean.

Boarding Schools.

There are eight Boarding Schools ad-

joining the reserves. The Principal of the school is also the missionary for the reserve. In these schools over 340 children are signed in as wards of the Church and remain as such, are educated and graduate at eighteen years of age, unless from some developed disease, such as tuberculosis, they have to be sent home, for the Government will not allow diseased children to remain in the school. Special hospital treatment is provided in curable cases.

The boys and girls receive a public school education, and it must be remembered that they have first to acquire a new language as the one taught in the school room is to them a foreign tongue. The teachers report them obedient and making good progress in subjects appealing to the eye and ear, their most difficult ones being those requiring reasoning power, and it is here we see the influence of heredity.

Besides this, both boys and girls get a thorough industrial training. At the age of fourteen, they only spend one-half day in the schoolroom. The other is spent in industrial work. A boy is trained in mixed farming so that when he leaves school he is able to begin on his own account, in which case the Indian Department aids him in starting by providing seed, oxen and some implements.

While we have given some idea of the schoolroom work and of the industrial training given to these Indian children by far the most important is the spiritual and moral teaching they receive. Most of those graduating, and many in our schools, have confessed Christ as their Saviour, and while, as our Principal tells us, "they are not perfect, they are trying to do as Christ would have them do."

What are the Results?

We see little Indian Christian communities with their own churches built chiefly by themselves.

We see the Indian beginning to feel his sense of stewardship, and giving for the Lord's work, in some cases a larger percentage than that given by his white brother; and this is not only true in the case of the men, but the women also are giving of what they earn to send the Gospel to others; we

see them sending out of their poverty to help famine stricken Japan and China.

The Indians are more prompt in the payment of their debts than in the past. They also work better and more steadily; not as formerly, to please the agent or missionary, but to provide a home. As an old Indian once told the writer, "We have to thank those who sent us the missionaries for these have helped us to a better way of living."

The results seen from the Boarding and Day schools have to be seen on the reserves to be appreciated. There you see neat clean homes, well cooked food, and while perhaps they are not able to put in practice all they have learned, what they are able to do helps to elevate their parents

and to bring them up to a higher standard. In many cases these children are real home missionaries, as the parents will listen to the Gospel from their children, when they will not from the missionary.

While much has been accomplished in uplifting these Indian tribes, there remains still much to be done. Some reserves have hardly been touched by the Christian missionary, and are still pagan. Let us, therefore, not be weary in this responsibility the Master has placed upon us with regard to the aborigines of our own Dominion.

* See Dallenbouch, *The Indian of Yesterday*.

! See "Indian Treaties," by Hon. Wm. Morris.

o See W. F. M. S. reports for 1910 or 1911, also *Foreign Missionary Tidings* for June, 1911, page 35.

SHOULD I BECOME A DEACONESS ?

This important question is answered by a writer in *Lutheran Church Work* in the following words, which are commended to the consideration of women between the ages of 22 and 35 and eligible for admission to our Deaconess Training Home in Toronto.

"Ought I to become a Deaconess?"

Very many good women have been asking themselves this question and very many more should be considering it. There is a strong appeal to pious women in the ministry of mercy. Those women who have been earnestly saying to their hearts, "Lord, what wilt Thou have me to do?" (and all true Christians should keep putting this question to conscience) must find themselves again and again considering, "Why ought not I give my life to this holy service of my Master?"

There are several things which must count emphatically in the affirmative.

1. *Health*, good physical vigor, is necessary in a Deaconess just as in a minister. However willing and earnest a woman may be in her desire to serve Christ and His Church as a Deaconess, she is absolutely barred without health, and is but a broken reed, so far as any service worth while is concerned; for Deaconess must be sound in body, mind and spirit.

2. The Deaconess must be *intelligent*, bright and mentally alert, not necessarily learned or an intellectual expert. A few such could be wonderfully efficient in the way of training others, but only respectable

attainments are required to produce a first-class Deaconess.

3. No one can become a successful Deaconess who is without *common sense*, which even good women may lack, as well as many good men. Adaptability, sweet reasonableness, quickness to size up a situation, keenness of penetration, a wholesome way of looking at things, shrewd understanding of human nature and a modest and just opinion of herself makes a combination invaluable to anyone who wants to excel in this sphere of Christian duty.

4. She must be a *Christian*, spelled with a capital letter. If she is not, anyone who undertakes this work will be woefully disappointed, and will more woefully disappoint others. Unselfishness is as the vital breath in doing real good to those in need, and a selfish Christian as a pitiful contradiction of terms. Not the overly good women with fantastic notions of Christianity, of the gushing, emotional kind, but sober, well-poised, spiritually-minded, willing to make the most of themselves and others as they find them, such women the Church is in need of by hundreds to cultivate her waste fields and fill her places of absolutely necessary service and responsibility.

5. Now, any woman who can meet the above requirements, and is so situated in her home and family that she can give herself to Christ's Church without repudiating real duty to her own kin, has only to overcome the natural unwillingness of the heart to give up ease, selfwill and the petty self-coddling to which so many are given, to find conscience shouting aloud in her ears, "The Master is calling *thee*."

Life and Work

MEETING THE ATHEIST.

BY REV. R. BRUCE TAYLOR, M.A., LONDON,
(Minister elect of St. Paul's Church,
Montreal.)

What to do with the militant atheist is no small problem. We are being always assured that the unbelief of the Huxley type has passed away; and Romanes, and Lord Kelvin, and Sir Oliver Lodge are adduced to show the distance we have moved since the days of the classic fights at the British Association.

This may be very true of a certain form of unbelief; but every city has its open spaces where the unbeliever gathers his crowd, and declares his negation to the very kind of people that we should most like to see within our churches.

Young men in the North West of London gravitate on a Sunday afternoon to Parliament Hill Fields, and to the Regent's Park, and to Hyde Park in the neighbourhood of the Marble Arch; they think, because no reply is being made, from the Christian standpoint, to the arguments of the atheist, that therefore no reply can be made, or at all events, that if it can be made, the authorised exponents of the faith are singularly unwilling to set it forward.

It may very well be that conversions are not brought about by debating with the infidel, but, at all events, a testimony is given and the crowd are shown how strong a case can be made out for Christianity from one particular standpoint.

Three summers ago a blasphemous fellow was gathering great crowds on Hampstead Heath, and challenged the "beetles," as he called ministers, if they had anything to say to come out and say it. Dr. Horton found that many of the young people attending the senior classes in his Sunday schools were being impressed both by this speaker and by the challenge. In consequence he went out, as representing the "beetles," and tackled the atheist Sunday after Sunday. The result may be imagined. The unbeliever found himself beaten at every point, completely over-weighted in knowledge and argument.

This started a movement that has been organized as the North London Christian Evidence League. At the head of it is the Rev. C. L. Drawbridge, an Anglican clergy-

man who is without a charge and devotes his time and means and remarkable abilities to the carrying on of a Christian propaganda in the parks.

In carrying on this work he will accept help wherever he can get it, and no movement was ever more genuinely undenominational. No atheist now speaks on the Parliament Hill Fields on Sunday without finding as his antagonist some well-read and fearless Christian.

The League has two "stances" in the Fields; and there every Sunday in summer from half past two till seven the truth is declared by one speaker after another, each man occupying the rostrum, or the box-seat of a brake, or whatever else the platform may happen to be, for half an hour. The audiences are immense, and as keen as possible; quick to notice a point, ready to welcome each man who rings true, whether they agree with him or not.

In winter time the League takes the Stanley Hall at Tufnell Park. Each Sunday evening at eight o'clock there is a concert for half an hour. Then the speaker occupies the next half-hour.

After the declaration of the message, questions are invited, either handed in in writing or shouted out in the audience. It is then that one requires a cool head and a saving sense of humour. Anything may turn up, and it is a mistake to shelter oneself behind the Chairman's ruling as to irrelevancies. Every serious question ought to be fairly and squarely answered, in language that everyone can understand and in short and pointed sentences.

I remember one evening, when the atmosphere was electric, in which the questions ranged from Karl Marx's Theory of Value, to the Aramaisms in the 139th Psalm. The man who started the "Value" question only knew Marx at second hand and was easily disposed of; but the "Aramaisms" man was a Jew who really knew what he was talking about. When the questions have exhausted themselves, five-minute speeches are invited from members of the audience, the lecturer replies, and the meeting closes with prayer.

One never speaks at this meeting without being struck with the fact that the

audience, gathered to debate, are yet far more interested in the things of the heart than in the struggles of the mind. The real problem that every man is concerned with is the moral problem: it is a harder thing to live straight than to think straight. No more responsive audience could be found for any word dealing reverently and sympathetically with the temptations that are common to our humanity.

This work of combating atheism is well worth doing. the wonder is that the infidel is allowed so clear a field. To leave him alone is, for thousands of inquiring and not unintelligent young people, to allow judgment to go by default.

The true evangelist is, of course, doing far the nobler and more powerful work. It is a vitally important thing that a man should know Christ as his Saviour; it is a relatively unimportant thing that he should believe in the miraculous element in the Gospels.

But it takes all kinds of people to make a world, and in the world of our public parks there are multitudes who are not yet concerned with their sins, but are deeply interested in the question of the divinity of our Lord. We ought to be able to give a reason for the faith that is in us.

It is true that spiritual things are spiritually discerned; but it does not help the young fellow who has been trying to stand up for Jesus in some tailor's cutting shop, where men are debating these things day by day, to throw that text at his head and leave him. We should give that man lines of thought that will help his own faith and arm him for the battle with others.

Some of the atheist lecturers are fortified only by their ignorance, but many are well read and require competent handling. In one of the London parks one of the most constant speakers is a Scotchman who was once superintendent of a Sunday School. What lies behind his bitterness against religion one would much like to know. But intellectually he is a product of Mill's "Logic." If a museum could capture him he would stand for a specimen of the "Philosophic Radical" in the popular phase. But before tackling him, study him, and make yourself acquainted with the school to which he belongs. Without some preparation, to enter the lists against this skilled debater is to be speedily unhorsed.

Why do the men who have the equipment for dealing with the infidel leave him alone? To say that the answering of him only advertises him, is no answer at all. He has his crowd already, without any advertisement.

Why then do we let the unbeliever and the blasphemer have their way? It can-

not be lack of knowledge on our part. No ministry has such a training as ours. Is it lack of interest in these aggressive and robust types of human nature? Or the paralysis of routine? Or the unwillingness to enter into the rough-and-tumble of a contest in which dignity gets badly handled, where the opponent puts into operation the lock that the Christian will not allow himself to use—the *argumentum ad hominem*?

The question really is, Which way does duty lie? It is not possible to over-estimate the damage that is being done by superficial rationalism. We can meet it in several ways. But what about this obvious way, of going to the superficial rationalist—and going for him?—The Presbyterian Messenger.

THE INFLUENCE OF A LIFE.

"Nobody could live or work alongside of him very long without feeling the good influences of his life." So spoke one man of another.

It had not been an easy life. Trial and misfortune, hardship and loss, all had beat upon it at times; but he had not let them hurt him. Instead, he had met them all with such faith, such patience, such courage and hope, that he had turned them into blessings—or, rather, had found the blessing hidden in each one.

The best lives are not the easiest ones. It is those who "let courage rise with danger, and strength to strength oppose," who win in the conflict of life. The question of whether we shall be "carried to the skies on flowery beds of ease" has been answered long ago in the negative. That sort of transportation is not the way saints travel. Indeed, they would not enjoy it if they could indulge in any such spineless attainment to heaven. For the real servant of God asks no greater joy than active service, heights to climb, victories to win, things to do for the Master.

Naturally, a life so filled with vital, energetic, all-alive good, will influence every other life brought into contact with it. It is a regular live wire, flashing its powerful current through every one it touches; only, unlike the death-dealing electric current, it infuses new life and strength, and builds up, rather than destroys.

What is it that throws sunshine into the habitations of the wretched? Your charity relieves, but your civility revives them. The kindness of charity may hurt or may mortify its object; but the kindness of civility has no alloy. I maintain that the exercise of this virtue is more conducive to the happiness of society than the most liberal and expensive charities.—Thomas Chalmers.

JESUS AND WEALTH.

BY REV. W. J. S. MILLER, HELENSBURGH.

In the Church of Scotland Magazine.

"A man's life consisteth not in the abundance of the things which he possesseth.—
ST. LUKE xii, 15.

It must ever be borne in mind that religion—the revelation of the loving Fatherhood of God, and the salvation of human souls through the compelling power of that revelation—is the single aim of the life and teaching of our Lord, and that all His teaching with regard to human relationships has this for its background. When He discusses wealth, or any other subjects, it is with a view to salvation that He discusses it.

Now the ideal of Jesus is the kingdom of God, a community of men and women among whom love is the supreme motive. A desire for wealth so great that it sacrifices love to its attainment, and makes a man dishonest and unjust in his treatment of his fellows, must of necessity exclude him from that kingdom.

There is no evil in wealth itself, or our Lord had not spoken the parables of the Talents and the Pounds; but wealth becomes evil the moment it is made the end and aim of a man's life, for it binds him to that which is temporal and physical, and blinds him to his heavenly destiny—to the things that are spiritual and eternal.

As a means, however, it has as much right to its place in human life as any other gift of God; and within the kingdom which Jesus sought to found, love would make its wise administration a blessing and a joy. To him for whom "it is more blessed to give than to receive" wealth must produce the greatest happiness, increasing, as it unquestionably does, his power to aid his fellows and to support all worthy causes.

But in a world still unconverted, riches certainly are regarded by our Lord as a temptation and a snare. Nor is it merely that men will sin in order to win and to increase them; in the mere possession of them, there is a grievous danger to the soul's health and peace. The "Rich Fool" had gained his wealth in the most legitimate way—from the fruits of the earth. It is not suggested that he had "sweated" his servants, or dealt dishonestly by any man. His sin lay simply in the fact of his complete self-satisfaction, his complete unconsciousness of any need of God or spiritual wealth. God, and holiness, and eternity had no place in all his thoughts.

"How hardly shall they that have riches," said Jesus, "enter into the kingdom of God;" and his paraphrase of the saying but serves

to show how difficult He thought it for a man to have riches without also trusting in them.

In a world in which the physical and material play so large a part, it is not surprising that the rich man should be envied, and flattered, and admired. By his wealth he is lifted above his fellows, and obtains a special consideration and respect to which his personal qualities may in no way entitle him.

It is to the wealth really that the flattery is paid, not to the man himself; but not infrequently the rich man fails to make this distinction, and acquires an entirely false idea of his personal value. He grows proud and tyrannical, demanding servility on the part of his fellows; and, what is worse for his own soul, he grows so sure of his own opinions, and so intolerant of contradiction, that he closes his mind to the entrance of truth. He is raised above the give and take of ordinary life in which character is disciplined and purified.

Generous he may be, but his generosity is apt to become patronage; and because of the amount that he can give he receives a glory for his giving out of all proportion to the amount of his sacrifice. (When Jesus chose the widow's offering for His special commendation, He plainly intended to point this out.) And the ease with which he can give gold too often deprives him of that personal loving service which alone makes for Christlike character. If the rich man regards his wealth as his own, with no sense that he is a trustee, responsible alike to God and man, he is the least likely of all men to find an entrance to that kingdom which belong to the meek, and the humble, and the poor in spirit.

There is no denying that "those who trust in riches" number also many of the poor; for the poor often attach a greater importance to wealth than do those who possess it, and excuse themselves from Christian service on the ground that they have nought to give. For all these the slothful servant of the parable stands for a warning. But the rich have temptations of which the poor know nothing, and how great they are is revealed by our Lord's words, "with men it is impossible."

His charge to the rich young man would imply that for some the only hope of escape is to part with all that they have, that they may learn what it means to depend upon themselves and God. But Christ also taught that the unrighteous mammon may be made a means of acquiring the true riches, the use of that which is another man's (for so He strikingly designates wealth) a means to the attainment of that which is our own—the wealth of a noble Christian character, which is ours alike for time and for eternity.

If the rich man can enter the kingdom with the simplicity of a little child, if, forsaking all that he has—forgetting his wealth and the artificial respect which it procures—he can humbly stand in the presence of God, and know himself one with his fellows, needing the self-same pardon and grace, if he can follow the meekness and lowliness of Him who for our sakes became poor, the temptation of his riches will vanish, and he will joyously labour so to use them that they shall redound to the glory of God and the welfare of mankind.

It is thus that the problems of labour and capital, of wealth and poverty, must be solved—not by the covetous demand of a share of the inheritance, but by the indwelling of such love that the selfish enjoyment of the inheritance shall become impossible.

WHAT YOU MAKE OF YOURSELF.

"Life," said a courageous soul, nearing the end of a beautiful career, "life resolves itself finally into just what you can make of yourself. It has really very little to do with conditions or events."

This saying carried the more weight with those who heard it because it came from one who, despite continual outer thwartings, spread sunshine and courage incalculable wherever she came. Not what she could get out of life, but what she could put into it concerned her—and the measure of what she found to add to mere living brimmed over.

There is yet another rule of great value to apply to life when it seems most difficult. It is to give good measure of all desirable things, and demand but little. Modest demands—social, financial, domestic—help to solve the problem of content.

Do you chance to remember the final paragraph in Tolstoi's "Anna Karenina?" Levin, who records it, has found it difficult to supply himself with a reason for being; and, after thought, study and experience, he gives us this solution:

"My inner life has won its liberty; it will no longer be at the mercy of events, and every minute of my existence will have a meaning sure and profound, which it will be in my power to impress upon every single one of my actions—that of being good."

YOUR TALENT.

Use it or lose it. That is the law. You must use your voice or lose it. You must walk or you will lose the ability to walk. Some of you can throw a ball straight and true now, but ten years hence you will not be able to unless you keep on using the throwing muscles.—Selected.

HOPE, AN ANCHOR OF THE SOUL.

From childhood to old age the beckoning of expectation gives to his life march the spring of the joyous step.

To the child it is the dream of what he shall do when a man; to the youth it is the faith of success in his prime; to the man in his prime it is a trust of worthy influence and respect among his fellows which shall lend consequence to his age.

But the old man—what shall be his hope? May he no longer cry: "The spring is coming!"—richer days when life shall signify more. Must a life thrilled through from the first with the lure of expectation forfeit at the last in a night of gloom the inspiring company of every hope?

The sun is going down; that is sure. No hand can stay the oncoming of the night. The winter will not be delayed. If the man who has lived with hope is to have hope with him yet in the twilight—at the end of autumn is to lift his eyes to another spring—he must look farther than earth and trust voices not of this world.

Young men may say—some of them do say—that they care nothing for immortality. But no old man says that. In age nobody loves his doubts nor fails to wish for some vision of light that would bid these sorrowful ghosts begone.

The young man who now thinks that the promise of immortality in the gospel of God's Christ answers to no call of his own soul will confess his mistake if he lives to the hour when the hopes of the present have passed their springtime and there can be no springtime for him except in the calendar of a heavenly year.

Then if he must resign the faith of immortality—which may God forbid!—he will resign it not jauntily, still less boastfully, but with the grief of a bankrupt soul, robbed (perhaps by its own conceit) of the very treasures which alone have made life worth the trouble of living it—the treasures of perennial hope.

And the youngest of us are growing old—coming on apace to the hour when the want of an eternal expectation will come home to our hearts in all the bitterness of its colossal tragedy.

It therefore well behooves us all to include among our hopes betimes that hope to which there can be no day without promise, no epoch of life whereunto a greater epoch does not succeed—that hope which is able, as the lives and deaths of a myriad Christian saints have proved, to watch the sun descend in perfect confidence of its rising, to see the winter come on in fearless assurance that a better and eternal spring will follow.

There is no endless winter. But there comes an endless spring.—The Continent.

THE SHEPHERD, A SCOTCH STORY.**(Scotland and Canada, Hands over Seas.)**

BY DAVID LYALL.

(In the British Weekly.)

It is at Westerfolds, in the Dale country of Scotland, that they cherish the legend of the Lost Lamb, telling how the little child who wandered in the snow and was found by the side of a kindly ewe in one of the buchts, healed a bitter feud that had been between two of one blood. It is at Westerfolds, too, that the duplicate of a great picture hangs, which immortalised the incident, and which might have been the picture of the year, only it was never shown on the walls of any public exhibition. The story is somewhat old now, but quite lately, visiting in the Dale country, I came across something which brought it all back.

It was a winter morning surely, though the last days of February were dwindling out, remaining true to one of the oldest traditions of the Dale that February fill-dyke is one of the hardest months for the sheep farmer, who has to guard against treacherous winds and blinding drifts that come up in a night, and add a hundredfold to the labours of the day.

There could not be a sweeter picture than Westerfolds in its winter dress, the snow lying thick upon the scattered eaves, the sparse trees draped with it, the surrounding hills silent, white, and mystical, softly massed against a leaden sky.

There were little crying lambs in the barns, ewes heavy with their burdens waiting meekly in the buchts, carefully watched by kindly shepherds who took no thought for their own personal discomfort, the lambing season being, to their minds, the most important event in the whole calendar of the year.

Westerfolds himself, the big, bluff brusque farmer, was out of his bed early and late, keeping unholy hours, shaking the drift snow from his heavy feet by the light of midnight lanterns, only able to close his eyes in well-earned slumber when his mind was quiet at rest. They work hard, those hardy hill-folk, and are encompassed by brooding cares.

Their long communism with nature in remote places makes them silent folk, not overburdened with unnecessary speech. Therefore, though Westerfolds would come in to a meal, and sit it through without so much as opening his mouth, nobody paid any heed, least of all the gentle mistress who had him fast in her toils, and could wind him round the slender tip of her little finger. Soon the stranger within the gates learns to respect the silence which he does not know the meaning of, and to put away from him all idea that it may concern him.

On a certain day Westerfolds was less talkative than usual. Silence seemed to lie upon and around him, encompassing him like a great flood.

"Ask them to keep set the coffee pot by the kitchen fire the last thing, Lizzie," said he to his wife when he rose from "the books" at nine o'clock. "The big coffee pot and the bread and cheese on the table; Alec Bissett will have to be up all night."

"And you, Pat?" said Mrs. Haldane. "I suppose you will be wandering out and in the better part of it, too, so I'd better bank up the parlour fire and lay a tray for you."

"No, I'm tired; I'll sleep the night. If Alec bides up, he can keep an eye on them a'."

We were all in our rooms before ten of the clock, though near midnight I heard a heavy foot on the creaking stair, and guessed that the mistress had been right in her surmise, and that Westerfolds would wander the best part of the night between the house and the barns, and the bucht across the wintry fields. But I, unaccustomed to the dominating air of these high latitudes, presently slept the sleep of the just, and heard no more till somebody knocked at my door and told me breakfast was on the table.

When I got down to the family living-room, a quarter of an hour late, and full of apologies, I found only the mistress there.

"Something has happened," she said a little anxiously. "The shepherd is missing, and nobody seems to know what has become of him."

"Alec Bissett, that was to drink the coffee and eat the bread and cheese in the middle of the night?"

"He never came near to get it, though the kitchen door was left on the latch. Westerfolds himself made his last pilgrimage about twenty minutes to twelve, and Alec was busy then, and likely to have a busy night. The other men got up as usual, on the back of five o'clock, and the maids had the porridge on the table for them at six; but nothing has been seen of Alec; they are searching for him now."

"There has been a lot more snow," I hazarded, looking through the diamond-paned windows to the sheer white of a wonderful world.

"At least two inches, but it has fallen quietly, without a breath of wind, so that there is no new drift. And it is much warmer."

"Westerfolds is not really anxious about the man, is he?"

"Well, to tell you the truth, he is just a little. You see, Bissett has been in trouble lately. A girl he was after has jilted him, and he has been in very low spirits."

"But there is no suggestion that he may have done away with himself, is there?"

"Westerfolds is not sure; he has it in his mind, I can see, but I will not let him say it. Alec Bissett was a nice quiet lad, and I've been very sorry for him of late. He is the son of a small farmer the other side of the Fauldairn Hill, and the girl he was keen about is a little above him in station.

"Another young fellow, also the son of a small farmer, but who is studying at the University of Eainburgh, has been here lately for some holidays, and has stolen her from Alec. But he is not half so good or so steady a chap, so now you have the story, and if you've had enough to eat you can go away out and see whether anything has been heard."

I found them all searching in unlikely places, full of consternation over the strange disappearance of Alec Bissett, and ready to advance the wildest conjectures.

In the course of the day, ill news having travelled, I was sitting with the mistress in the parlour, when a girl was shown in, a white-faced thing looking half distraught. She did not wait for me to go out of the room, and the mistress with her eyes beckoned me to stop. She burst out tremblingly:

"Oh, Mrs. Haldane, is it true that Alec Bissett has made away with himself on my account? That's what they're saying. Is it true?"

"No, it is not, and I do not believe, Lily, that he has made away with himself at all," she said cheerily. "He has taken French leave of us, that is all."

"But it is the same thing, and it is to me they will lay the blame."

Really attached to the shepherd, Lily had grown a little impatient of his slow ways, his uncouth lovemaking, his reluctance to push on for her sake. But now, if only he would come back, was the burden of her cry, she would be wife to him, and take up her abode in any shepherd's sheiling on the Westerfolds Hills, and account herself a happy woman.

But all this was in vain, for the days went by, and Alec Bissett came no more to his old haunts; his life seemed to have passed as a tale that is told.

It occasioned Westerfolds a good deal of anxious regret, for he had liked the lad, and been minded to help him, sooner or later, to a farm of his own. We had many talks over the mystery, to which all the combined intelligence of the police and the lay force was powerless to solve; but my visit had to come to an end at last, and I had to travel south again to all the throng and duty of my busy life.

That was in February, and in July of the same year it happened that some business connected with my paper took me

to a great congress of newspaper men held in the city of Toronto in Canada.

I did my duty by my paper, and by the pressmen who entertained us, but I will confess that I turned my back upon it gladly after a week, and made haste out west, where I had scores of Scotch friends to look up, in the land of their adoption. I travelled slowly, for my folk were scattered, it seemed to me, over every part of the territory.

The story of my wanderings and my visitations during that incomparable month would fill a book, but I must hasten on to tell of what befel me at a great cattle ranch lying snugly at the foothills of the Rockies. Two men were in possession there, one from my old parish of Faulds, and another man from the south country, near Dumfries, and they were doing well and coining money fast.

But the hunger for home had never left their hearts, and they had me sitting on that verandah until the rose dawn was flushing the sky again, and our eyes were wide and dry for want of sleep. There is no talk in the world like that betwixt those who have walked the ways of youth together, between whom have been forged bonds which cannot be cut, even by dividing seas.

I slept far into the morning, and when I awoke my hosts had been in the saddle for hours, and were not expected home for many more.

But I did not mind. I ate my ample breakfast, and set out on foot to make tour of the close-lying portion of the great cattle ranch, which covered as much ground as half a dozen of the biggest farms in the Dale. There were a few sheep. They had told me about that the previous evening, how they were making all sorts of experiments, hoping in time to find a breed of sheep that would take kindly to the country, and form the beginnings of a new industry in the west.

I had been wandering about for an hour or more, drinking in the crystal clearness of the air, and delighted with the undulating slopes after the tablelands where I had spent the last fortnight, when suddenly I came upon what used to be to me a familiar scene, a sheep-washing by the side of what they called a slew in these parts, a deep ravine with plenty of clear water at the bottom.

Several men were busy, and as I drew near the profile of one who was directing the proceedings seemed familiar to me. It did not excite me very much, for I had scarcely been in one parish where I had not found somebody I knew, or who knew me, until I declared that whole of Scotland seemed to me represented in the northwest.

The man turned round, as I drew near,

and when he saw me a sort of sheepish look came over his face, and he turned away.

"Alec Bisett from Westerfolds, you rascal, how dared you do what you have done, and torment a whole countryside, besides making a mourning for which there was no need, and which you did not deserve?"

"I never asked them to make any mournin' for me, Maister Lyall," said he quietly. "My life is my ain, I suppose; I could make of it what I like."

"For sure, but you might have chosen a better way. A word to your master would have been enough. He would have kept your secret, for Westerfolds could not be said to be a talking man."

"I wantit nae fuss to be made ower me," he replied, and turned again to his work. I did not disturb him further then, but at the mid-day meal, when the men came back from their long ride, I told them of my find, and asked how they happened to forgather with Alec Bissett.

It was in the ordinary way of business, and they implored me not to take him away, for he was a treasure to them at the present moment, when they were experimenting with the sheep. They also told me that he had taken up a homestead of his own, and that he was to get off in the late autumn to put in the necessary amount of labour on it, required by the Canadian Government.

I had further talk with Bissett during my stay on the ranch, and quickly learned that he had not forgotten Lily Elder. And when he heard what she had said, and also that the University man had gone back to Edinburgh in the sulks after receiving his conge, I saw a far-away look in his eyes.

I was not surprised, when I next visited Westerfolds, to hear that various Canadian letters had found their way to Lily Elder, nor even later did it dumbfound me to hear that she had gone away, sailing the seas to a country she knew nothing of, and had hardly believed it at all, for love of her shepherd lad. It is an old, but, thank God, a common story. And it is love that keeps warm and tight the bonds betwixt the old world and the new.

A minister called upon a member who had been neglecting the week night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it, while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceedings, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."

HOW THE SALARY WAS INCREASED.

The Continent, a leading Presbyterian weekly of the U.S.A., tells of a pastor who was settled six years ago and whose salary has been increased twice since that time, and wholly on the initiative of the people.

This increase has not been because of the large growth of the church, although the growth has been continuous and healthy. The real reason lies in the fact that by wise methods the pastor has developed in his congregation the grace of beneficence.

His people have assumed the entire support, one by one, of four missionaries, two on the foreign and two on the home field. In the six years the gifts of his parish to other than local objects have more than quintupled. The slogan of the church is "An outside dollar for each local dollar."

Has such enlarged giving meant retrenchment at home? The increase in the pastor's salary at the recent annual meeting, is the answer. The basal principle of this action has a universal application. The world-wide Christian is always an enthusiastic local Christian. The man who wants the church built up in India wants it built up in his own community.

No pastor can make a greater mistake than to think that a generous contribution to an outside benevolence will subtract from the local treasury. By an invariable rule, based on the very essence of the gospel, it will have just the opposite effect. Teach stewardship, press missions, interest the people in a world-wide campaign for Christ; this is the sure way to keep the local treasury full.

"MY YOKE IS EASY."

Every Christian is called upon, by the very fact that he is known as a Christian, to take Christ's yoke upon him. This yoke, it has been well said, "is fitted to the neck of the patient ox not as a load to carry, but as a means to make burden-bearing easier."

"Christ's yoke is the way in which he bore the burdens of life. If we bear our burdens in the same way, they will not gall or fret us." Before one reaches the rest in heaven, it is possible to find rest on earth, if only the yoke of the Master, in mercy given, is submissively and joyfully borne and endured.—New York Observer.

People who are prone to adopt, or to condone, any one of the various crankisms of the day should reflect that a sound and stable structure of life and character can not only be built of fads, but of faiths. Knowledge and virtue rest on the pillars not of prejudices, but of principles. It is not anything that will do to believe, but only the right thing which partakes of the reality of God.—N. Y. Observer.

THE FUN OF DOING GOOD.

In one of his last discourses, the late Dr. Maltbie D. Babcock, of the Brick Church, New York, said:—

"I know of no joy quite so satisfying as that which comes to me when I am able to help some one in suffering: it uplifts and exhilarates me....it seems as if I could not endure the gladness."

Of all persons he most fully exemplified this spirit. Though rarely accomplished and skilled in music and the arts, in poetry and literature, a leader in manly sports—finding great pleasure in them all—his keenest enjoyment was in "doing good;" that was fun, indeed, for him—so much so that all who in any way came under his influence felt the contagion of it, and numbers whose interest had always been centered on self began with great zest to do and plan for others.

Said a young man of many engagements who had been urged by a friend to take a Sunday class in a large mission school, but had decidedly declined: "Later I had a little talk with Dr. Babcock about it, and when the interview was over I had not only agreed to take the class, but was willing to take all the classes in the school."

Among those looked after by the visitors of his church was a very poor old lady living in a tiny basement room, whose utter loneliness was relieved by a single pet—a crippled cat! She had on some occasion found the poor creature, seriously injured and partly paralyzed. From that time her life was devoted to the invalid, a strange and most uncanny-looking beast! A little bed was tenderly provided for it, and a small table near with toy dishes for its food which she administered with a spoon. If at any time her pittance failed to provide sufficiently for herself, the cat suffered no lack. In the night she would often awake to see that it was covered, or was not in need of anything; no trained nurse could have been more faithful.

But alas! a great sorrow was in store for her. She awoke one morning to find the paralytic had passed from the need of her affection and care, and she was nearly heartbroken.

The visitor mentioned the incident to Dr. Babcock, who was not a little touched, and said: "Do nothing to replace the pet. I will attend to it later."

As she entered the little room some time afterwards she saw a pretty canary—a fine singer—its cage hanging in the one small light-opening of the place. While the old lady would never allow that it came as near to her heart as the crippled cat, she soon found that it gave cheer and companionship.

Speaking of it afterwards, Dr. Babcock dryly said: "We could not think of wounding her widowed heart by seeking at once to replace the object of her affection; a suitable time had to elapse before we dared suggest a new partner, and he must be one that would not too strongly recall the deceased."

On another occasion some special need of the old lady was mentioned to him, and a few days later the visitor found her in great delight.

"I've got a letter from Dr. Babcock," she exclaimed. "Such a beautiful letter, oh, such a beautiful letter!" The visitor read its kind expressions, which were in a playful vein, and in closing:

"With my good wishes I inclose a little picture which I hope may interest you. It was made by the Government, and I think they make them very well; of course, it might be criticised, but on the whole, I think they do as well as could be expected. I hope you will enjoy and get some comfort from it."

The picture was a greenback! His playfulness in the matter showed his enjoyment, his "fun" in doing the kind act.

Three or four days before his departure on the Palestine trip, one of the directors of a home for old ladies said to him:

"Perhaps I ought not to allude to it now when your mind must be occupied with the cares of departing, but it is only a hint for next season; when you are quite settled in the fall, if you can find time, I wish you would call on the old ladies at the home. They are sometimes a little misanthropic, and think that the prominent city pastors devote themselves quite exclusively to their well-to-do parishioners—an injustice, of course—but I think if you could call on them next season it would give great pleasure and change their ideas." The pastor, as was his wont, made note of it in his tiny notebook and the directress forgot all about it.

A few days later, in calling at the home, she found the old ladies in a state of great delight and enthusiasm. Dr. Babcock had called, just the day before sailing, and gathering them about him explained in a most entertaining way his proposed trip, and interested them in it, so greatly that they were prepared to follow, with a map, every step of it. Then he changed the subject to what he knew to be some of their trials, and pointed out the blessings of God's care and love; then, all kneeling, he poured forth a prayer that seemed to bear them up to the very gate of heaven, and finally bade each one a most tender and personal good-by.

The old ladies could never forget it. They followed him in all his journeyings, and were overwhelmed with sorrow at his

death; and the directress declared she could never understand how he found time to go there in the last hours before embarking!

His keen relish—"fun"—in doing good, and his habit of systematizing his affairs so he could get time to indulge in such pastimes, are the only explanation.

The concluding incident is connected with his church life in New York. When he first came to the Brick Church he got a list of the sick, aged, poor, or those in any way distressed, and before calling on the more fortunate members of his new charge visited these "shut-ins." His calls were a delight to all—a rapturous one to most. In some cases those who had long been invalids had become morbid about meeting people, and were at first unwilling to see him; but he was not to be repulsed, and a new joy came to their lives with his visit.

Among those upon whom he called was a man paralyzed on one side, who could walk only as some one supported him. His sole relative was a daughter, a cashier in a neighboring department store.

She was most devoted in her attention, though obliged to be absent a good part of the time. In the morning she prepared their simple meal, fixed him comfortably for the day, leaving him in a reclining chair as she went to her duties. At noon she was in for a brief time and gave him his luncheon, and at nightfall prepared their supper and gave up her evening to him, a fine instance of filial devotion; but his days must have been lonely.

After Dr. Babcock found him he did not cease to visit him regularly; and as I have since learned, this was the manner of his visits:—

Bidding him a hearty good morning, with inquiries for his comfort, he mentioned some interesting bit of public news or some amusing incident, and soon had him laughing heartily. A little later the talk took to a more serious turn, after which he knelt by his side and offered a most tender and uplifting prayer, then, raising and bending forward, he put his arms around the paralytic, and lifting him out of his chair and supporting him on the helpless side, he would walk with him around the room a dozen times, giving him needed exercise and change; then with a cheery good-by he was gone!

How could the pastor of a great city church, with its extensive work and numberless cares, none of which were ever neglected, find time for such a service?

Do we not in some way usually find time for the things we delight in? He had found great "fun" in doing good—a most exhilarating pleasure in which he was always indulging.—Selected.

WHERE THERE WERE NO MEN.

BY REV. J. FOSTER WILCOX.

I went into a town to become pastor of a church there. On Sunday morning they had just two young men in the congregation. I inquired, "Where are the young men?"

I went to the village post office and it was crowded with young men. I passed the village club and young men were sitting at the windows.

Then I went to the editor of the local paper and asked him if I might see his mailing list. I copied the names of all the men in the community that appeared on the mailing list. I went over the list with one of the members of the church. When I found a man who did not attend any church I wrote his name down.

Our ladies prepared a very simple banquet for which I sent out one hundred and fifty-six invitations. When we sat down there were sixty-three men at the table. Of these forty-two testified before they left the table that they were not in the habit of attending church.

After dinner I said: "Men, I am a stranger to you. This is the church of the Lord Jesus Christ. It stands here for a specific purpose. We believe that a man can enjoy the fellowship of the church of Jesus Christ when it is understood. It is our purpose to organize a men's Bible class. The class will meet at noon Sunday and be a part of the Bible school. You are invited to come into this class to-morrow. We are to study God's word and to discuss the lesson. It is to be your class and not mine."

On Sunday thirty-three of these men came in and united with that organized class. The village had a population of less than two thousand people. During the four years I spent as pastor of that church the membership of the church doubled and more than one half of the increase came from the organized Bible Class.

During the winter months we had the doors of the church open and the men would come in and would remain from fifteen minutes to an hour. Some of them would remain longer. We would talk about the things men are interested in.

That is the kind of organized class I stand for. The class that studies the word of God, that does not depend for its life upon the many fads that can be created in the mind of some bright leader, is the class that will stand after the man who organized it has left town.—Sel.

Teach me O Lord the way of Thy Statutes and I shall keep it unto the end.

The Children's Record.

CATECHISM FOR AUGUST.

The Independent Greek Church.

Q.—Where is the Independent Greek Church?

A.—It is not in Greece but in Western Canada, in Manitoba, Saskatchewan and Alberta.

Q.—What people compose it?

A.—The Ruthenians from Central and South Western Europe.

Q.—How many Ruthenians are there in Western Canada?

A.—Probably one hundred and fifty thousand.

Q.—What church did they belong to in Europe?

A.—Chiefly to the Greek Catholic Church.

Q.—How many of them now belong to the Independent Greek Church?

A.—The majority of them, in so far as they favor any church.

Q.—What was the condition of these Ruthenians in their first settlement in our country?

A.—They were very poor, and very ignorant in every way; they had no doctors or teachers of any kind.

Q.—What did our Church do for them?

A.—It sent them doctors, established hospitals and founded schools, and then, as they asked for it, helped to instruct their young men as religious teachers among themselves.

Q.—What was the object of our Church in doing this?

A.—To minister to their sicknesses and wants and to make them good, intelligent Canadian citizens.

Q.—Were they asked to join the Presbyterian Church?

A.—No, the Presbyterians advised them to form their own church and keep together in it.

Q.—How long is it since the organization of this Independent Greek Church?

A.—About eight years.

Q.—Does that mean that the teachings of their church are new teachings?

A.—No it means that they then threw aside the false teaching and some of the ceremonial of the old Church and kept the old truth as taught in the Scriptures.

Q.—Why did they throw off the authority of the Orthodox Greek Church?

A.—They were weary of ecclesiastical rule, and besides, the Greek Church would not send religious teachers with them when they came to Canada.

Q.—Who have been their chief helpers and advisers in forming this new church?

A.—Some of the Presbyterian ministers and elders in the West.

Q.—What is the main difference between their present and former mode of church government?

A.—Formerly they obeyed a clergy appointed by superiors, now they choose their own men to teach and to manage their church.

Q.—What is their Chief Church Court called?

A.—It is called a Consistory and corresponds to our Presbytery.

Q.—What is the main difference between their present and former teaching?

A.—Just the difference between the Greek and Roman churches and nearly all Protestant churches, formerly they were taught that to be saved they should look to the church, now they are taught to look to Christ alone for salvation.

Q.—What church has objected very strongly to the formation of this Independent Greek Church?

A.—The Roman Catholic authorities have done so. They wanted the Ruthenians to be subject to them.

Q.—Has this Independent Greek Church any missionaries or ministers of its own?

A.—Yes, of the fifty-one missionaries laboring among the Ruthenian people, twenty-five are of themselves, and of the Independent Church.

Q.—By whom are their ministers set apart and ordained?

A.—By their own Consistory.

Q.—What is the chief subject of teaching in the Independent Greek Church?

A.—Jesus Christ and His words and work.

Pray for these people, who are struggling upwards, and who are in future to fill so large a place in our Dominion, that the Bible may more and more mould their lives.

THE DYING IRISH GIRL.

Mother, said a dying young girl, "It is a terrible thing to die."

"Certainly," answered her mother; "I wish I could die for you! But you have seen the priest, and confessed, and have got absolution; so that you need have no fear."

"True, I have confessed all the sins I could remember, and been absolved; but yet I must soon go into purgatory; and you know, mother, you are very poor."

"True indeed, Mary, we are not rich; but I will work day and night to make money to pay for the needful masses for the help of your soul."

"I have been thinking a great deal about my cousin Kate. She was so happy before her death, though she had not confessed or been absolved. She did not believe in purgatory, but was sure she would at once be admitted to heaven."

"But Kate was a heretic, you know; she did not belong to the true Church. It would be better for you to suffer than to die, like her, in error."

"I often think, however, of the words which she kept repeating with so much delight:—'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' What did she mean by that? I have nothing like that to comfort me; I can think only of the flames that are waiting for me."

"Take care, my child! Your illness has weakened your mind. Leave all to the priest; go to sleep, and think no more about Kate!"

"Well, mother, I will try; but I can't help thinking how much better it would

be to go direct to heaven than to purgatory."

"It is not for people like us, Mary, to get direct to heaven. We must go the way the priest teaches us."

"But, mother, it is a very hard way; and it frightens me to think that once I was in the flames I might never get out of them."

"If the priest knew what you are saying, he would make it very hard for me to get money enough to pay for the masses he would require."

"But here comes your brother Pat; he will stay with you a while and try to comfort you, while I go on with the housework."

Pat came in and sat down beside the girl, noticing how much changed she was since he saw her last.

"Mary," he asked, "what was mother saying to you about cousin Kate?"

"Oh! I was saying how much I wished to be as happy as she was before she died. She had not confessed or been absolved, but she said she had no need of that, and had no fear, because——"

"Because she believed in the Lord Jesus Christ," interrupted Pat, "and, therefore, had no reason to be afraid. The Lord had spoken to her heart, Mary; He comforted her by the assurance of His love and of the pardon of her sins. What need had she of a priest to assure her of that?"

Mary looked at him with amazement, and exclaimed:—

"What, Pat, are you a heretic too?"

"Don't trouble yourself about that, Mary; I won't deny it—quite the opposite. I have read God's Word for myself, and have found it so full of love for sinners that it has become more precious to me than anything else in the world!"

"Have you a Bible, then? How did you get it? Was it from the priest? Does he know that you have one?"

"No, no; but a Scripture-reader gave me one, and I read it and found how our sins may be forgiven. I have got pardon, and am happy."

"Oh, Pat why did you not come sooner to tell me that? But tell me what the Bible says about purgatory."

"I have searched it from end to end, and have not found a single word about purgatory. The priest knows this himself, and that is why he forbids us to read it. I assure you, Mary, that you need only one thing in order to be as happy as Kate was."

And taking from his pocket the precious little book which had been the means of bringing salvation to his soul, he read to his sister the following passages:—

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii., 16).

"This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners" (1 Tim i., 15).

"There is one God and one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii., 5).

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii., 5).

"The blood of Jesus Christ cleanseth us from all sin" (1 John i., 7).

Who His own self bare our sins in His own body on the tree" (1 Peter ii., 24).

"Those are beautiful words, said Mary; 'but how can I know that they are all for me?'"

"'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi., 31)" answered her brother. "You don't think that I would deceive you."

"Oh, no, Pat! You were always a kind brother to me."

"Will you not then believe that Christ died for you? Listen what He says to all who, like you, feel the load of their sins and their need of pardon:—'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Mat. xi. 28). And again 'Him that cometh unto Me I will in nowise cast out.' (John vi., 37).

"Can you suppose Mary, that Christ, suffered but the half of the penalty of your sins, and that you must suffer the rest? That is what the priest teaches, but it is not what God's Word says. When the sinful woman came to Jesus (Luke vii., 48) He, well-knowing that her tears and her repentance came from faith in Him, comforted her with these sweet words, 'Thy sins are forgiven thee.'

"And when He pardoned the thief on the Cross He said— 'To-day shalt thou be with Me in paradise.' The priest would have thought purgatory almost too good for such a man, but Christ treated him as a friend.

"It is the blood of Jesus that justifies the sinner. Whoever trusts to His sacrifice of Himself is safe, for there is no condemnation to them that are in Him' (Rom. viii., 1). They are made sons of God and heirs of eternal life, and so death has lost its terrors. Oh, dear Mary look to Jesus, the Lamb of God, and when you leave this world you will go straight to Him, and will have no more sin or pain."

Very solemn and blessed was the silence that fell upon them both, while the Spirit of Him who holds the keys of death and the world unseen was moving on her who till now was the poor victim of ignorance and superstition. Her darkness fled away as she looked to Him who died to save her. The expression of anguish and despair left her face, and it was lit up with the light and joy of faith.

"Oh, Pat," she cried, "I see it all! I am as happy now as Kate was. Jesus has paid my debt, and forgiven my sins; I am saved!"

A few days afterwards she fell asleep in Jesus.—J. Gibson, D.D., in "The Christian Irishman."

TWO FUTURE SOVEREIGNS.

Rev. J. H. Jowett, D.D., of Fifth Ave. Presbyterian Church, New York, lately Manchester, England, attended the Coronation, and was favored with a special seat by His Majesty the King, Dr. Jowett writing of the Coronation, in the British Weekly, speaks as follows of the two young men who are looked forward to as the future heads of the two great Empires, Britain and Germany:

The Crown Prince of Germany sat across the choir just opposite to me. During the greater part of the service, and through the time of waiting, he sat or stood with his gloved hands resting upon his sword.

But there was no more friendly face, none more frank and open, none more genial and intimately human, in the vast assembly. His smile makes one forget his sword; and I think there must have been many like myself, whose eyes intrusively followed the altogether tender, gracious, and most evident love-relationship between the Crown Princess and himself.

I wondered what part he is to play in the future of the European peoples, and I was led to think that his gracious manliness and his attractive openness of face and manner may be allowed to enlighten and colour all our expectations.

I was deeply impressed with that part of the sacred ceremony when the Prince of Wales knelt to pay homage to the crowned and anointed King.

The ceremony was specially impressive just because it was broken. The stately convention was riven, and through the stiff relation of King and Prince there burst the more free relation of father and child. When the Prince had given the ceremonial kiss, the father bent forward, and, laying his hand upon the lad, kissed him upon the lips.

To me there was no more touching incident in the entire service. Here was another revelation of the humanness which has been the most precious treasure in the English monarchy during the last eighty years. It has been the human, the unconventional, in the lives of Queen Victoria and King Edward which has almost wiped republicanism out of the British Isles, and bound sovereign and people in deep and affectionate communion.

LIGHT IN A DARK PLACE.

BY A MISSIONARY VISITOR.

I met him at first with a beating heart, for the better class in the tenement spoke of "Black Muir" and his household with disgust, and the worse-behaved with satisfaction that here indeed the pot might call the kettle black.

"My man won't allow me to visit there," said one virtuous matron from the depths of her washtub, "but whiles the childie goes down tae the auld man. He's gey fond o' bairns, and she can get nae harm frae him."

"Who's the old man?" I asked.

"Black Muir's brither Geordie," she answered; "he's got a sair leg, and he canna gae oot. I'd gie him a call, but my man, he says, we'd jist bring Black Muir aboot the hoose, and I'm no' to meddle!"

A sick man must be visited, so I boldly tapped at the door, which was on the latch, and entered. A spotlessly clean kitchen, though very bare. An equally clean old man on crutches, with three tiny tots seated on the floor before him. This was the stronghold of Black Muir!

Black Muir himself was out early, and did not return till after five, the old brother told me, and his bad leg allowed him to move about sufficiently to keep the house clean. "I weary by mysel'," he said, "so the bairns comes in tae cheer me up, and we hae gran' fun. I'm the dominie, and they learns their A B C, just as wise-like as ye please!"

This was the beginning of a friendship which lasted many years. But it was only by degrees that I learned how Black Muir gave him little except neglect and abuse, while the rowdy drunken evenings were a daily scourge to the sensitive old soul, who had to endure them in silence.

He was often half-starved; he was in torture from his leg, for which even the clever little Jubilee nurse whom I brought to dress it could do little; he had no society beyond the children and his drunken brother; yet I never heard old Muir grumble, nor did he ever ask for help. When I went to see him, feeling harassed by difficulties, perhaps cross with the weather, or ruffled in spirits, five minutes' talk with this tranquil, plucky spirit would shame me into acknowledgment of my blessings. One day I said to him, "You are very contented, Muir; do you never worry?" He looked up at me over his spectacles, and answered quietly, "Why should we sing 'The Lord is my Shepherd,' Missy, and then always be looking for the wolves?"

Neither of us ever referred to Black Muir and his doings, till one day I told the old man that there was a vacant "but and ben"

on a ground-floor higher up the street, and I could rent it for him, if he thought he could keep it himself, while the parish, and one or two charitable Societies would give him enough to feed and clothe him. His face, when I told him, almost made me cry. It was like that of a prisoner who has got a reprieve from a long sentence.

His life in his "wee hoosie" was very happy till he died, five years later. The neighbours, freed from the fear of encountering Black Muir, were full of the kindness they so rarely fail in; and he had the street corner window, where he could watch the traffic. The funerals were his chief excitement. "I seed three the day, yin a child, yin a box, and yin plumes and twa horses. Weel, weel, they're a alike noo!" he would tell me.

The children used to go to him for help with their lessons; and the mothers made him the guardian of their youngsters when they went out shopping. Soon "Auld Geordie," as they came to call him, was the first to whom they turned in happiness or grief. His kindly counsel helped to heal many a quarrel, and strengthened the faint-hearted whose eyes gazed longingly at other paths than the straight and narrow way.

When reminded of him, the thought often came to me, how his strength was made perfect in weakness, and how, possessing nothing, yet he possessed all, for he dwelt in the house of Hope, and God was with him there.

When old Muir died, all the neighbourhood mourned. He was buried on a Saturday afternoon, and men, women, and even the bairns he had loved to see about him, put on the best attempt at "blacks" they had, and followed the humble funeral, to show their respect for their old friend. There was not one there who did not feel that the faithful spirit had returned to God who gave it.—The Church of Scotland Magazine.

WHAT ONE LITTLE WORM DID.

A number of people were once assembled in a grand park; and the owner pointed to a magnificent sycamore tree, which was dead and decayed to the core. "That tree," said he, "was killed by a single worm." Two years before it was as healthy as any tree in the park; but one day a worm about three inches long was seen to be forcing its way under the bark.

A naturalist who saw it told the owner that if left alone it would kill the tree. The master of the park scarcely believed it possible; but, next summer, the leaves of the sycamore fell very early, and in the following year it was dead.

One worm can kill a whole tree. One sin or evil habit persisted in can ruin a boy or girl.—Children's Bread.

SLUM WORK IN KOBE, JAPAN.

H. W. MYERS, IN "THE MISSIONARY."

I greatly doubt if anything can be found in the worst section of New York that will equal the wickedness of Shinkawa, the slum section of Kobe. Certainly nothing in all America, and perhaps nothing else in all Japan, can equal the poverty, the filth and the degradation of Shinkawa. Every year or two there is an outbreak of the plague in Kobe, and almost invariably it starts from Shinkawa.

The worst thieves, gamblers, cut-throats; the beggars, the sick and the unemployed; the prodigals and the outcasts make Shinkawa their headquarters, and crime is rife among them. The proportion of sick people and the deathrate is something like six times the average for the whole country. The maze of narrow, dirty alleys, the filthy hovels and the hideous poverty make it hard for one to believe that he is still in beautiful Japan.

In scores of houses, marriage is only another name for the worst slavery, and the poor women can get freedom only by the payment of a sum that is far beyond the power of most of them. Illegal, of course, but a woman who would dare to assert her legal rights would not improbably be murdered.

A year ago last fall one of the students in the Presbyterian Seminary here, began work for these people by preaching on the streets wherever he could get a crowd to listen to him. He is a thin, weak young man named Kagawa, just recovered from a serious case of tuberculosis.

From the first he could see results from his work, and before long had quite a number of earnest inquirers. The trouble now arose as to how he could lead those babes who were surrounded by wickedness on every hand.

He soon came to see that the only way to work for these people was to live with them and like them; so he asked permission to withdraw from the dormitory up on the hill, and rent one of the horrible rooms in the heart of Shinkawa. We could not refuse, though it seemed like sending him to his grave; so just at Christmas, a year ago, he moved down and began fighting the devil at close quarters.

The methods that are succeeding among such people are worth mentioning.

First, there is constant preaching, morning, noon and night, indoors and out, in season and out, telling of the love of the Father, the awfulness of sin, and of the atonement through the cross of Jesus Christ. There is no uncertain sound about this young man's faith or his message.

A second method has been to help every one in need to the limit of his ability. He is allowed ten yen a month from the school for food and clothes and books; and of this he spends three yen on himself, and the rest goes to the people about him.

A few friends help him in his work, and so he has been able to care for many who were sick and friendless, to provide food and medicines for scores of others. Several doctors have given their services free, and supplied medicines at cost price, so a large number of sufferers have been helped.

When a death occurs in one of these poor families, there is always the greatest difficulty in providing for funeral expenses. Only the other day there was a woman who began a life of shame because that was the only way she could hope to pay the debt incurred at her husband's funeral. Mr. Kagawa has buried just fourteen persons in the last year, a number of whom died while being cared for in his room.

At the ordinary prayer-meeting in his room, there are thirty to forty who believe, and are entering on the Christian life. And what triumphs of grace they are! Their earnest, simple prayers, and the new hope shining in their faces show that they are new creatures. At five o'clock on Christmas morning, long before daybreak, ten of the believers, who have been tested for a year, were baptized.

The work is not all plain sailing. One young man, who seemed very promising for awhile, broke up a prayer-meeting by kicking over a brazier full of live coals and flourishing a large knife, with which he threatened to kill Mr. Kagawa and everybody else in sight. He wanted a suit of foreign clothes, a salary and the position of general superintendent. I now have that dagger on my desk, and a vicious-looking weapon it is.

Only a few days ago a brawny scoundrel, who is the bully of the community, came to "borrow" some money. Mr. Kagawa has helped this fellow in times and ways without number in the past year, but when he was refused, he struck Mr. Kagawa and knocked him down. A word to the police would probably land the man in jail; but Kagawa has a love that "bears all things," and accepts literally the command to turn the other cheek.

He has set out definitely to win that fellow to Christ and salvation, too, and I think it will not be many months till he who is now a persecutor will be born again and saved.

"Remember now thy Creator in the days of thy youth."—Eccl. xii: 1.

ILL TEMPER AND GOOD.

BY PROF. C. A. BIELER, MONTREAL.

In a great, shady park, stands a "summer house, every window of which is a different color from the rest. There one may view the landscape through a yellow, blue or gray window, and find it attractive, gloomy or unpleasant.

Similarly, in this world, every one looks at life through a bright or dark window. Some see things in rose color: companionship with them is beneficial; their high spirits are contagious.

Others never go away from the gray windows. Everything appearing gloomy to them, they are grumbling and discontented, and make themselves unbearable to themselves and others.

Whence arises this strange bad temper? Perhaps from their health. I used to know a fine lad who had a very bad temper when he was hungry. Offer him a good meal; he brightened up; at dessert he would be the most pleasant boy imaginable.

Bad temper may be due to fatigue. I met in Paris a poor orphan whose work, six days out of seven, is without intermission, and whose sole weekly recreation is a trip with his mother on Sundays to the cemetery. How could such a boy have a good temper?

Bad temper is often a matter of character. Some people are soured by jealousy. St. Augustine tells us about a three-months-old child who became red with anger when another baby was petted before him. Certain people make their lives miserable by their sensitiveness; everywhere they detect an unkind hint, a lack of consideration. Others still, alas! have bad tempers through sheer ill nature.

Almost always, bad temper springs from selfishness. It is more than an unfortunate habit. It is a positive sin. Our Lord loves those who do things cheerfully, and dislikes those who spoil the joy of others. How He rebukes Judas for his unkind remark!

To acquire a good temper, what shall we do?

Seek the companionship of those joyful people who diffuse light-heartedness all around them. Do you not know some of these radiant spirits, who live in an atmosphere of light, of kindness, and of peace? One seems to become better by being with them; and that is no mere fancy, for good is as contagious as evil.

Get yourself, then, spectacles of optimism; that is, learn to discover everywhere the good side of things, and train yourself to be thankful.

Above all, make yourself learn this word: The grace of God. Could it be possible for him who knows himself to be loved by the Author of all things, still to be discontented with his lot? Quieted, he becomes a child

of peace, and a fountain-head of happiness to others.—Sel.

LOST BY HIS HANDS.

The boy in search of a job turned up at supper time at his sister's house, looking rather disconsolate.

"I didn't get nothing to do," he said shortly.

"I don't wonder if you used that kind of grammar," said his sister.

"That wasn't it; I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I told you so' game on me, and make me tired."

Jim was his brother-in-law, and had been a job-hunting boy himself not many years before. He was beckoned into the sitting room immediately after rising from the table, and once there the door was shut by his wife's youthful brother, who turned and said:

"I went to fourteen places to-day, Jim, and was turned down at every shot. I've read about such things in the Sunday School books and in the funny papers, but I thought it was all gab. The guys I applied to didn't ask me if I lived with my mother; they didn't ask me if I wrote a good hand; they didn't ask me if I knew the city, and they didn't ask me nothing at all that I expected them to ask me. The first thing four of them says was 'Hold up mitts,' while the others says, 'Please let us look at your hands.' There was one look and four of them says, 'Git,' and the rest says, polite-like, 'We don't think we require your services'."

"What was the matter?" asked the sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which a yellow stain showed as far as the second knuckle. "That," he said, simply.

"H'm," said the brother-in-law, "the boss in our shop won't allow cigarette smoking either, but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said 'git,' called me back just as I got to the elevator, and says, 'What makes you smoke cigarettes?' 'I don't,' I says."

"There's some things worse than cigarette smokin'," he says.

"I quit last night," I told him. Then he grinned a little and said I might not be such a liar after all, but it was a fact that Chicago men had quit hiring cigarette kids. Then he says, 'You're sure you quit last night, are you? Well, you come back again in a week and show me your mitt.'"

"That stain'll wear away by that time, Jim, and I kinder think that feller'll give me a job."—In "The Chicago Chronicle."

HIS MOTHER'S TRAINING.

Roland stopped and looked at the sign—"Boy Wanted." It hung outside a big cutlery establishment, next to a shop where there had been a big fire. He had made up his mind that he was old enough to look for work and try to help his mother. Should he go in? He hesitated; then, with all the courage he could command he went inside. He was sent to a room where men on high stools were writing in big books, too busy to notice him; but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked before? I suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said: "Come to try your hand? Well, three have just left in disgust. Doesn't seem to be a boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys, "some have more rust on them than others."

"If you don't like our terms, you needn't work for us," said the foreman; and the boy, muttering that he wanted to be an errand boy and see something of life, left while Roland went to work with a will. As he finished each piece, he held it up, examined it critically, and wondered if his mother would think it well done.

When the hour for closing time came, the gentleman who had sent him downstairs appeared, and looking round at the boys, said: "Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly: "That's what we want. 'Boy wanted' doesn't mean any kind of boy. Mother know you came? No! Well, take her your first wages, and tell her there's a place open to you here. Then put your arms round her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I think, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would have liked it done. I forgot I was doing it because there was a 'boy wanted'."

HOW THE MASTER COMES.

There is a legend which runs as follows: Many years ago, in a little village near Jerusalem, it was announced that Jesus was going to pass through the village and visit every family. Several families cleaned their homes, so that they would be perfectly clean when Jesus came.

One lady was cleaning her house, and while doing so a knock was heard at her door, and on opening the door she found a little boy standing there who had neither shoes nor stockings on his feet.

"Well, what do you want?" she asked.

"Will you please give me a piece of bread?" asked the child.

"No," she answered, quickly. "I have no time for such as you. I am preparing for a Great One."

The little boy turned away with a sad heart as she shut the door in his face.

She had hardly got back to her work when another knock disturbed her, and on opening the door this time she saw a little girl with a shawl wrapped around her naked body.

"Please, lady, can I come in a minute to get warm?" asked the little girl.

"No; I do not want you to dirty my floor and rugs, so go your way."

"Just let me come in the hall, please!" pleaded the child.

She received no answer, but the door was closed in her face.

The lady again went to her work, and a third time a knock disturbed her. This time she looked out, and on seeing a poor old man she would not open the door, but pretended she was not at home, so the man went away. She waited all the day, and Jesus did not come.

That very same night she fell upon her knees and asked the Lord why He had not come to see her that day, and He answered her by saying that He could not come Himself, but had sent three people instead, and she had rejected every one of them.

Often we pray and ask the Lord to be our guest; He cannot come, so He sends someone else, either a boy, girl, man or woman. May the reader or hearer bear this in mind and remember a favor received, but forget a favor bestowed! God bless you!—In "The Young Soldier."

A diamond is a diamond, whether reposing in a king's diadem or hidden in the mire; and a noble character is a noble character, and itself a priceless possession, no matter in what lot it be cast. Joseph in prison was really as great as Joseph in power.

TOOK HER "OFF HER FEET."

"They fairly took me off my feet." That is exactly what a Sunday school teacher said about her class of girls, and this is the way she said they did it. The "Girl's World" tells the story. "For a long time I had been trying to make my girls see the beauty of sympathy and helpfulness toward those who were in trouble.

"But they were so young and healthy, and had seen so little of the trials of life, that it was hard to make them see what I meant, and I was afraid I was making but little impression. Still, they encouraged me by planning by themselves some very helpful work at Christmas time, something which they had never done before.

"Then I met with my accident; I fell, and was injured severely. Well, it seemed to me that those girls concentrated everything I had tried to teach them, and practiced it on me. They wrote me the loveliest little notes of sympathy; they sent me flowers, and as soon as I was able to see them they visited me, not in a bunch, but one or two at a time.

"I got to know my girls then as I never had known them before. They kept up the class work faithfully, and, altogether, they made me so happy that I felt like Paul when he said, 'Whether in the body, or out of the body, I cannot tell.' But I wish I could tell all girls what a power they have to make others happy."

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.

Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and germs;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They shall grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the soul; let in
Sympathy sweet for stranger and kin,
It will make the halls of the heart so fair
That the angels may enter unaware.
Open the door!

LIVING THE INSIDE OUT.

BY DR. GRENFELL.

A sweet little 6-year-old girl the other day looked up suddenly at her mother and said: "Mother, I think that Jesus was the only one who ever dared to live his inside out!"

The mother was fairly dazed by the little one's thought. Well she might be. It carried one of the profoundest thoughts suggested by lifelong study of that Divine character. But here it was out of the mouth of almost a babe. She had heard his story. She had seen that he was so pure in all his soul that there was nothing there that he needed to conceal from anybody. Was not he the only one in all the history of mankind of whom that could be truly said?

Who gave to this child that conception of Christ's perfect purity? What more charming tribute did ever childhood pay to his beautiful Divinity? He dared to live out all that was in him. No thought or wish or imagination needed to be concealed. No act or word of all that blessed life had to be hidden away from all the world's inspection! Frankly, freely might he act it out. No prudent circumspection needed!

The child put it well. "He dared to live his inside out." He and no soul beside in all the world's history! How divine—how close to absolute deity is that! Ah, childhood, how thou canst creep close to the great Inbreather of all deepest truth! "Out of the mouths of babes and sucklings" often come confusion to the wise ones of this world.

May that little girl ever cherish her thought of him who could live so openly, and learn to love and grow to be like him! She had made a great discovery. She had found a new type of man and was astonished and delighted. Her discovery was of that which has amazed, confounded and is to save the world. It is yet hidden from many of the wise and prudent of this world, but is revealed to all simple-hearted, reverent souls. "A little child shall lead them." "Except ye become as a little child." "Of such is the kingdom of heaven."—The Continent.

I think when I read that sweet story of
old
When Jesus was here among men,
How He called little children like lambs
to His fold:
I should like to have been with them then.
How I wish that His hand could be placed
on my head,
That his arms might be thrown around
me.
And that I might behold His kind looks as
He said,
"Let the little ones come unto Me."

DISPLAYING NO LIGHTS.

In the New York Observer, Rev. C. A. S. Dwight tells of a traveller in a ship in the loneliest part of the South Pacific. Night was coming on and a fresh gale was blowing. He overheard the mate ask the captain whether he should set out, as is the usual custom, the red and green running lights. The captain thought a moment and then said, "They are worth fifty dollars. We might lose them in this storm. Don't put them out!"

The mate did as he was ordered. No lights were displayed, and the ship dashed along through the rising gale. There did not seem to be the remotest chance of meeting anything that dark night in regions so far off from the usual lines of ocean traffic.

But suddenly there came a shout from the lookout, "Ship ahoy!" The weird shape of a big steamer towered above the plunging sailing craft—seemingly right over her bows. There was no time to alter the course, captain and crew held their breath in one awful moment of suspense—and then the black monster rushed past, almost grazing the sailing ship's side, her screw throwing the splashing spray on the deck of the craft she had well-nigh sunk.

It was a "close shave." And all because a too frugal captain, simply because he did not wish to risk the loss of fifty dollars, had imperilled the lives of his crew and the safety of his ship with its valuable cargo. He was displaying no light, when the law said that he should do so, and though he escaped in this case, his fault was as inexcusable as if his ship had been sunk.

There is a sequel to that story. Some years afterward that delinquent captain found out the name of the unknown steamer. It was the steamship "Challenger," carrying a British scientific expedition to remote parts of the world, in whose log-book occurred an entry to the effect that "in longitude —, latitude — weather thick and stormy, passed an unknown schooner, carrying no light."

There seemed no probability whatever of meeting another vessel in those isolated seas, but in life it is the unexpected which sometimes happens, and so it proved in this case.

Displaying no lights! On the broad billowy ocean of life there is much reckless navigation of this sort. Many voyage along guided by no principles, using no precautions against moral disaster, and giving forth no Christian witness as they rush on their murky way.

Yet there is no telling with whom or what we may at any time come in contact

in this world, and therefore our "side lights" should always be kept brightly burning, both for their sakes and our own.

No man has a right to go through the world like a dark lantern, carefully concealing what religious conviction he may have, under the screen of a selfish absorption in his own affairs or of a false humility.

ADVICE TO DAUGHTERS.

"I once heard a bowed down father talking to a careless daughter whom he loved.

"Lizzie, he said, looking into her deep blue eyes and stroking her golden hair, 'Lizzie, I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath, and swollen face. You were not attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss, the little dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been on interest these long years.

"Of course, she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years, the contrast would not be so marked.

"Her face has more wrinkles than yours. And if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Eli Perkins.

World Wide Work

NOTES ON CHINA'S PROGRESS.

BY OUR MISSIONARY, DR. MACGILLIVRAY.

It is indeed difficult to ascertain the exact amount of progress made by China. She was always difficult to understand and estimate, but she is all the more so now. The general stagnation of thought is being broken up by currents and cross-currents, many of them beneath the surface, and all we can say is that the general result is upward and onward.

Sir John Jordan, British Minister to Peking, recently testified to the extraordinary progress of China during the last decade, both material and intellectual, and Dr. G. E. Morrison, Peking correspondent of "The London Times," speaking at a dinner of the "Authors' Club," dwelt upon the marvellous vitality of China and its infinite possibilities of development. China has already surprised the world, and her future is big with world influence.

At the beginning of 1909, Yuan Shi-k'ai was degraded, while at the end of the year Tuan Fang shared the same fate. To many it seemed as if these men were essential for real progress, and there was a general feeling of depression when such reputed friends of reform were forced to retire. But, after all, nobody is absolutely indispensable and without these men the Chinese world still moves.

Representative Government.

Upon the ruins of the old Examination Cells, beautiful Provincial Assembly Buildings have arisen. Twenty-one of these Assemblies, in the twenty-one Provinces of China, were opened on October 14, 1910, for a session of forty days; the first representative Provincial Assemblies in China. The franchise is, of course, a limited one, being confined to scholars, officials, and those who have a certain amount of property.

The powers of these bodies are nominally advisory only, but with this they will not long be contented. The discussions were intelligent and dignified, and showed that the Government has set free an entirely unsuspected power in the land. The aim is not revolutionary, but to encourage patriotism and strengthen the Empire. Representative Government and the right of free speech has so far been granted without blood shedding.

The demand for a shortening of the nine years' programme for constitutional reforms, drawn up in 1906, so as to allow for the immediate calling of a national parliament with full powers, is very insistent, and the signs are that the recent demands of the Peking National Assembly will be granted.

Schools and Colleges.

China's progress is most marked in the educational movement. The object is to provide an elementary school for every 400 families within the next five years, that is, school accommodation for forty-five million scholars within the next ten years. Japan, at the end of thirty years, had schools for 5,300,000 scholars. Will China succeed with her forty-five millions? An examination of the Educational Exhibits at the Nanyang National Exposition of this year shows the tremendous advance she has already made.

Provincial Colleges have now been at work in most of the provinces for some years, and missionaries are planning how to reach the enormous bodies of Government students. America, by the master stroke of remitting one million dollars of the Boxer indemnity, has secured that 100 Chinese students shall be sent to her for four years, and thereafter fifty students every year for twenty-nine years, and already several detachments of students have gone.

The number of Chinese students in Japan is smaller than in recent previous years, but of better quality. Britain, too, is welcoming and caring for many Chinese students.

These opportunities to help and influence the future leaders are priceless at this time of crisis, for it is to be feared it will not be long before we see in China, what is now acknowledged to be the moral decline of students in Japan, where even the Minister of Education has recently admitted that their educational system, which is wholly secular and materialistic, has resulted in a decline of morality.

Count Okuma lately said: "The fatal defect in the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."

The best Chinese are realizing the danger, and our Christian Literature Society is alive to the great need of books showing the ineffectiveness of ethical teaching apart from the religious facts and motives which are basic of all right conduct.

Progress in Other Directions.

The rapid extension of the Postal System has often been referred to in these Reports. In the year 1909, 480 new Post Offices were opened, making 3,973 in all. Lhasa, the capital of Tibet, is the most recent office opened. A total of 292,000,000 articles were handled, being 40,000,000 more than in the preceding year.

On February 27, an edict against Domestic Slavery appeared, but data are wanting as to its practical effect.

The Anti-Opium Movement still goes forward, and China, though closely watched by friendly and unfriendly eyes, continues to show proofs of earnestness. As late as September 27, of 1910, a sweeping edict commanded the Consulate to investigate and punish adequately the Viceroy

and Governors of Chihli, Honan, Shensi, Heilungkiang, Fukien, Kuangsi, Yunnan and Hsinking, on the ground that, while suppressing the traffic in and cultivation of opium, they were guilty of carelessness about smoking and also its suppression.

Prison Reform, so sadly needed, still languishes, although one of the surprises is to discover a model prison in far distant Yunnan.

Missionary Work in General.

In these days of social schemes, we do well to remind ourselves that Christianity is deeper than benevolence, for it enables the poor to feed and clothe themselves, and for this reason, that it touches the springs of manhood and self-respect and transforms the whole man. Thus, wherever the full light of the Gospel shines, the blessings of civilization abound also.

The movement towards union and co-operation, which received such an impetus at the Conference of 1907, has made great progress. Federation Councils have been formed in ten provinces.

The Bible Study movement, which received a great impetus from the recent visit of Dr. W. W. White and his party to the Sanatoria of China continues to attract much attention.

The scarcity of candidates for the ministry bids fair to disappear under the influence of an indigenous Student Volunteer Movement, the leader of which is Pastor Ting li-mei.

"Be useful" were two little words Lord Teignmouth, President of the British and Foreign Bible Society, heard spoken when he was a youth. They impressed themselves on his memory, and gave him his first impulse towards a life of Christian philanthropy.

Which are the persons who love you most—those to whom you have shown kindness or those who have shown kindness to you? Unquestionably the latter. Therefore to accept attentions without beggarly independence is a point of prudence. And here is one of the few advantages of poverty—it gives you a chance of making others happy.

CRITICISING MISSIONARIES.

I have no axe to grind. I shall not exaggerate. I merely state in this letter what I know to be true—feeling it a duty devolving upon me after some two years in the interior of China.

I have travelled in all some seven thousand miles in China during the last two years, have lived with missionaries and am thoroughly conversant with the nature of their work and the way in which they go about it, and, so far as Central and Western China are concerned, have had unique experience amongst missionaries.

Twice I have been nursed back to life by missionaries whom I had never before heard of and who knew nothing whatever about me, and, on one occasion, at a height of over ten thousand feet above the sea level, a man and his wife underwent the greatest privation in the poorest Chinese inn for over a week for the purpose of saving my life, and it is quite impossible for me to enumerate the kindnesses I have received from missionaries in Interior China. I suppose it may be taken for granted, then, that I know what I am talking about.

Because an occasional member of any body of people in any walk of life does not go exactly straight, it does not follow by any means at all that they as a body of people are crooked.

It is perhaps quite a popular pastime amongst a certain section of coast-port society to anathematise the missionary, but, as that portion of coast-port society knows generally nothing whatever about the nature of the work of missionaries and has no experience with real China, I would not at any time attach any importance to their views.

When I came to China, I had no sympathy with missions in China—not necessarily did I run down missionaries—but could never be induced to believe that much good could come of mission work in China.

I have since met missionaries in all parts of this empire, have seen all sorts and conditions, have heard the different beliefs which they teach, varying as they do considerably—and am closely acquainted with the evangelistic, educational and medical side of many mission stations. I have also travelled in isolated parts of Western China, accompanying missionaries on their itinerations in work among a people which in China to-day are numbered amongst the poorest of all the peoples found in China.

And I state, with no hesitancy whatsoever, that never have I found a missionary in Interior China whose life and teaching did not impress the people who came near to him that he was a man of truth—and not the prince of liars, as Sir Hiram Maxim would have us believe.

Sir Hiram Maxim, so far as I know, has never been into China inland, and his ideas, which he boldly expressed in biased and undignified English, were probably gained at one or two ports. However, I do not know. But this I know, that if Sir Hiram Maxim were an English gentleman—as I take him to be—and if he were to travel into interior provinces of China, he would come out again holding that there is only one opinion upon the matter.

We may, or may not, agree with the Christianizing of China—I personally do with all my heart—but there is only one opinion on missionaries—real missionaries—men who lay down their lives literally to teach what they believe to be true.

As for the statement that missionaries are better off than they would be at home, I repudiate the statement in toto as it affects the people as a class.

Would you imagine a man with a university education jumping into Chinese clothes, taking with his pukai, and going out into the unsurveyed, isolated, mountainous districts of Yunnan and Szechwan, daily enduring hardships of which the man at the coast has no conception whatsoever, living sometimes on maize meal for weeks at a stretch—literally living the life of an almost unknown people—if he wanted to have a good and easy time of it, as these unjust critics say he does?

Surely this man, well educated and fitted to take a stand amongst other men in the stream of the world's life, would not come into the interior of China.

Wherever missionaries are in the interior, there you will find the people more inclined to friendliness. A man may turn round and say, "Well, why are missionaries in isolated corners often murdered?" But that man, of course, would not know the very rudiments of the inconsistencies of the ordinary Chinese mind and character.

Apart from that, the missionary in Interior China is the greatest unpaid commercial agent that we have, and no other class of people have done more, nor anywhere near as much, for the modernizing of China—leaving out of the question the Christianizing of the country—and for the establishment in China of a Christian conscience.—Edward J. Dingle in "The Shanghai Mercury."

If you can help anybody even a little, be glad; up the steps of usefulness and kindness, God will lead you on to happiness and friendship.—Maltbie D. Babcock.

"It is when the church is cutting a channel of ministry and service to others that it discovers its own hidden springs."—Jowett.

Our Church Register

Calls from.

- St. Andrews, Truro, N.S., to Mr. J. A. McKeigan, of Port Morien.
- Rounthwaite, Man., to Mr. Geo. E. Loughheed, of Stonewall.
- St. Andrews Church, Merritton, to Mr. Chas. Wyse.
- Beamsville and Clinton, Ont., to Mr. A. A. Laing, of Norval.
- St. Johns Church, Vancouver, B.C., to Mr. C. Leslie Pidgeon, of St. Thomas. Accepted.
- Thedford and Lake Road, Sarnia Pres., to Mr. Jas. Foote.
- Blind River, Ont., to Mr. J. A. McConnell, of Norwich.
- Hillhurst Church, Calgary, Alta., to Mr. P. A. Walker, of Montreal. Accepted.
- Knox Church, Dunnville, Ont., to Mr. W. A. Dobson.
- Livingstone Church, Montreal, to ReRv. John Pate, of Lancaster.

Inductions Into.

- Knox Church, Elora, Ont., 6 June, Mr. W. M. Hay.
- First Church, Eramosa, Ont., 20 June, Mr. Crawford Taite.
- Bekevar, Sask., Mr. John Kovach.
- Sintaluta, Sask., Mr. R. MacKnight.
- Keewatin, Ont., 23 June, Dr. Hamilton.
- Bethel, etc., Ont., 18 July, Mr. J. M. Dickson.
- Apple Hill, Ont., 22 June, Mr. J. S. McIlraith.
- Columbus and Brooklin, Ont., 10 July, Mr. W. M. Haig.
- Lakefield and North Smith, Peterboro, Pres., 21 July, Mr. T. B. McCorkindale.
- Verchoyle and Calloden, Ont., 6 Sept., Mr. B. B. Smith.

Resignations of

- Sackville and Dorchester, N.B., Dr. A. B. Dickie.
- St. Andrews Church, Moose Jaw, Sask., Mr. S. MacLean.
- Rouleau, Sask., Mr. Wm. Waugh.

Deaths in the Ministry.

At Brantford, Ont., 26th June, RRev. W. A. J. Martin, D.D., pastor of Zion Church, Brantford, and Convener of the Foreign Mission Committee, W.D., in the fiftieth year of his age.

At Elmsdale, N.S., 23rd July, Rev. Alexander Falconer, D.D., late of Prince St. Church, Pictou, N.S., and ex-Convener of the Foreign Mission Committee, E.D., aged seventy-three years.

Church Openings.

St. Andrews, Sydney, C.B., a new church opened 25th June, the third in its sixty years of history.

THE PREACHER'S ENVIABLE PLACE.

There are many people I am never tempted to envy. I envy not the rich, the titled or the proud, but I do envy the man who stands, not in the chancel of a great cathedral but in the pulpit of a great tabernacle. Before him all sorts and conditions of men, filling the seats tier after tier, filling the galleries one above the other, crowding the aisles, looking in from the vestibules and lining the platform.

What a place! what an hour! what an opportunity! Before him the people, their souls, as "Billy" Dawson would say, "sitting in their eyes;" behind him the eternal God; in his hand the message of salvation; on his lips the words of truth and grace; among his hearers the abiding spirit that convinces men of sin, of righteousness, of judgment to come; and as the holy message flows from his lips mark where the arrow strikes!

Obdurate hearts subdued and melted, penitential tears flowing from many an eye, many a face glowing with the radiance of a new hope, and the whole congregation lifted by divine magic into a higher region of aspiration and purpose. Ah, this is power—power a seraph might covet, the power that awakens, regenerates and saves.—Bishop Ninde.

**MEETINGS OF
ASSEMBLY, SYNOD, PRESBYTERY.**

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of Calls and Inductions and Resignations of ministers. If not given in the RECORD it is because they are not received.

**The General Assembly meets in
Edmonton or Toronto, 1st Wed.,
June, 1912.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues., October, 1911.**

1. Sydney, Sydney, 1 Aug., 10 a.m.
2. Inverness, Orangedale, 11 Sept., 7.30 p.m.
3. Pictou, New Glasgow, 5 Sept., 1.30 p.m.
4. Wallace, Joggins Mines, 15 Aug., 3 p.m.
5. Truro, Truro, 19 Sept.
6. Halifax, Halifax, 19 Sept., 10 a.m.
7. Lunenburg, Shelburne, 11 Sept., 3 p.m.
8. St. John, St. John, 12 Sept., 10 a.m.
9. Miramichi, New Mills, 12 Sept., 11 a.m.
10. P.E.I., Charlottetown, 1 Aug., 10 a.m.

**Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues., May, 1912.**

11. Quebec, Quebec, 5 Sept.
12. Montreal, Montreal, 12 Sept.
13. Glengarry, Alexandria, 7 Nov., 10.30 a.m.
14. Ottawa, Ottawa, 5 Sept., 10 a.m.
15. Lanark, Almonte, 5 Sept., 10.30 a.m.
16. Brockville, Prescott, 19 Sept.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.**

17. Kingston, Belleville, 19 Sept., 11 a.m.
18. Peterboro, Campbellford, 26 Sept., 10.30
19. Lindsay, Lindsay, 19 Sept., 10 a.m.
20. Whitby, Whitby, 17 Oct., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 12 Sept., 10.30
23. Barrie,
24. North Bay, Parry Sd., Sept.,
25. Temiskaming, Halleybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Owen Sd., 5 Sept., 10 a.m.
28. Saugeen, Mt. Forest, 19 Sept., 10 a.m.
29. Guelph, Guelph, 19 Sept., 10.30 a.m.

- Synod of Hamilton and London.
London, Last Monday of April, 1912.**
30. Hamilton, St. Catharines, 15 Sept., 10.30
 31. Paris, Brantford, 12 Sept., 11 a.m.
 32. London, London, 5 Sept., 10.30 a.m.
 33. Chatham, Ridgetown, 12 Sept., 10.30 a.m.
 34. Sarnia, Sarnia, 13 Sept., 11 a.m.
 35. Stratford, Stratford, 12 Sept., 10 a.m.
 36. Huron, Clinton, 4 Sept., 10.30 a.m.
 37. Maitland, Ashfield, 19 Sept., 10.30 a.m.
 38. Bruce, Walkerton, 7 Sept., 11 a.m.

- Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**
39. Superior.
 40. Winnipeg, Man. Coll., bi-mon.
 41. Rock Lake, Baldur, 12 Sept., 3 p.m.
 42. Glenboro.
 43. Portage, P.-la-Prairie, 5 Sept., 10 a.m.
 44. Dauphin, Dauphin, 12 Sept.
 45. Minnedosa.
 46. Brandon, Brandon, 11 Sept., 7.30 p.m.

- Synod Sask., Yorkton, First Tues., Nov., 1911.**
47. Yorkton, Saltcoats, 19 Sep.
 48. Abernethy, Dubuc, Sept.
 49. Qu'Appelle, Whitewood, Sept.
 50. Arcola, Carlyle, 12 Sept., 3 p.m.
 51. Alameda, Oxbow, 12 Sept., 1.30 p.m.
 52. Weyburn.
 53. Regina, Moose Jaw, 4 Sept., 3 p.m.
 54. Saskatoon, Sask., 12 Sep., 3.30.
 55. Prince Albert, Prince Albert, Sept.
 56. Battleford, Battleford, 5 Sept., 11 a.m.
 57. Swift Current.

- Synod Alta, Last Mon. Apl., 1912.**
58. Vermillion, Wainwright, 15 Sept., 2.30
 59. Edmonton.
 60. Lacombe, Camrose, Sept., 7.30 p.m.
 61. Red Deer, Innisfail, Sept., 9 a.m.
 62. Calgary,* Calgary, 12 Sept., 9.30 a.m.
 63. High River.
 64. Macleod.

- Synod B. C., First Tues., May, 1912.**
65. Kootenay, Nelson, Sept.
 66. Kamloops, Vernon, Sept.
 67. Westminster.
 68. Victoria, Victoria, 12 Sept., 2 p.m.

- Foreign Mission Presbyteries.**
69. Trinidad, West Indies.
 70. Honan, China.

Church Funds, West, 1911-12

	Received during June, 1911	Rec. Mar. 1 '11 to June 30, 1911
Home Missions.....	\$3,023.83	\$15,983.19
Augmentation	299.85	1,820.05
Foreign Missions ..	1,035.13	9,367.66
Widows & Orphans..	24.29	502.02
Aged Ministers.....	96.94	617.48
Assembly Fund.....	116.43	344.13
French Evangelizatr..	116.18	1,245.51
Pt-aux-Trembles....	126.80	1,191.25
Social Service, Ev'ng'l	1,167.30	4,489.64
Mission to the Jews ..	83.75	1,125.33
Deaconess Home .....	.....	42.75
Knox College.....	20.00	248.03
Queen's College.....	6.00	209.20
Montreal College.....	8.00	127.00
Manitoba College.....	10.00	229.25
Westminster Hall.....	6.00	48.50
Alberta College.....	1.00	5.00

For the Same Months

IN THE PREVIOUS YEAR		
Home Missions	\$1,040.11	\$12,662.01
Augmentation	120.18	1,505.78
Foreign Missions...	1,852.46	7,875.50
Widows & Orphans..	72.57	465.35
Aged Ministers	83.76	496.67
Assembly Fund.....	35.21	442.07
French Evangelizatr..	456.06	1,191.49
Pt-aux-Trembles....	177.00	1,173.55
Moral Reform, etc....	101.57	576.07
Knox College.....	12.15	286.14
Queen's College.....	17.23	128.01
Montreal College....	.10	100.41
Manitoba College....	19.43	292.16
Westminster Hall..	.....	87.25

RECEIVED DURING JUNE

at the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.		Tor., Davenport	50 00
Southampton, yps.....	\$ 28	Castleford	50 00
" ss.....	10	Victoria Mine, St And	12 60
Hampden.....	22 40	James Garner.....	80
Atwood.....	10 05	Meaford.....	50
Lyn, wms.....	12	Belleville, St. And....	250
Westport.....	33	N. Easthope	18 01
Culloden l. aid.....	5	Tilbury E. Fletch.....	120
" ss.....	5	Shakespeare.....	3 22
Tor., Davenport.....	175	W. Huntington.....	6 10
Hickson, Burn's.....	25 35	Dundas, Knox	109 05
Cache Bay.....	5	Kingston, Zion.....	2 60
West Williams.....	27 44	Ashburn.....	7
Tor., Knox.....	6 35	Grand Bend.....	8
Leaskdale, St. Pa.....	47 15	Zephyr.....	13
Martint'wn, St. A. yps	5	Tor., Emmanuel	34 30
Hills Green.....	22 80	Woodstock, Knox.....	11
Centre Road, Knox....	103 50	Mrs. G. Hobkirk.....	5
Sarnia, Friend.....	10	Ayr, Knox.....	121 20
Dorchester.....	10 85	Brucefield, Union....	25 40
Milliken, St. Jno.....	15	Galt, Central abc.....	3 10
Tor., Ave. Rd., men bc.	25	Durham.....	48 15
Mrs. McPhedran, Tor.	57 50	Ham., St. Paul's.....	300
Moorfield, ce.....	14	Tor., St. Enoch's.....	25
Paisley, Knox.....	33 07	Mrs. E. J. McMillan..	6
Est. John Malcolm....	175	Brockvil., St. Jno. ss.	10
Atwood.....	125	Muncey, l. aid.....	12
Gordonville.....	11 45	Essex St. And.....	32
Unionville.....	8 23	W. Adelaide.....	10
Winterbourne, Chal..	17	N Mornington.....	22 29
Chatham, Ist.....	81 32	Almonte, St. Jno....	146 42
Craigleith.....	4 25	Tor., Knox.....	400
Collingwood, St. And.	6 85	Est. Alex. Matheson..	46
Ham. W'minster.....	5 33	Mrs. David Turner....	7
Gu. lth, St. And.....	200	Melrose.....	4 25
St. Thomas, Kx.....	73 03	Flos, Knox.....	25 05
Hawkesvil., St. A. ss.	3	Nichol, Zion.....	2 35
Tor., Knox.....	16 75	Edmondville.....	110
Woodbridge.....	53 80	Tor., Cowan bc.....	9 70
Markham, St. And. bc	25	Westtown, St. And..	74
Novar St. And. ss....	4 05	Annan.....	21 54
Waterdown, Knox ..	18 00	Elmhurst, Gale.....	8 00
Cardinal.....	45	Onondaga.....	24 31
Depot 1175'r Childer-		Collingwood, Est. Mrs.	
hose ss	12 67	Buis.....	7,000
Bellevil., Jno	101 00	London Campaign, Lal	100
		Clinton, Willis.....	22 35
		Souya, St. And.....	50

South Nissouri.....	2 28	Ottawa, Bank M.M. Asn	115
Wemyss, Calvin.....	56 60	St. Ste. Marie, St. Pa. ss	7 48
Mt. Forest, W'mster ss	25	Victoria Mines, St. A.	6 75
Tor., Est. Wm. McTaggart.....	1,000		
Campbellvil. St. Dav.	103	Quebec.	
Stratford, Knox	400	David Ogilvie.....	10
Perth, Knox.....	10	Valcartier	129 25
Barton	20 30	Mrs. Albert Boulter..	150
Torbolton	5	Mont. Presbytery...	500
Tor., Est. Isabella Mitchell.....	12,000	Mont., American.....	500
" M.M.A.".....	10	Mont. West	58 40
Powassan.....	31	W'mount, Melvil....	200
McDonald's Cor.....	46 33	Mont. St. Giles'	400
Craigleith.....	1 25	Flodden, Knox.....	11
St. Andrew's.....	1 50	Windsor Mills, St. A..	8
Seaforth, Ist	62 80	Lower Windsor.....	10
Woodstock, Knox....	131	Mont., Taylor.....	350
Metcalf.....	3	Sherbrooke, St. And..	18
Edwards, Knox.....	75	Mont., Calvin ss.....	9
Stittsville, ss.....	1	Chatham, Pt. Fortune	17 48
Greenbank, ss.....	2	Mont., Fairmount....	3 24
Bell's Cor's. ss.....	2	Mrs. C. Matheson....	10
Lansdowne, Chal. ss.	3	Mont., St. Paul's ss...	5
Cornwall, St. Jno....	4 50		
Lancaster, St. A.....	14 50	Manitoba.	
" "2 con. ss	3 86	Silver Creek.....	20
" "and con.	5 75	Pr. Dr. Farquharson..	218 65
Darling.....	29	Miniska.....	10
Middleville	13	Est. John B. Ewing..	2,000
Newbury.....	1 56	Pr. C. W. Gordon....	500
Bear Creek.....	60	Col. R. M. Thomson..	500
Allandale.....	7 30	Mr. J. H. G. Russell..	600
Farran's Point ss....	2 40	Mr. A. L. Crossin....	100
Cedarville.....	16 10	Manion las	5
Arthur, St. A. ss.....	6 87	P. la Prairie.....	50
Barrie.....	60	Foxwarren, ss.....	11 95
Livingston ss.....	5	Westhall.....	40
Spanish Mills &c....	4 75	Rosebank, Renwick &c	12 45
Kearney.....	2 75	Rv. G. Edminson.....	7 15
Novar.....	2	D. W. McKechar.....	100
Emsdale.....	1 25	Edward Brown.....	500
Zephyr.....	11 10	McCreary yps.....	2 80
Port Elgin.....	5	Rv. J. H. Martin	9 23
Stratford, St. And....	75	Stonewall.....	9
Peterborough, Kx....	15	Brant, Argyle	3 75
Runnymede Ch.....	10	Brakwardine.....	25 25
Delhi, Chal. ss.....	1		
W. Flamboro'.....	7	Saskatchewan.	
Bathurst, Calvin.....	50	Prince Albert, St.P. ss	25
Lucknow ss.....	25	Hyde, Friend.....	2
Tor., Cooke's ce.....	250	Manor.....	200
Williamsford.....	20 50	Davidson, Knox.....	27 75
Desboro.....	4 60	Balcarras.....	17 50
Listowel, Knox.....	200	J. A. Allan.....	100
Tor., Old St. And....	100	Fiske.....	5
"J.".....	15	Saltcoats	5 50
Harriston, Guthrie...	23 70	Alameda South.....	2

Alberta.		British Columbia	Langley..... 13	Newfoundland
Lethbridge, Kx.....	\$ 91 40	Victoria, St. A.....	Rv. J. H. Cameron... 15 30	St. John's whfm \$50
Edmonton, Ist.....	13 1	Alberni, St. A.....		Nova Scotia
Coleman, Inst. Ch....	35 15	Victoriass.	Miscellaneous	Pr. Agent \$ 278 85
Med. Hat, St. Jno. mb	50	A. Stinson 10	S.S. Pub. Committee. \$ 20	Little Harbour ss..... :
Namao, Union ss.....	10	Victoria, Kx.....	Est. Ellen Thomson... 500	Pr. Agent..... 97
Strathcona, Knox....	50	" " ss 5 15	Est. Malcolm Thomson 200 0	New Brunswick.
		Vancouver, St. A. ...	Pr. Dr. Farquharson.. 1092 50	Bocabec..... \$ 51 61
		Guilf of Great Com..	Rv. Jas. Anderson ... 4	Plaster Rock..... 25 05
		Kaslo, St. And. ss....	Fort Kent, Maine.... 5)	
			Pr. Dr. McLaren..... 806 21	

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

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RECORD appear merely a retailer of stale matter, and
tends to its injury.

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BAPTIST REVIVAL IN RUSSIA.

Rev. Dr. Clifford, of London, who has
been for more than fifty years pastor of
one congregation in London, and who re-
cently visited Canada, tells of a religious
movement in Russia in connection with
the Baptist denomination, which is said to
be one of the most remarkable in modern
times -

"It is spreading among the Slavs and
Cossacks of Russia, the Letts and Estho-
nians of the Baltic provinces, the Cechs of
Moravia and the great Carpathian range,
the Magyars, Slovacs and Ruthenians of
Hungary, and it has reached the various
races of the Balkan States.

"During the past half century, Baptist
churches have been established in all these
countries, partly through the missionary
enthusiasm of the German Baptist Union,
and partly through the dissemination of the
Scriptures.

"Churches founded less than five years
ago number 700 or 800 members, and in
one case 1,200; in the Nagy Szalonta district
we have records of 250 baptisms per month;
in Morava, Norbert Capek has established
21 stations, with 1,200 members, in seven
years; Fetler in St. Petersburg has gather-
ed a church of 300 members in three years,
has established 12 mission stations, and has
compelled the attention of the whole city
to the principles and progress of the Baptist
movement."

The Christian physicians of Christiana,
Norway, have founded an association the
objects of which are,—(1) The strengthening
of the Christian life of the members; (2)
to promote the spiritual welfare of medical
students; (3) to stir up interest in medical
missions in the form of homes for epileptics
and other sufferers, under a Christian super-
intendent; and (4) to aid Christian men
and women who desire to give themselves
up to medical mission work on the foreign
field."

The head of the Jesuits, and other
"Roman Catholic Zealots," have been ex-
pelled from Moscow.

Presbyterian Record

Vol. XXXVI.

SEPTEMBER, 1911.

No. 9

THE OUTLOOK.

The voyager down an unknown stream is now in peaceful waters, now in rapids, anxious and watchful for possible cataracts ahead.

The world to-day seems in the rapids. The pilots of Empire, our own and others, have an anxious time. Within a few weeks there have been the Moroccan reef, not yet passed, the strife between Lords and Commons, and now the great labor troubles in England, "men's hearts failing them for fear."

The world's daily Press, the "log" of the voyage, chronicles the daily passage, and the Press of all kinds makes comment in the usual wise way, and sighs or sings with the signs of the times.

There is one thing, however, that is little mentioned, and is liable to be lost sight of, the losing sight of which causes fear and unrest and the remembrance of which gives confidence, and that is that God is at the helm, and that however rough or uncertain or threatening the way may be, it must in the final issue lead to ever better things, to greater freedom and justice and righteousness in the world, and in that way to greater peace and good-will among men and nations.

What is wrong or unjust is often so firmly rooted and of such long continuance, that its uprooting seems like the overturn of the whole social order, but this upward progress, because God is in it, must go on, sometimes through pain, until it is complete.

Such a confidence is not the refuge of ease-loving weaklings who throw upon God the responsibility for what they should do themselves, but it has been in all ages the strength of strong men, who could do and dare and die in the struggle for freedom and right, and who knew that though they might seem to lose, the right would win.

It is thus the part of true men and women, while doing all in their power to play well their part in Society or Church or State, to do so in full confidence that what is best must triumph, what is fittest must survive, until a new heaven and a new earth wherein dwelleth righteousness. If God be with, who or what, can be against?

A Forward Movement.

This Autumn, when the city dwellers, who have been able to get to the country, return again, and the country dwellers who have wrestled long and hard with mother earth, enjoy a breathing space, it is proposed to try and take a new forward step in the great work of doing our part in making this world what it ought to be.

In the months of October and November there are to be great Missionary Conventions in the chief centres of our land, from Atlantic to Pacific, addressed by Sir Andrew Fraser, John R. Mott, Robert E. Speer and other well-known men.

But these men and these great meetings can only give inspiration and impulse. The carrying out of the movement depends upon the faithful and conscientious use of the Duplex Envelope by every man and woman, and by the children too, throughout the church.

Let each one begin with this month, if it has not been done hitherto, the Scriptural practice of giving "on the first day of the week as God hath prospered," and the Lord's Treasury will be filled and the Lord's work done as never before, our own land and our share of the foreign field will soon "crown Him Lord of all."

Wanted.

Two earnest Christian medical missionaries; one for our Formosa Mission, one for the South China Mission. Apply to F. M. Secretary, Rev. A. E. Armstrong, Confederation Life Building, Toronto.

Ignorance of the Bible.

At Amherst College, Mass., not long ago the students were given a paper of six Bible questions, of which two were "the easiest that could be thought of," while "two were very difficult, so as to test the intimate as well as the average knowledge of the men."

More than 79 of these undergraduates could remember nothing about the fall of Jericho, 37 knew nothing of Cain, 40 knew nothing of Daniel, and 65, 102 and 105 failed to answer questions about Saul, Gideon and Timothy, respectively; while 35 stated that they had done little or no Bible study.

This book is the world's greatest classic. It has influenced the human race and given it uplift as no other book has done. It has made man free as no other book has done. It is the only book that guides to another life, the life that is real and lasting, and yet, in a land where it is the most plentiful book, in a college which is supposed to represent the highest education and culture, are numbers of so-called educated people who know nothing about it. And doubtless the same is true in greater or lesser measure in Canada.

The above mentioned facts are serious and important in their bearing upon the Canada's well-being. They should be a stimulus to all who have opportunity to spread Bible knowledge. There is no time like childhood for giving and getting that knowledge, and parents and teachers should be alert to improve the opportunities of these early years which so quickly pass.

Children's Day Service.

The Children's Day Service for the last Sunday in September, writes Rev. J. C. Robertson, is a particularly attractive one. Both the artist and the printer have done their work well. The subject for this year "Christ's most winning word," provides an opportunity which should not be lost sight of by ministers, superintendents, and teachers, for a clear and loving appeal to our young people to accept Christ as their personal Saviour. It is hoped that the Service will be used and prove to be a great benefit in every Sabbath School in the Presbyterian Church in Canada. The

offering for the day, by direction of the General Assembly, is for Children's Day Fund, which is used in the extension of Sabbath School work throughout Canada.

Education in the West.

The three common standards of national greatness are material prosperity, mental development, and high moral and spiritual ideals. The new West has the first mentioned; it is not neglecting the second; and the Christian people of Canada are responsible for the third.

In developing education, besides the excellent school systems, there are the four great Provincial Universities, under way or in operation.

There are our Presbyterian Institutions of learning;—the three Theological Colleges, in Winnipeg, Strathcona and Vancouver, for training a ministry for our church. The College for Women, at Red Deer, under the auspices of the Synod of Alberta, the Rev. N. D. Keith, Principal, is expected to be in operation next year; and the canvas for funds is under way. For the School for boys at Moose Jaw, under the auspices of the Synod of Saskatchewan, Rev. Angus Graham, Principal, the buildings are to be completed next year, a large sum has been collected and the balance is being raised.

Then there is the new College in Vancouver, which Rev. E. D. McLaren, D.D., and a number of friends are establishing. The Western Canada College at Calgary, the first Institution of its kind in the two new prairie provinces, has an attendance of 150.

The Methodists and others have also been active in educational work. The Lutherans, on July 3rd, laid, at Camrose, Alberta, the corner-stone of the first Lutheran College in Canada, and which is to be ready for 200 pupils this Autumn.

Of course the Roman Catholics have not been behind, and one great reason for establishing Protestant Colleges for our girls in the West is to keep them from being sent to convent schools.

The Mormons, too, have built a twenty thousand dollar college at Raymond, to train young women as teachers for Alberta, hoping in this way to help in spreading their blight in the West.

A NATION-WIDE SERIES OF MEN'S MISSIONARY CONVENTIONS.

BY REV. F. W. ANDERSON.

Important and far-reaching as was the influence of the National Missionary Campaign from coast to coast in Canada in the Autumn of 1908, culminating in the Congress at Toronto in the Spring of 1909, the nation-wide series of Men's Missionary Conventions being planned for this Autumn promises to be of even greater value in the present situation.

Then the object was mainly to arouse the nation by appealing to the men of certain of its central cities; now the desire is to bring together the men of each Province to hear addresses from men of world-wide reputation, and to consider their share in the world's greatest enterprise,—the establishment and extension of the Kingdom of God upon earth.

The Schedule has been arranged as follows:—

Vancouver	October 18-20
Calgary	" 23-25
Regina	" 25-27
Winnipeg	October 30-Nov. 1
London	November 6- 8
Hamilton	" 8-10
Ottawa	" 13-15
Montreal	" 15-17
St. John	" 20-22
Halifax	" 22-24
Sydney	" 26-28

While these conventions are promoted primarily by the Laymen's Missionary Movement, they are also under the joint auspices of the Home and Foreign Mission Boards of all the Protestant communions in Canada, and the purpose of the conventions will be realized only as the work carried on by these various agencies is greatly advanced at home and abroad. Hearty endorsement was given to the proposal by the General Assembly of our Church, meeting in Ottawa last June.

It may be unnecessary to urge that every congregation in each province should be represented at the gathering nearest of access to it, by a delegation that will carry back the inspiration, and carry into effect the suggestions received at the Convention. The minister should, of course, be one of

that delegation, but he should not be allowed to go alone. For the more aggressive work required he will need the continued encouragement and co-operation of the men of his congregation, and the Convention will help to make this possible if the lay-leaders will take advantage of the opportunity to attend.

The programme promised for these conventions is most attractive. The personnel is the best obtainable. Those who were present at the Canadian National Congress will hail with delight the return of Sir Andrew Fraser, former Lieut.-Gov. of Bengal, India, and Moderator of the first General Assembly of the Presbyterian Church in India. He is coming to Canada especially for these great gatherings and will be present at each one, from British Columbia to Cape Breton.

Mr. John R. Mott is without a peer as student and exponent of the enterprise of world-wide evangelization. He will speak at each Convention in the four Western Provinces.

Mr. Robert E. Speer, the one-time Princeton athlete of fame, and now the Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., is heard with great satisfaction wherever he speaks. He has promised to take part in each of the four central conventions in Ontario and Quebec. The visiting speaker to be associated with Sir Andrew Fraser at the three Maritime Conventions cannot yet be announced, but he will be of equal attractiveness with those already mentioned.

These visitors will be accompanied by the leaders in missionary activity of the different denominations in Canada; Mr. H. K. Caskey, Canadian Secretary of the Laymen's Missionary Movement, and the associated denominational secretaries of the movement.

The list of subjects selected for discussion includes the following:—"The central place of Missions in the work of the Church," "Canada—to-day and to-morrow"; "The Unfinished Task of World-Evangelization"; "Do Missions Pay? A Business Man's View"; "Our Sufficiency in God"; etc., etc.

An important feature of each convention will be the Denominational Conference for each Communion on the third day. The forenoon and afternoon sessions of that day will be given over entirely to this purpose, and there will likely be a denominational luncheon at noon. This will be of special value to us as Presbyterians. It will give a splendid opportunity for our men to discuss unhurriedly the great work before our church, and particularly the "United Budget" plan of finance, which is this year being promoted by the various departments united in the Assembly's Committee on Systematic Giving.

Revs. Dr. R. P. Mackay, Dr. A. S. Grant, Dr. J. G. Shearer, D. MacOdrum, James Ross and others will lead in this discussion, and ample time will be allowed for the fullest possible conference on all questions raised.

Much prayer and thought have already been given to the plans in preparation for this nation-wide effort, but there is still a great need of waiting upon God for His grace and guidance. Let us continue to pray for His richest blessing, not only upon the conventions, the conferences, and the speakers, but upon all our churches, ministers and lay-workers,—that in all our effort His will may be done and His Kingdom hastened "Who is sufficient for these things?" "Our sufficiency is of God."

Note.—The above article came in after the items on first page had been made up for press, hence duplicate notice.—Ed.

NEW HELPS FOR YOUNG PEOPLE'S SOCIETIES.

In order the better to serve Societies that reorganize in the Fall (of which there seems to be an increasing number) as well as those whose operations correspond with the Calendar year, the Assembly's Committee has decided hereafter to issue its new helps in September. Accordingly those desiring them can have in a few days the Committee's Publications for 1912. These include the following, which can be had at The Presbyterian Publications, 60 Bond Street, Toronto:—

1. The Y. P. S. C. E. Topic Card for 1912, containing the regular Christian Endeavor Topics, also shorter Catechism

questions and special missionary topics on "China."

2. The Guild Topic Card for 1912, containing Biblical, Citizenship, Literary and Missionary topics, 12 of each. These will be found suitable to the average society, can be taken up on Sunday as well as on a week's night, and a special textbook can be had for each series.

3. A list of miscellaneous suggested subjects, which may be had free on application, for those desiring to make up their own topics.

4. The Manual for 1912, containing, besides all these programs, Daily Readings, Constitutions, Hints and Helps on all kinds of Young People's Organizations, including Boys' Departments and much valuable information.

5. Special attention is directed to the new text-book, about to be issued by the Committee. This Year's Book is to be on "Social Service" and is being written by the ablest leaders in our church, and is expected to be on the market by December 1. This Book will help to introduce our Young People to the study of those great moral and social problems which now confront this Church in Canada and ought to be of special use in Young Men's clubs, guilds and brotherhoods.

Y. P. S. buttons, pledge cards and everything required for Young People's Societies can be secured from R. Douglas Fraser, 60 Bond Street, Toronto, publisher for the Committee. All enquiries of a general kind, relative to Young People's Work, will be cheerfully answered by the Convener, Rev. W. R. McIntosh, London, Ont.

Rev. James A. O'Conner, owner and publisher of "The Converted Catholic," and founder and superintendent of Christ's Mission, New York, was struck by a street car recently and died a few days later. Once a priest in Chicago, converted to Evangelical Christianity, he set himself to help others to the light he had himself received. Christ's Mission, which he established, was specially intended to help R. C. priests and others of the same faith seeking the light. Through his paper and mission he did a great and good work.

SABBATH SCHOOL FIELD WORK.

FROM REV. J. C. ROBERTSON.

Dear Dr. Scott,

The following statement is the official report to the General Secretary's office of the work done in the Presbytery of Brandon. It so clearly sets forth what is being done by our Sabbath School Field Workers, that it should also prove both of interest and value to all the readers of the RECORD.

Mr. McIntosh is one of four men who are engaged in this work for the summer of 1911, under the direction of the General Assembly's Committee on Sabbath Schools, and who are endeavoring in this way to reach as many as possible of the Presbyteries of New Ontario, Manitoba, Saskatchewan, and Alberta.

J. C. ROBERTSON.

**Report of S. S. Field Work
In Presbytery of Brandon.**

The field work in the Presbytery of Brandon commenced on May 7th, and continued for six weeks. During that period Sabbath Schools were visited while in session, regular Sabbath congregations were addressed, week-day meetings were conducted, and conferences held with the workers, either individually or in groups.

Even in this period it was not possible to cover the whole Presbytery, but the plan was followed of working with a degree of thoroughness the portion undertaken. With few exceptions a meeting was held at every preaching station in the itinerary, and the itinerary, except for the first week, was so arranged by the Sabbath School and Home Mission Committees of the Presbytery that all mission fields, vacancies, and as far as possible congregations remote from the main lines of railway, should be reached.

According to the work outlined, 23 of the 39 congregations and mission fields were to be covered. In those visited there are 54 preaching stations and 46 Sabbath Schools, 41 Presbyterian and 5 Union. There was a slight interference with the schedule on account of severe storms, but your field worker was able to come in

touch with 43 preaching stations and 41 Sabbath Schools.

The ends sought in these visits may be summarized, as follows:

(1) To attract the attention of the homes and the congregations to the Sabbath School.

The special opportunity for this came when addressing the Sabbath congregations.

This opportunity was used to emphasize the importance of the religious education of the children, particularly in the homes, and in the public services of the Church. The place of the Sabbath School in accomplishing this end was pointed out. A plea was made for the recognition of the Sabbath School as a Bible school for the whole congregation, and the full and hearty co-operation of the parents was urged as essential to the success of the work.

(2). To open schools where they had closed for some reason, or where they had never existed.

After an address, whether in the Sabbath services, or at the week-night meeting, a conference was held to consider the situation, to find out the material in the way of scholars and workers, and to urge the taking up of the work. Your field worker was encouraged by the response to this feature.

(3) To bring encouragement to those engaged in the work. Some schools had closed and others were in a low state of vitality because the workers were without support, and their own enthusiasm had died out. In many cases the demands of the work are so great, and the apparent results so meagre, that, unless the enthusiasm is maintained, the burden is laid down as too heavy. Perhaps this was the most important feature of the work. Many expressions of gratitude were made for the action of our Committee in sending someone with an assurance of the Church's interest and support.

In this connection greetings were conveyed, references were made to the encouraging increase in the number of Sabbath Schools, in their enrolment, and in the general interest shown. Usually an

outline was given of the work undertaken by the Assembly's Committee, and the schools thanked that had made possible this work by their contributions to the Children's Day Fund.

In addition to giving encouragement by this feeling of unity, the end was kept in view of drawing the school more closely to the Church, that the former might be looked upon as a recruiting and training ground for church members. As by-products we look for a more faithful reporting to the Presbytery's Convener, and a fuller use of our own Publications.

(4) To explain and recommend approved methods in S. S. work.

In some cases explanation was necessary to remove misunderstanding, on account of partial knowledge. Usually recommendation of particular methods was restricted with a view to results, and in special relation to the expressed interests or the needs of the various schools, as gleaned in observation and in conversation with the pastor and others.

The Assembly's plan of memory work was most generally commended, and it is being widely adopted. The Teacher Training Courses were often considered, and their adoption urged, either in classes or by individuals, to increase the efficiency of our present teachers, and to meet the constant demand.

This phase of work was usually received with interest, but only in a few cases is it being taken up. In most of the congregations its adoption depends upon the interest of the pastor. His leadership is required, and generally he is crowded with other duties. Yet the work is of such vital importance to the Church and the kingdom that it calls for very careful consideration.

The Home Department was recommended, especially to those schools which close during a part of the winter. Resolved into a Home Department for the months when it cannot meet publicly, the school would preserve the continuity of its work, and lessen materially the evils of closing.

Special steps are being taken to bring the matter directly to the attention of su-

perintendents and ministers concerned, through letters to be sent in the autumn. Many schools received the suggestion favorably, and good results might be gained by a recommendation from the Presbytery's Committee, whose word will be received as from those who know local difficulties and needs.

Besides the above methods which were considered most generally, on occasion the Cradle Roll, Organized Bible Class, Missions in the Sunday School, etc., were dealt with.

In looking over the situation a few questions come to mind. Is there a Sabbath School in every preaching station? Is its work maintained throughout the year? Is it as efficient as we should desire or expect?

Concerning the first question;—It will be noted from the figures given above that out of the 54 preaching stations, only 8 are without Sabbath Schools. This I think is a creditable showing, considering that in nearly every case the omissions are in new communities where there are very few children.

There is reason for encouragement, too, in the fact that in these 54 preaching stations there are 11 more schools this year than last. However, in some cases there should be schools where there are none at present.

With respect to the second question;—One is struck with the very large proportion of schools which close for a part of the winter. 28 out of the 46 close for periods ranging from three to eight months. Thus the teaching possibilities of these schools are greatly lessened.

Of course, it should be remembered that these schools are in the rural districts, where there are very great difficulties in the way of smaller children attending during very severe weather such as last winter. Yet some schools not more favorably situated than others which close, are keeping open during the whole year, and if many must close we might lessen the evil by having the work kept up in the homes.

In considering the matter of efficiency, one must first of all recognize the splendid

work that is being done in many cases, bearing in mind the frequent absence of appreciation and support, the obstacles on account of meagre education, the pressing duties of home, farm, and business, one is forced to apply the term heroic to the efforts that are being made.

However, much remains to be done. Those who are in the work need to be inspired with new visions of the possibilities of their work. In some measure their efforts might be made more fruitful by directing them into the most helpful channels. Most of all there is need of more workers. Schools are being hampered on account of this lack.

This report would not be complete without a reference to the hearty way in which the visits were generally received. Whatever success may attend the work is due largely to the manner in which the itinerary was arranged and endorsed by the Presbytery at the May meeting. The work of the Presbytery's S. S. Convener in making final arrangements, and the stimulus from frequent conference with the acting convener of the Synod's Committee were very helpful.

Special acknowledgement must be made too of the kindness shown in driving the field workers from point to point, and of the hospitality which made the work a pleasure.

C. F. McINTOSH.

A STUDENT MISSIONARY'S EXPERIENCES.

BY MR. CHARLES C. INGLIS.

(Student Missionary).

The great day has arrived and everybody is eagerly awaiting the list of appointments for the summer term. Soon our various fates are ascertained, and congratulations or condolences are exchanged among the students who intend taking mission fields for the term.

"Hullo, where are you going this summer?" The question was put by a big Irishman, standing six feet, a special friend of the one interrogated, who can only muster five feet three.

"Oh, I am going to Louis Creek" was the answer.

"Where is the place, anyhow?" persisted the big fellow.

"I don't know, but I'm going," replied his diminutive friend.

And that is how many of the students start off to their various appointments. They have a vague idea of the whereabouts of the place but cannot locate it definitely, have no idea of its nature or of the people who live there.

Louis Creek District lies on the east side of the North Thompson River in British Columbia, and about forty miles from Kamloops.

Kamloops is the nearest railway station to the field, and having arrived there, the first thing for the missionary to ascertain was how he was to get to his destination.

The help of the Presbyterian minister was sought, but his information was rather of the "Go and find Garcia" type, simple, heroic, western. "Oh," he answered, "the other fellows just left here and got there!"

Most explicit! They left here and got there! There was something so charming and naive about this that even a missionary from Scotland could hardly repress a smile.

However, more information was hustled up, and the situation looked better. Every Monday morning the stage coach leaves Kamloops carrying the mail sixty miles, returning on the Wednesday with the up-country mail. So, on Monday morning, the new preacher set out for the Creek, perched on the stage-coach, taking a survey of the country and making mental notes of all that happened on the journey.

At the second stopping-house, or hotel if you will, on the road, the good lady of the house expressed the thought, in tones that were by no means sorrowful, that the place was a very hard one and very difficult to work and that, anyhow, no good would be accomplished. Thus cheered and encouraged the student missionary set out once more and finally the hotel at Louis Creek hove in sight.

No other house appearing on the horizon, he seized his brief-bag and hit for the tall timbers, and after an hour's walk a house appeared on the scene, where he rested his weary head for the night and made plans for his summer's work.

Since then four months have elapsed, and the work has been steadily prosecuted in the interval. The first thing to do was to establish preaching stations. Four of these were arranged, one for each Sunday in the month, and these points have been followed up regularly. The field is quite extensive, and as all the travelling has to be on foot, no more points were taken up.

The work consists principally of visitation. This has been gone in for thoroughly, and only for a few days in each month has the missionary been at home.

But he is not too badly off. Nearly every house has a hearty welcome for him, and as he makes his monthly visits he is received with many friendly greetings. The missionary life may and does have its hardships, but it has also its compensations.

The district is sparsely settled, the people widely separated from each other. Consequently it is no easy matter to attend church service. It isn't safe to cross the North Thompson River when the water is high and the logs are coming down the river from the various log-dumps.

Then again, some have no rig to ride in, and walking isn't pleasant when it is ninety-eight degrees in the shade and the ground underfoot is roasting hot. Even the joy of riding in a hay-rack will not induce many people to turn out, especially when the road is rough and stony and hilly. But still the services go on, and what with the hymn-singing, and cheerful conversation no one regrets having turned out to Sunday School and Church.

On the first Sunday of the month service is held at the McLean Ranch in the Adams Lake region, the second week finds the missionary in the Upper Louis Creek Valley, in the third week he is at Hoffee Creek, and on the last Sunday of the month he is back to the mouth of Louis Creek.

Although there is only one service each Sunday the work of the Master goes on the seven days in the week. Every effort was put forth by the missionary who occupied the field last winter, to get all the people into contact with the church. Mr. Peter McKenzie laboured amid great difficulties, having to go round the circuit on foot, in the depth of winter, with the snow

lying deep on the roads. Ill health also hampered him in the work. But he was greatly appreciated by the people and did a thorough visitation work.

This has been the aim of the missionary in charge of the field now, and despite heat of the sun and inability to secure horse, many miles have been traversed and many people visited, and through song and speech the Gospel has been brought to the people.

In very many of the homes the missionary is requested to lead in family worship, and where there is a musical instrument, piano or organ, our familiar hymns are heartily sung and many a happy evening is spent in this way. So with the reading of the Word and by the singing of the good old Gospel songs, the souls of the people are knit closer to God, and to each other.

But it is no easy task that the missionary has in hand. Meeting all kinds of men and women, good and bad and indifferent, intelligent and otherwise, he must be ever on the alert, ever conscious of the fact that he is an ambassador for Christ, seeking to break the Bread of Life to men who are much more experienced in the things of this life than he is. Among the ranchers we find preachers, teachers, lawyers, civil engineers, graduates from the Varsities of the Old and New Worlds.

And to these men the young preacher is sent! Often one is overcome with the greatness of the task, and a feeling of unworthiness creeps over one. "But, not to the strong is the battle, not to the swift is the race, but to the true and the faithful is the victory through grace," and so onward we trudge another mile leaving the results with God.

He is blessing the work and gladness is brought to many Christian people. They feel they are not being neglected, and the Sunday School gives delight and joy to the children. Surely these things are sufficient recompense for the men and money sent into Louis Creek.

In the near future a development in the work here is expected, owing to the railroad opening up the country. More people will come in and let us hope and pray that the work of the Lord will prosper in still larger measure.

WORK AMONG THE RUTHENIANS.

BY REV. J. A. CARMICHAEL, D.D.,

The Ruthenian colonies, as a sphere of missionary effort, are attracting the attention of other churches very much more than when our Church began work among them. The people are more accessible; many of the barriers against missionary effort are broken down, and many of the suspicions of unworthy motives have been allayed. They are eager to hear the message, if not always ready to accept and obey it. This change in attitude is almost entirely the result of the work of the Independent Greek Church. To this, also, our medical missions, with their schools, have made valuable contributions.

The importance of the work of the Independent Greek Church is showing itself in many ways. It has opened the door for other churches to begin mission work among the Ruthenians, which they have done, to some extent, by institutional effort, care of the sick, Y.M.C.A. work, English missionaries speaking through interpreters, and Ruthenian missionaries.

The success of the work is apparent from the zeal it has inspired in the Roman Catholic leaders, who have discovered that the work which has opened the door to other missionaries, is closing it against them and prescribing their sphere of effort.

Their attention is devoted to the Independent Greek Church, as the results of efforts of other churches at the present time are comparatively insignificant. There could be no better evidence of the hold that the Independent Greek Church has on the Ruthenian people, and its possibility of future conquest, than the alarm sounded by some of the representatives of the R. C. Church.

The ministers of the Independent Greek Church are instructing the people, mainly with regard to Christ, what is prophesied regarding Him in the Old Testament, what is said of Him in the New, and what He Himself said, explaining to them His personality and work, the character of His claims, the attitude of life to Him that brings Salvation, and also the attitude to him that excludes from Salvation.

The people are seeing that the Roman Catholic teaching puts the Church where the Bible puts the Saviour, and that the Independent Greek Church is putting the Saviour where the Roman Catholic puts the Church. The difference between the two churches is vital and clear, the one teaching Union with the Church and obedience to it, as the condition of salvation; the other, Union to Christ and obedience to Him as the condition of salvation.

The people are being taught that in Christ dwells the fullness of the Godhead bodily, and that fullness is available for them through a faith that unites them to Him. They are beginning to see the error of transferring faith from a personal Saviour to an organization, and the folly of expecting the same results. Faith, as a vital union with Christ, was a new conception of the condition of salvation to them.

They are appreciating the difference between resting on the Church and resting on the Saviour for their deliverance from the guilt and the power of sin. It is this growing attitude towards the false claims of the Church to administer salvation as an organization and an increasing faith in the Saviour, the Giver of Life, that has aroused the Roman Catholic Church.

The men of Manitoba College, as teachers, and in other occupations, have increased the fear of the Roman Catholic Church and extended the Independent movement. The teaching of the Independent Greek Church has, more or less, permeated all the colonies of Ruthenians in the West. Those who have not yet accepted the doctrines or identified themselves with the movement are seeking information regarding it.

The preaching of the Independent Greek Church has excited great interest in religious questions throughout these colonies. The Ruthenian school teachers are known to have attended Manitoba College where the missionaries were also trained, and are regarded as knowing the principles of the Independent Greek Church. They inquire of them as to these doctrines, and the difference as to teaching and government between the Roman Catholics and the Independent Greek Church. Without any intention of proselytizing the Roman Catholics or securing adherents for the Independent Greek Church they answer these questions purely as a matter of information.

They tell the people the doctrines that the Independent Greek Church proclaims and quote the Scriptures upon which they are based. The people have the Scriptures and verify their quotations, and are pleased to find that the new doctrines of the Independent Greek Church are the old doctrines of the Scriptures. As a result, the people are taking a new interest both in the doctrines of the Independent Greek Church and the Scriptures upon which they are based, and are anxious to know more about both.

These young men have explained the doctrines of the Roman Catholic Church to these people more clearly than they have had them explained by their own priests. Unintentionally, therefore, they have introduced the leaven of the Gospel where the missionary could not have gone. This work

of the students was quite accidental, and is regarded by the Roman Catholic Church as more injurious to her cause than the direct effort of the Independent Greek Church to evangelize the Ruthenians.

Another indication of the influence of the Independent Greek Church over its adherents, is the measure of financial support the movement is receiving from the free contributions of the people. The previous training of these people made the exercise of the grace of liberality difficult, and difficult to present to them without arousing suspicion and giving offence.

Giving to the support of the Gospel without regard to special services for themselves, individually, is a new and not a welcome idea. The reward of giving, as laid down in the Scriptures, does not appeal to them. They regard it far more blessed to get than to give; to have their missionaries supported for them than to support them themselves.

This is not to be wondered at when their training is considered. In the old country their churches and manse were built and paid for without their assistance. In addition to a manse, every priest has at least 50 acres of land which he cultivates and from which he obtains a revenue.

The priests are officials of the Government and are paid from \$500.00 to \$1,000.00 per year out of its treasury. They are free from taxes, the people pay them for the services they render them individually: \$5.00 for blessing a house; from \$5.00 to \$100.00 for a funeral; \$1.00 for saying and \$2.00 for singing a mass; \$1.00 for a baptism, and \$10.00 for a marriage. In this way, only, did they directly support their church.

It will take time and definite teaching with infinite tact to develop in these people the grace of liberality. A good beginning has, however, been made. Three of the churches last year gave \$250.00, others from \$100.00 to \$150.00, to the support of their ministers, apart from what they gave for baptisms, weddings and funerals. The movement will have to make considerable progress before it will receive anything like adequate support from the free will offerings of the people.

Ritual.

Another evidence of the spiritual character of the progress is the demand for an expurgated ritual by the ministers and the more advanced of the people in all the colonies.

The young Ruthenians who have lived among the Canadian Protestants of the West are looking to their church for a

clearer presentation of the Gospel and a better interpretation of the life and mission of Christ than was given them in the Old Country. They regard the ritual, with its intoned services, as an obscuring of what is most vital in the Gospel, and have asked that it be brought into harmony with the present teaching of the Independent Church.

The fathers and mothers are much more conservative. Although approving of the new teaching and seeing clearly the need of a radical change in the church services, yet they are reluctant to abandon a form of worship made sacred through long association. They seem to need it; it appeals to their senses, and they find worship difficult without it. What in the ritual is an offence to the young people seems helpful to the old. The necessary reformation that the young people are demanding is a very delicate piece of work, but must be proceeded with.

The Edmonton church, which is composed of possibly the finest class of Ruthenians in the West, have completely reformed their church service. The attitude of the Edmonton people towards the ritual is fairly representative of nearly all the colonies, both in Alberta and Saskatchewan. The congregations in Manitoba are ready to accept the new ritual as soon as it is issued. The Teulon congregation is already using an expurgated form of worship, everything in the church and in the service being in harmony with the New Testament.

The Winnipeg congregation is being constantly decimated by its families moving to the country and continually recruited by emigrants. This keeps up the agitation between the old and the new and makes the congregation most difficult to minister to.

The congregation, however, has completely reformed the service. The new-comers will be introduced at once in Winnipeg to this new order of worship. If they do not like it they will have the privilege of worshipping elsewhere, but not of interfering with the form of worship. The change which has been called for is being introduced and has come to stay. Very soon there will be no opposition to the expurgated form of ritual in the congregations of the Independent Greek Church. The new movement is significant and clearly marks a stage of progress.

Mental Quickening.

The work of the Independent Greek Church has been the cause of very great mental quickening among its members and adherents. This is shown by the intelligent interest they take in political, social and industrial questions. The leaders in all public questions are the ministers of the

Independent Greek Church with their more advanced laymen. They shape the policy of the people and carry it out.

The leaders of the people have the utmost confidence in the missionaries and join heartily with them in every measure which is in the interest of the people and for which they are ready. No effect of their work is more clearly seen than in the growing desire of their best young men for a liberal education and the sacrifices they are willing to make to obtain it. They are ambitious to be the teachers of the public Ruthenian schools and the spiritual guides of their people.

The Ruthenians in attendance at Manitoba College and the Government training schools in Manitoba and Saskatchewan, with one or two exceptions, are members or adherents of the Independent Greek Church. There were over forty of these students in Manitoba College last winter, ten or eleven of them supporting themselves in whole or in part, about thirty receiving loans of about \$16.00 per month, and in a few cases a little more to maintain themselves in College during the season. These students have been diligent in their studies, gentlemanly in their deportment and consistent in their lives. The future of the Galicians depends very largely on the personality of these men and the quality of their training.

Assimilation.

Another and quite remarkable result of this church is the more rapid assimilation of their people to our social and national standards, as well as to our religious ideals. The ministers, through the training given them in this short session in Manitoba College and by their association with the ministers of our Church and our people, have accepted our standards and are assimilating our ideals. Their aim for their people is that they become thoroughly Canadian, bringing into Canadian citizenship what is best in their history and character, so that the Ruthenian Canadians shall make a valuable contribution to our common citizenship.

The students trained in Manitoba College have largely absorbed the same ideals and are exerting, wherever they go, a very great and healthy Canadian influence on their people. Our highest standards and ideals are being embodied in these students, who are the unconscious teachers of them to their people.

In the two Provinces of Manitoba and Saskatchewan sixty of these students were teaching public Ruthenian schools last summer. They gave very great satisfaction, were exemplary in their conduct and in every way worthy of the position they

occupied. A large number of them are at present teaching or qualifying to enter the teaching profession.

These young men are held in very high repute in their school sections for their personal worth as well as for their work. People consult them on all kinds of problems and ask information on a great variety of subjects. They are the interpreters of newspaper articles, the policies of the Government, the requirements of the Canadian laws and customs.

The assimilation of the Ruthenians, through the worship and teaching of the Independent Greek Church and through the influence of the Public School and association with these teachers, was taking place so rapidly as to alarm the Nationalists among them. They saw their young countrymen throwing aside time-honored customs and adopting the customs of this country, forgetting the characteristics of the national life they left behind and absorbed in the life of the country to which they have come and identifying themselves with it, and have undertaken to stop it.

The stronghold of this class is the City of Winnipeg, where the people are dominated largely by the spirit of the Old Country. This is scarcely to be wondered at as the majority of the Ruthenians connected with the Independent Greek Church in Winnipeg, at any time, are largely recruits from the Old Land. The connection of the Ruthenians in Winnipeg is indicative of the condition of things in Galicia rather than the colonies. The pronounced nationalists are in the city and are mostly recent recruits.

The Nationalist leaders, under whose influence the Ruthenians in Winnipeg largely are, some time ago started a weekly paper, the "Ukrainian Voice." It has a comparatively large circulation and is ably edited. Its policy is to keep before its readers what is best in Ruthenian art, literature, architecture, social and national life—the best achievements of the Ruthenian people—mainly for the purpose of preventing the assimilation of this people to our national standard.

The leaders in this movement are pronouncedly socialistic and their opposition to and criticism of the Independent Greek Church are not on account of its religious views, but on account of its liberalizing tendencies and its denationalizing power over their countrymen.

Better testimonies to the success of this work in assimilating the people to our national life could not be had than the alarm of the nationalists and the publishing of the "Ukrainian Voice" to arrest it.

This movement has already shown signs

of decay. It has reached high tide and has begun to ebb. In a few months it is thought its policy will be changed. The paper will likely continue, and the information given will likely be very much the same, but its aim will be different. The clearest minds see that a little Galicia in the West is neither desirable nor possible.

According to the best information obtainable there are about 51 missionaries of all kinds working among the Ruthenians—3 of these are English-speaking, who know no Ruthenian, 4 are English medical missionaries with sufficient knowledge of the language for medical work, 6 are Uniat Priests, 3 French Priests, 4 Baptist missionaries, and 25 missionaries of the Independent Greek Church.

Four Ruthenian students were ordained this spring by the Independent Greek Church, and appointed to mission fields, and there are still 16 fields that have made application for missionaries yet unprovided for. There were three other students who signified their willingness to undertake mission work, but it was thought best to delay their ordination for another year.

Literature.

When the Independent movement was started, though the Bible had been printed in Ruthenian, copies of it were not available for our work. Now there is a Bible or Testament in almost every Ruthenian house. The "Pilgrims Progress" has been translated by the Rev. John Bodrug, and published by the American Tract Society.

It was issued since the New Year and is selling rapidly in both the United States and here. The Ruthenians regard it as a book of wonder and read it with great eagerness. Arrangements are being made for lectures on it, with stereoptican views. These lectures will be first given in the Winnipeg church and if they prove to be as popular and helpful as expected, the experiment will be tried in all the missions.

The 5,000 copies of the Christian Catechism, published a little over six years ago, are nearly all distributed. Carson's Catechism has just been published and 5,000 copies are now available for distribution and Sunday Schools. It can scarcely be said that Sunday Schools have been started in these missions. It will require great effort to organize them and keep them going. This work will be vigorously undertaken during the summer by all the missionaries.

A Hymn Book was published containing 65 hymns translated from English and 55 from the Greek Church, with such changes as were necessary to bring them into har-

mony with the New Testament teaching. The Rev. John Bodrug is now translating the "Sky Pilot," which, he thinks, will be eagerly read and very helpful to his people.

Ranok.

The paper was published as a monthly for about two years, then changed for a semi-monthly and published for four years. Last year it was very much enlarged, published in the United States and circulated with the Sogouz, the American Presbyterian-Ruthenian paper. It is now proposed to make this a weekly paper, publish it in Winnipeg and raise the price from 50 cents per copy to \$1.50. The Ruthenian ministers and laymen have undertaken at least to secure a thousand paying subscribers. They are determined to make it superior to the "Ukrainian Voice."

In its new form it will have four departments—Current News; The Farm, Garden and Hygiene; Social and Moral Reform; and Religion. This paper has been a valuable medium through which the new movement was presented to the people. It also acquainted them with the best features of our national life; it was the advocate of the importance of national schools as against the separate schools of the Roman Catholic Church.

Short College Session.

The Ruthenian ministers were invited this year, as in other years, to attend a ten-day session in Manitoba College. They were given four hours' teaching a day with several conferences. They gave the closest attention to the lectures and listened with open minds to what was taught. A special prayer meeting was held every other night.

They returned to their work, cheered and hopeful. Their regret was the shortness of the session, which, while helpful and stimulating them for better effort, revealed to them how poorly they were equipped for their work. They are unanimous in their desire for a session next year, extending over a much longer period.

The new feature of the work this year will be the introduction of the expurgate ritual into all the missions, the organization of Sunday Schools and lectures on "Pilgrims' Progress," with stereoptican views.

The work among the Ruthenians is more hopeful now than at any time during the past; the missionaries more clearly apprehend the Gospel and have more faith in its power; the missions are better organized and the people are more eager to know the truth and more interested in the success of their cause.

Our Foreign Missions.

SOME GREAT FACTS.

There are some great facts which, as members of our Church, we should always keep in mind; viz.—

The Christian Church is responsible for giving the Gospel to the heathen world; it is Christ's command and it can be done in no other way.

Each individual member of that church is responsible according to means and opportunity for doing that work.

With a view to the best accomplishment of that work, the churches of the world have done two great things; they have agreed to allot among themselves the whole heathen world, giving each church its fair proportion, and they have delimited, or divided up, the heathen countries, into districts, and agreed that each church will keep to its own district, to prevent overlapping and waste of work.

The number allotted to the Presbyterian church in Canada, as our fair share, is fourteen millions of the heathen world, and we have that number and more, in our different fields which we now occupy and which other churches are leaving to us. We have eight millions or more in North Honan, three millions or more in our own district in Central India, and more than a million each in Korea, Formosa and South China, besides our work in Trinidad and Demerara and in our own part of the New Hebrides. These fields represent our share of the heathen world and for these we are responsible.

In all these fields the need is for more help and it is the first and chief duty of every member of the church to see to it that these fields receive the Gospel.

The walls of Jerusalem were built by each one building his own part, and the world will most quickly be won to Christ by each church, with all of its members, devoting its energies to its own field, for which it is responsible and which is left to it by the other churches.

LETTER FROM HONAN.

BY DR. FRED M. AULD.

Peitaiho, China,
June 30th, 1911.

Dear Dr. Scott:—

Here as everywhere else time goes so rapidly that one finds difficulty in keeping up with all the duties that should be performed. At present in company with some other members of the mission we are at Peitaiho. It is much easier to study here than in the stifling heat of the interior, in July and August, and it is the study of the language that concerns the most of us who are here now.

The trip here was made by houseboat as far as Tientsin. With the advent of so many railways the houseboat as a means of travel for missionaries is fast passing away. Those who go into the far interior still have to use them as the only available means of communication.

These boats are not large, about thirty-five feet long perhaps, and divided into small compartments for the passengers. One is pretty well cramped for room and the boat with all its belongings is not particularly clean, still a trip in one can be made with fair comfort.

The Chinese are skilful river navigators. Their boats are clumsy in appearance and yet it is remarkable the skill with which they are handled. When there is no wind, or when it is unfavorable, the boat is drawn by "trackers" who have a long rope fastened to the mast and so the boat is pulled along.

These trackers sometimes pull the boats for hundreds of miles. Sometimes the river is so winding that when sailing along before a fair wind a sudden bend turns the boat around in such a way that it is necessary to face the wind. It is then these fellows are indispensable to get the boat around the turn.

These men live under the greatest hardships but they are always cheerful and make the best of everything as it comes.

The landscape as seen from the river is most beautiful. It suggests in many ways the prairie country of Canada. The land is level, with only a very few trees. They are seen in clumps and add much to the beauty of the landscape.

On a nearer approach one finds the pretty trees conceal one of the many villages of China, with its mud huts and narrow crooked streets, and the beauty as seen from the distance has largely disappeared.

These villages are occupied largely by those of the same family name and this gives the name to the village. From this as a centre the residents sally out early in the morning to their work on their farms near or far. Some have to go a considerable distance because all the landholders cannot be immediately adjacent to the village.

The crops vary in different localities, but in North Honan wheat is extensively grown. Every available foot of ground is cultivated and so it happens that at this season one looks out on a never-ending ocean of green.

It was interesting to visit places like Hsin Chen and Ch'u Wang because of their association with the early days of our mission in Honan. In the former place we saw the site occupied by the mission. As one views these places occupied temporarily some years ago (and not so very many numerically) one cannot help being impressed with the changed attitude of the Chinese towards foreigners residing in China. From here the missionaries fled in 1900. Now the surrounding territory is occupied and the natives show nothing but the greatest friendliness.

Another site of great interest is Hsun Hsien, a great heathen centre not far from Weihwei and where great fairs are held every year.

Here there is much of interest, among other things a great Buddhist temple. The priests are courteous and not unwilling to converse. One of them when asked, stated that he did not believe that Buddhism was a proper conception of spiritual things.

Of striking interest were some scenes in one of the temples depicting the Buddhist conception of "hell." In one place we saw the representation of a man firmly lashed between two posts and being sawn asunder. Another showed a man being fed

into some sort of a mill and ground to powder, still another was bound hand and foot on a table and a red hot iron was being burned into the abdomen. Ranged about in a ring were hideous images representing deities or demons with the most diabolical features imaginable.

Another feature of interest was a temple hewn out of the solid rock. The idols which it contained were also carved out of rock. It must have required an enormous amount of work and patience. This temple was on the summit of a large rock and down one side were stone steps, worn smooth with the passage of innumerable feet over them for untold years.

On Sabbath we did not travel but anchored all day. There was a fair sized market town not far away and we went there to hold service in the morning. A curious but respectful crowd gathered and listened to a short address by Mr. Luttrell.

The place seemed so remote that we wondered whether they had heard the "Old, Old Story" before. In answer to questions, some replied that they had heard of God before. A few copies of the gospels were sold.

The work is wonderfully interesting and makes one thankful to be privileged to do something for this great people in their groping for the light which is dawning, and dawning rapidly now. Almost everywhere one meets with the greatest courtesy and eagerness to learn.

RESULTS OF SELLING LITERATURE IN HONAN.

Our missionaries on tour in Honan generally carry with them some literature, usually Gospels and tracts. They sell these cheaply and try, by conversation, to make them of service. At a crowded corner or at a fair, the missionary takes his stand, a native helper sells the books, another helps in the preaching, and thus the good news is spread.

Our missionaries in North Honan have published a very neat and attractive pamphlet tastefully illustrated, giving a bird's eye view of their work. The following are some illustrations given in that pamphlet of the results of selling literature.—

One of the men recorded during the past year, by name Djang Han-ying, was

led to believe through reading a copy of the Gospel of Mark belonging to a neighbor. This neighbor being unable to read had asked Mr. Djang to read it to him.

In this way Djang became interested, and desiring to know more, he walked all the forty miles to the fair the following year to see the missionaries. He was too late, however, for they had left to attend the Chinese Presbytery at Weihweifu. Nothing daunted, Mr. Djang followed them there another thirty-seven miles on foot.

He was examined as to his knowledge of the Truth, and it was found that he had so well understood what he had read that without having received instruction from missionary or evangelist, he was recorded as a catechumen. Only when the books are opened at the last day shall we know how many have found light through the printed page alone and illumined directly by the Holy Spirit.

The story of Elder Li Gi-ching, of Huai-kingfu, is most interesting. Five years ago Mr. Li was a well-to-do young merchant, and, like most young men of good education and money in a heathen city, he lived an immoral life.

An acquaintance, the postmaster, was a Christian, and sought to lead him to the Saviour, but without success. One night particularly his friend put the matter to him very clearly and showed the evil of his present way of life, beseeching him with tears to repent.

But Li went away not only determined to reject Christ but also to break friendship with the post-master. That very night his enemies caught him in an act of sin and gouged out his eyes with scissors, pouring lime into the cavities.

During the following weeks while his wounds were being treated he had an opportunity to do some serious thinking. His former companions, with a single exception, had now no further use for the disgraced and blinded man and left him in the hands of the despised foreigner.

The doctor at Hwaiking took a special interest in his case, eased his pain, and showed him the love of Christ in a practical way that appealed to the poor social outcast, with the result that both he and his attendant became Christians.

Mr. Li at once began to have an influence upon his former acquaintances, and from that time he has done more than any other Christian to win men.

When the first two elders were elected at Hwaiking, he was the one who received the largest number of votes, and since he became an elder he has spent about half his time touring in the country at his own expense preaching the Gospel. Everywhere he is listened to with marked attention, and exhibits a special gift for reaching scholars and merchants.

About thirty miles from Changte, at a place called Lichiat'an, lives a man whose name is Miao, who is an example of what use some of our poor and uneducated Christians are making of the light that they have received.

Only about four years ago this man came to Changtefu anxious to study the Bible. At first the evangelist looked upon him with suspicion. 'How is it,' he thought, 'that this man has come over thirty miles to Changte to study, when at an out-station only eight miles from his home I have neither seen nor heard of him?'

However Mr. Miao applied himself diligently to the study of characters, manifesting no other motive than a desire to be able to read the Bible. In his village there were no Christians; his family and friends were opposed to his becoming a Christian, and so he had come to Changte for an uninterrupted period of study.

When he returned home, without waiting for the pastor or evangelist to come, and alone in the midst of reproach and opposition, he at once began to make others familiar with the truth he had learned. He is not an eloquent speaker nor an educated man, but he undertook his task in earnestness and sincerity and God richly blessed his labours.

To-day in his own family his wife, his mother, his brother and brother's wife are all Christians. Last spring his sister died in the faith. During the past year in that district four were baptized and ten recorded, eleven of whom belonged to Mr. Miao's village, and several others were examined, but failed to come up to the required standard.

During the busy months of summer Mr. Miao attends to his farm, but as soon as that season is over, he hands over the routine duties to his brother and devotes himself to preaching.

In one corner of his yard is a small room, twelve feet by fourteen, which is used as a meeting-place on Sunday and as a living and sleeping room for the evangelist or visiting Christians during the week. Whether the pastor or evangelist be present or not, this room is used every evening as a preaching hall, and is usually filled with a crowd of eager listeners from that and adjoining villages.

There are at present some fifteen or sixteen boys and young men studying the catechism and parts of the Bible prescribed for candidates for baptism. The missionary every time he goes to Lichiat'an is filled with joy at the progress of the work and wishes that in every centre he might have at least one such worker as Mr. Miao.

There are many other stories of individual cases of interest that might be told, but space permits only one more, and that will be of the noted young Christian who was called home to God during the past summer—Yang Yu-ming. He was first known in the Mission as a rather unsatisfactory servant.

In 1900, during the Boxer troubles, he wandered to Weihaiwei, the British coal-ing station on the coast of Shantung province. There he was helped by one of the missionaries and acquired a little English. He got a position in the Army Stores Department, and later went off with one of the Chinese British regiments to Manchuria and was with the army of occupation for some months.

When our missionaries returned to Honan he also came back and was employed by one of our members as a servant. The two years' knocking about had made a man of him and God's grace had been shed abroad in his heart.

Seeing that he was a lad of promise, his employer recommended him for a position in the Post Office, which was then being established in Honan, where his little knowledge of English would be useful. He started in a very small position, but

in four or five years, through his sterling honesty, unfailing courtesy and steady industry, he had worked his way to the highest position open to a Chinese in the Post Office in Honan.

The higher he advanced the more his excellent qualities seemed to manifest themselves. He contracted consumption, but with care and plenty of exercise and fresh air he became well and strong again. Afterwards he was called to Peking and sent to Chinese Turkestan to establish the Imperial Post Office in that far-off frontier province.

He took with him a young Christian lad in order to have some one with whom to read the Bible and sing and pray. He was to be away three years, and it was expected that when he returned he would be one of the foremost men of the Post Office in China.

Passing through Shensi he sent back a fine copy of the celebrated Nestorian Tablet, and it now hangs in the Weihwei church. Many letters and photographs came from him from time to time to remind his friends, Chinese and foreign, that his heart was still with us.

A few months ago we were greatly shocked to learn of his death from hemorrhage; the great altitude of those mountainous parts had been too much for his weak lungs.

Than he, a more simple child-like believer could scarcely be found anywhere. He religiously contributed one-tenth of his salary to the church. Whenever he went home to Changtefu for a holiday, instead of strutting about the streets clad in silk and smoking cigarettes as most of the aspiring youths of China do, he spent his time at home teaching his mother and sisters to read. To his wife, a former pupil of our girls' school at Changte, he was most courteous and deferential.

There are now in the postal service in Honan several young men faithfully following Christ who were given a knowledge of the Truth by Mr. Yang. It does seem as if the Lord had taken a great many of our best Christians to be with Himself, but His grace abounds and He will raise up others to take their place in the battle here below.

NOTES FROM FORMOSA.**On Women's Work.**

In October of 1907, the Girls' Boarding School in Tamsui was opened with an enrolment of 25 pupils; in 1908 the number increased to 36, and since the beginning of 1909 the school has been filled. There is now an enrolment of 44.

When admitted, the girls agree to stay for a term of three years, and in June this year, the end of the first term, fourteen of the girls left not to return. The vacancies were filled by a new class coming in September.

The Chinese here are beginning to cut the queue and adopt foreign clothing, and in many cases where the father has not yet done this, he wishes his child to have the foreign dress. So this year, the fifth grade girls have been taught to make dresses and aprons and little boys' suits. These are being sold for a few cents over cost price of materials.

Four girls of the fifth grade are acting as pupil teachers this year. The older girls take turns in conducting the Wednesday evening and Sunday evening prayer meetings in the school, and two of them assist in the church Sunday school.

During the year nine girls united with the church, making in all twenty-one of them in full membership. The prize of a Bible for those in the higher grades repeating Scripture verses was continued and five girls received Bibles. The Canadian General Assembly's Bible memory verses were studied, and at the public examination in June twenty-two received diplomas, five received red seals, and five gilt seals.

The Women's School.

During the summer a new Women's School building was erected in Tamsui, on the lot adjoining the Girls' School. Before the time for opening, more than twenty women had applied for admittance, but as we would only accommodate sixteen, some of them were asked to wait over for the next term.

On the 19th of September, the school was opened with an enrolment of fifteen, one being hindered from coming, as her hus-

band decided he could not manage the cooking, etc., without her.

The matron in charge had served for three years in the Girls' School, so was able to take a good share of responsibility.

The year's work is divided into two terms, the first term commencing in September and ending at Chinese New Year, which comes about the end of January or the beginning of February, and the second term commencing at Chinese New Year and ending in June. New pupils are admitted at the beginning of each term. The subjects taught are, Bible, Singing, Reading and writing Romanized, Arithmetic, Geography, Hygiene, Chinese Character, Japanese and Sewing.

The women's prayer meeting was continued as in former years with an average attendance of about eighty. The Christian women take turns in leading the meetings and following the prayer-meeting, some of the women go out to visit in the homes, to call on any who have grown lax in coming, and also to teach in any heathen homes into which they can obtain entrance.

We would recommend that another young woman with nurse's training be sent to us. The hospital, to be the highest success should have female nurses. Some Chinese girls and women enter their hospitals for the training. How much better if they could be trained in a Christian institution! This requires a foreign nurse at the head to train them. She at the same time would have abundant opportunity for teaching the Gospel to those for whom she was caring.

We would express our gratitude to our Heavenly Father for His guidance and care throughout the year, for the health and strength we have enjoyed, and for the many encouragements in the work, and pray that we may be more and more used to help the needy ones round about us.

The word temperance in the New Testament signifies self-possession; it is a disposition suitable to one who has a race to run, and therefore will not load his pockets with lead.—John Newton.

Young People's Societies.

TOPIC FOR SEPTEMBER.

SAFEGUARDING THE SABBATH.

BY REV. W. M. ROCHESTER.

For the Record:

This is one of the most important considerations confronting the people of Canada. It was Gladstone who said the Sabbath is the most important of our institutions. If that degree of prominence should not be accorded it by all, there are few who would not say that it is one of the most important of our institutions; and so, if not at the head of the list, they will at least place it high.

That it deserves this honorable place in our esteem, its practical worth as revealed in history and experience demonstrates. It stands for the renewal, the exhilaration, weekly, of the whole physical being. A man is a stronger, higher spirited animal because of the Sabbath rest. He comes forth on the morn of Monday "rejoicing as a strong man to run a race" after a Sabbath "well spent."

A clerk in a furniture store, expounding the merits of a couch, said it had "splendid resiliency." Dispensing with his high-sounding phraseology, it may be said that the piece of furniture in question had good spring. The Sabbath puts "spring" into a man.

It is harking back a long way, but the case is to the point from this physical aspect, to mention Bianconi, the Italian who introduced the jaunting car to Ireland. "In 1857, addressing the British Association in Dublin, he stated he could work a horse to better advantage eight miles a day for six days than six miles a day for seven days, and that by not working on Sunday he made a saving of twelve per cent."

The same has been demonstrated over and over again in relation to the activities of man; he does his best with a regularly recurring day of rest in periods of seven. This consideration does not now need to

be proved. It, however, very much needs strong emphasis. The working capacity of our citizens should be developed and sustained at the maximum.

It does not suffice, however, to explain the value of the Sabbath from the standpoint of physical well-being and efficiency. That is important, and it is more important in this age than in any previous period of the world's history, the stress of our time being such that nerve strain was never so great as it is now in our busy centres.

But man's being is not encompassed when he is defined in terms physical. "The greatest thing in the world is man, and the greatest thing in man is mind." When the Sabbath was given to man the terms of the law defining his obligation had respect to both body and his higher nature. There was place given to rest and to the high pursuits of the mind and soul.

Jesus in his use of the Sabbath gave his confirmation to the command to keep holy the Sabbath Day. And when he said the Sabbath was made for man, may we not conclude two things,—it was made for every man and for the whole of man?

In its influence upon the life peculiar to man, a phase of life which exalts him immeasurably above the rest of animal creation, the Sabbath performs its highest function. On that day he is specially reminded that he is not merely an animal but a man. He enters then into closer fellowship with God. In contemplation and fellowship life's springs are purified, and a new impetus is given to his higher life.

A pithy putting of the value of the Sabbath in its totality is made by Newell Dwight Hillis,—“Because Sunday is the soul's parlor day, the day for reason and imagination and conscience, our age, with its overwrought bodies, its overtaxed brains, its jaded hearts needs it as our fathers did not.”

And therefore, socially considered, what a boon it is to the world. The sum of human happiness is vastly increased, and character is fashioned in its noblest form. "All work and no play makes Jack a dull boy." Unceasing toil is depressing and degrading. Sunday is the day of welcome relief.

And what a day it may thus be for the joys of home! The father is with his family. The prattle of the children and the sunshine of home are his on that day, without interruption and without restraint.

When factories are closed and stores shut, when the church is open and the Sunday school takes the place of day school, and the voice of the preacher, the leader, the reformer, is heard in the silence of the liberated day, what gracious influences are at work in men's lives! What a cleansing, soul-purifying tide pours through the nation's life! To lose the Sabbath would rob life of the influence exerted by the most wholesome and purifying agencies known to the world. The worth of the Sabbath, therefore, to the nation is incalculable.

No wonder men point to the English speaking people of the world and say that the high standard of character among them is traceable to the religious keeping of the Sabbath.

The results to the nations, if the day be sacrificed or turned into a holiday, are forcibly defined by Hugh Miller, —

"'Tis a pity that the institution of the Sabbath in its economic bearings should not be better understood. The mere animal that has to spend six days of the week in hard labor benefits greatly by a seventh day of mere animal rest and enjoyment. The repose, according to its nature proves of signal use to it, just because it is repose according to its nature.

"But man is not a mere animal; what is best for the ox and ass is not best for him, and in order to degrade him into a poor unintellectual slave over whom tyranny in its caprice may trample rough shod, it is but necessary to tie him down, animal-like, during his six working days to hard, engrossing labor, and to convert the seventh into a day of frivolous, unthinking relaxation.

"The old Stuarts knew well what they were doing when they backed with their authority "The Book of Sports." The merry, unthinking serfs, who, early in the reign of Charles I, danced on Sabbath

round the maypole, were afterwards the ready tools of despotism."

Our obligation in safeguarding the Sabbath is to be judged in the light of its worth. To this proposition none can object. If the Sabbath is of no value, why maintain it? The sooner we relieve the land of needless encumbrance the better. But if, on the other hand, the Sabbath is to us a sure pledge of national progress and prosperity, of happiness and good, no effort should be spared to fix it in permanence among the institutions of the land.

The urgency of the cause is found further in the time in which we live. Canada, the world's last land of promise is developing at an amazing pace. The considerations relative to material prosperity are all-absorbing. In such circumstances the best things of life may be neglected. The things that are seen and temporal transcend in general esteem the unseen and eternal.

Strangers too are coming in thousands to till our fertile lands of forest and prairie and to reap the rich harvest of trade in Canada's resources. Many of these newcomers are unsympathetic with our institutions, and their coming is a menace to the highest interests of our national life.

We are most favorably situated also, in this respect, that we have the Sabbath. Our task is not that defined recently by a visitor to one of our large cities, who said:

"The Sabbath as you have it in Canada is something we have not got across the line, and I warn you to beware of the influences that would break it down. Our task is to get it back, and this task is the greatest problem the religious bodies of the United States have to face."

We are on the defensive and occupy high ground. We are like Wolfe on the Plains of Abraham; for weary months he conducted a forlorn siege, but when he scaled the heights and occupied the plains above he secured an advantage which proved a splendid augury of victory.

We are on high ground; ours is the advantage of possession; we should make the most of the situation, and putting

into our effort all the fervor and determination born of a profound appreciation of the incomparable worth of the Sabbath to the individual and to the land, make sure that this beneficial institution shall neither be lost to our people nor its integrity impaired.

Precautionary measures cannot be too early adopted. A stitch in time saves nine. The proper time to lay a foundation is at the beginning of building operations. It is easier to hold than to regain, and there is always associated with loss the dark possibility that recovery may be impossible; and if that which is lost should be regained it is won back only by an extraordinary expenditure of time and energy. Now, therefore, in Canada's history, is the accepted time in relation to safeguarding the Sabbath.

A strong bulwark to any institution is intelligent appreciation of its worth. Mark "intelligent." Let affection for the Sabbath be rooted in knowledge, and loyalty to the day will abide.

There never was a time when educational effort in behalf of the Sabbath was more necessary. The authority supporting it, the function it performs, the proper observance of the day, the good accruing to the individual and society in the right use of it; all these are timely subjects for general consideration. How confused the minds of some of our best people upon these and other aspects of the question; what a pitiable display of ignorance is given by the press in the discussions in its columns in this regard.

Fidelity on the part of the friends of the Sabbath in the proper observance of the day is an essential element in the situation. It is difficult to estimate the extent of the service rendered our country in the recently settled districts of the West by the loyalty to the Sabbath marking the life of many who have come from the older districts of Canada. Their example has been a powerful factor in preserving the day in their community.

What we need at the present time is a practical demonstration of the joy and profit incidental to the right use of the Lord's Day. This is no suggestion that our people should bind themselves to all

the petty details of formal pharisaic observance. Following the broad principles governing the recognition of the Sabbath by Jesus, they should give practical testimony of their love for the day which God has made, and present to the world an illustration of its proper use.

As soon as those who profess to love the Lord's Day become careless in the observance of it, they contribute to sapping the foundations of this great Institution. What we do not use we soon lose. Friends of the Sabbath will more appreciate the virtue and blessing of the Sabbath if they use it aright and their example will be the most powerful stimulus to others.

A feature of the situation very apparent to the unprejudiced onlooker is that the enemies of the Sabbath speak out and work hard. There is no difficulty in finding out where they stand, and they are unsparing in their efforts in perverting the Sabbath and turning it to their own ends; nor are they scrupulous in the representations they make or the arguments they use or the means employed. All is fish that comes into their net. Disregarding their methods, however, let it be observed that their energy and capacity are prodigious.

It cannot, however, be said that the friends of the cause are everywhere so zealous, so wideawake, so active, so resourceful. The vigilance and activity of the country's foe should spur on the defender. In like manner let the enemies of the Sabbath teach us.

Note the facts. When the advocates of the great cause of Lord's Day preservation are misrepresented, who is there to speak in their defence? Or when some miserable caricature of a movement for better Sunday conditions is presented to the public who among the friends of the Sabbath arise to put the question right.

The editor of a prominent daily in Canada said that for every communication he receives commending the Lord's Day and its advocates, he receives ten in condemnation. This does not indicate the proportions of friends and enemies to the cause in the land, but it does speak volumes as to the readiness with which the enemy expresses himself, and to the reticence of the friends of this great cause. Never

was plain speech and sturdy effort more needed on the part of all who would see the Sabbath given its place than now.

Much has been said and written about law and its relation to the Lord's Day. Probably no aspect of the question has had associated with it so many misunderstandings as this, and in no other connection probably have so many crude and ignorant comments been made by speakers and writers.

A Church Court, for example, was recently entertained by the deliverance of a legal gentleman, who said, referring to the Lord's Day Alliance, that it sought to promote the private observance of the Lord's Day by an appeal to the criminal code.

What a display was thus made of ignorance, both as to the general function of law in relation to the Sabbath, and to the text of the Lord's Day Act. Nobody can invoke the criminal code for the purpose of securing the private observance of the Lord's Day, unless the criminal code enjoins such private observance.

The Lord's Day Act is part of the criminal code, but one would look in vain in it for anything that even seems to demand of any citizen of this land anything in the form of religious observance of the Sabbath.

This statute is the nation's guarantee to every citizen that he shall have his liberty from toil on the Lord's Day. It is the Magna Charta of the people's liberty to their day of rest. It does not require them to worship on that day, but were it not for this Act many of our citizens would be absolutely precluded from enjoying the privileges of Sabbath worship.

Two instances illustrate this point, one where a man on a certain Sunday entered church for the first time in three years, and another, on that same day, for the first time in seven years. That day was the first Sunday in March, 1907, when the Lord's Day Act came into force. The law did not compel these people to worship, but by means of the law they on that day enjoyed their first opportunity in so long a time for uniting with their fellows in the public worship of God on the Lord's Day.

It therefore is very apparent that those who talk about compelling people to worship forget that many of our citizens by the thoughtlessness of their fellows are compelled to give up worship on the Lord's Day. The law, however, assured them of their liberty. Therefore for the safeguarding of the Sabbath this law should be enforced throughout the length and breadth of the land.

It is a reasonable statute and has met with the highest commendation of all competent to judge such legislation, and has been declared to be the best Lord's Day legislation on the statute books of any country in the world. If this law is not enforced, one of the great safeguards of the day will be thrown down.

This subject calls for reference to an organization known throughout the length and breadth of the land as standing for the preservation of the Lord's Day. Without its work it could safely be said that no citizen of this land would to-day have any legal guarantee to his day of rest. To the Lord's Day Alliance we owe the fact that the Lord's Day Act is upon the statute book of Canada.

A summary of its work may thus be given.

1. The question of authority in Lord's Day legislation has in the main been settled through its efforts. According to the deliverance of the Privy Council of England in 1903, jurisdiction in this matter lies with the Federal Parliament.

2. Federal legislation has been secured and the Lord's Day Act passed in 1906 as the law of the land. This is the special feature of success in the past few years that should awaken the appreciation of all citizens for the work of the Alliance. The Lord's Day Act is the nation's guarantee of the citizen's liberty to his weekly day of rest.

3. The Alliance has secured recognition of this law in every Province of the Dominion. In one or two instances the Attorney-General of the Province was disposed to disregard the national statute. The law, however, is now practically recognized in every Province.

4. The Alliance has met the outcry against Sunday legislation called forth by the passing of the Lord's Day Act, and

has fairly met all criticisms, quieting hostile feeling and settling prejudice. It was not only necessary to secure the passing of the Lord's Day Act, but quite as essential to obtain for it favorable recognition after it had been placed upon the statute book. In this particular the efforts of the Alliance were most painstaking and patient.

5. The Alliance has been largely instrumental in securing the enforcement of the law. It has stimulated public opinion to demand this, and has exerted its influence for the purpose of securing action where necessary by the authorities whose duty it was to enforce the law.

6. It has enunciated the principles governing the application of the Lord's Day Act to various kinds of business.

For example, in the business of the restaurant, that a distinction should be made between the specific restaurant business and the business of a merchant carried on at the same time by the restaurant keeper, insisting that it is perfectly legitimate to give meals upon the Lord's Day, but illegal to sell goods to be taken off the premises.

In relation also to Sunday entertainments, the Alliance has set forth a principle that the general clause of the Act which declares that it is illegal "on the Lord's Day to do, or employ any other person to do, for gain, any work, business or labour," applies as well as the clause declaring it illegal to hold an entertainment on the Lord's Day at which an admission fee is charged.

7. It has dealt with thousands of cases of violation of the Lord's Day Act without intervention of the authorities and has secured obedience to the law. In this work its aim has been to not merely secure conformity to the law but to awaken a desire to obey it.

8. It has been instrumental in having brought before the courts a number of stated cases for the purpose of securing authoritative direction for magistrates in settling certain questions that constantly arise in the enforcement of law.

9. It has been directly instrumental, apart from the enforcement of the Lord's Day Act, in obtaining the day of rest for thousands of citizens in Canada. The closing of the post offices in the West in

1910, by order of the Post Office Department, resulted in a large number of employees, especially in business offices, being set free from Sunday labor. The movement issuing in this order was inaugurated and conducted by the Alliance.

It has taken up the case of men on the railroads, and in numerous instances has been successful, and many now enjoy either the Lord's Day or another day of the week as a day of rest. It has been successful in opposing attempted legislation in the direction of securing the privilege of conducting Sunday traffic on electric roads.

It has successfully opposed two bills in Parliament this year, and one in the Ontario Legislature. All of these bills directly jeopardized the liberty of the employees of the roads in question to their one day in seven. The police in Ontario's capital owe their promise of a weekly rest day to the direct efforts of the Alliance.

10. It has secured in Ontario, Saskatchewan and Alberta special legislation governing the operation of electric roads upon the Lord's Day. And, finally, it has conducted an uninterrupted campaign of education by means of its Secretaries, the publishing of literature and the wide distribution of the Lord's Day Act, accompanied by posters giving a summary of the same. In brief, this is something of the work that has been accomplished by the Alliance.

And this great work goes on. The Alliance is unceasing in its efforts, unsparing in its sacrifices of time and energy for the preservation of the Lord's Day in this great land of promise.

For this and other reasons not a few have said that Canada will never know how much it owes to the Lord's Day Alliance.

It can safely be affirmed that no country in the world presents a more splendid example of loyalty to the Sabbath than does Canada. Yet there is real danger that she may lose her good name in this regard. The inroads made by pleasure and business on the Lord's Day are very noticeable, and their demands are becoming most imperious.

Now is the time for wise, courageous and patient effort. If Canada loses the Sabbath, she loses one of the most valuable elements in her glorious heritage. It is therefore the part of every loyal citizen to say that he will contribute to his utmost to the safeguarding of this beneficent institution that the glorious heritage may be passed on to children's children in the history of this land.

A STILL SMALL VOICE.

The woman sat very still, her back against the wall of the cell. The shadows were beginning to creep up the sides, and soften the white to a mysterious grey. In a way this was a relief, for since she had been a condemned woman, she had been ashamed of the light, but that shame was as nothing to the fear that grew in the dim time before the lights were turned on. She had ceased rocking to and fro—she was afraid something might emerge from the shadows if she enticed it by so much as a movement.

She sat there.....once she touched, furtively, her stiff print dress. No.....it couldn't be she—a respectable lodge-keeper's wife.....years of honest living to set against one sin. The putting of another figure after the £5 on a cheque she had had to change.

She had got into debt and she hadn't liked to brave it out to John.....he was always so down on debt.

"What you can't pay for—don't have," he always said.....he was ill too of late.....that cough.....

She shifted a little, glancing carefully at the shadows.

And the children.....her eldest had looked at her on the day of the trial..... "Penal Servitude, Three Years." That look had been worse than the sentence to her.

"My little lamb," the woman moaned.

She sat there in the silence, thinking, thinking.

What would all the folk in the village think of her, what would they say? What would the men say to him? He would either grieve to death or go wrong.....

He had slept badly at night lately, his cough used to wake him.....he must lay awake now of nights. If she might only have her time over again.....she never meant to do it.....never meant.....a little sob escaped—it shocked her into utter stillness—the shadows had deepened into darkness over in that corner away from the window.

Would no one understand? But every one of her friends and people were respectable

God-fearing folk, the very word "convict" would frighten them.

Her lips hardly moved, but in her heart she was saying, "This is hell.....hell.....cut away from all I love....."

Dimly in her mind the word suggested a fresh train of thought.

"If I go down into hell Thou art there also.....there also!" In the deepening silence her hands dropped on to the bench and gripped the edge like a vice.

"He was numbered with the transgressors—He....." "He maketh His rain to fall on the just and on the unjust....."

How the words came back.

Suddenly she relaxed her hold on the wood, she straightened herself a little. In her longing for some one to be merciful.... to understand, she had forgotten.....God.

Searching her mind, she remembered One Who was tried and condemned, though sinless, Who, dying, found occasion to forgive a thief.

Something like a smile parted her lips.

"More merciful than men," she said, "I'd forgotten.....God."

"Into hell," she murmured, "there also.....! It was being alone, and no one thinking I was sorry—I think I shall know Him as I've never done before after three years' hard....."

Her head dropped back against the wall and still smiling a little she fell asleep.

The prison authorities wondered at the change in No. 49. She bore her penance of silence as though she held some sweet secret intercourse.—The Commonwealth.

"I've wasted an hour over the old problem, and only just found the right way to work it," grumbled Jim. "Your hour was well spent, if it helped to fix the habit of stickin to a thing until it is done right," was the reply. Jim felt better.

The changes of twenty-one years in Uganda are thus summed up by Bishop Tucker:—"Christianity is fast taking root among the Baganda. Twenty-one years ago, heathenism and savagery overspread the land, but such practices are impossible to-day. This I attribute to the work of the Christian missionaries and the enlightened policy of the British Government and its administrators. In 1890, there were only 200 Christians in the territory; now there are over 70,000. In 1890, they had only one church; now we have over 1,700. Then there were very few children under educational instruction; to-day, we have over 50,000 children on our dayschool registers."

Life and Work

RELIGIOUS CONFERENCES.

Concerning Conferences.

It is not without hesitation that we speak of the innumerable conferences that are being held on a great scale over all the world. They attract many ministers and occupy an appreciable part of the time and energies of not a few.

While strongly believing in the regular denominational gatherings, and ready to allow that good is done by such meetings as the Edinburgh Conferences on Foreign Missions, we doubt whether, on the whole, the effect of conferences on the Church has been good.

It may be well to hold meetings to discuss how work should be done, but it is better to do the work. The minister is to be pitied who does not know what he ought to do in his sphere of labour. He is most deeply to be compassionated if he does not know the Source of true strength.

Whether men come back from these conferences refreshed and quickened we do not know. We do know that many church members whose holidays are few and rare are inclined to wonder at the frequent absence of their ministers from their own pulpits.

The Edinburgh Conference, by universal admission, was a step in advance, and it is impossible to doubt that the harvest will be great. As yet, however, we have to wait. Little or nothing is to be seen at present. Of a great many ambitious and prolonged conferences in the past we can trace no result except the dissipation of energy which was sorely needed in the actual field of toil.

"To create an ampler and a warmer fellowship inside the Church of Jesus is the first work for which preachers are ordained, and yet many of them, instead of staying at home and attending to their business, have gone scampering off in wild crusades against the distant Saracens."

We might say the same about other activities, but enough has been said to show that somehow the honest labour and the feverish restlessness, which are both to be seen in the varied Christian work of to-day, are not obviously invigorating to the church, do not build her up in the most holy faith, do not increase her numbers as they should, but in many cases, it is to be feared, weaken her and overshadow her.

This ought not to be. Against this Christians must strive by every means in their power. Let each Christian make it a supreme object of this year to strengthen the Christian community of which he is a member.—In the British Weekly.

WHAT AN INVITATION DID.

BY REV. WILLIAM PATTERSON, D.D.

(Formerly of Toronto, now Belfast.)

Among the thousands who filled every part of the great church, there was one face which frequently caught the eye of the speaker during the service. The owner of this face was a man who was physically far above the ordinary. His hair was white with the weight of years, and his face indicated intellect, culture and thoughtfulness. He seemed very much interested in the service. At the close of the meeting the speaker hurried down to take him by the hand.

Early the next morning I was informed that there was a gentleman in the parlor who wished to see me. When I entered the room I recognized my friend of the previous evening.

He seemed troubled. He said, "I have come to ask you if you think that God would accept of a man who has been a sinner for sixty years and has also led others astray." I brought before him the great and precious promises of the God who, in his love for sinful humanity, gave his only Son for its redemption. I asked him if he would accept of this Saviour as his Saviour. With tears in his eyes and a tremor in his voice, he said, "I confess to him my sins, and I trust him for my salvation."

A few weeks later, when he stood up to be baptized, there were many wondering eyes turned toward him—men who knew him in politics, in business and in his life of sin. His testimony was clear and sincere, his faith was childlike in its simplicity and strong in its grip of the great essential truths of salvation.

This is the story of how he came to be in the church on that eventful evening: Some time previously he had been seriously ill. The nurse who cared for him and brought him safely through that illness was a Christian girl.

One Sunday evening, after his recovery, he called on this young lady as she was about to leave for church. She informed him that he would either have to excuse her or go with her, as she felt it her duty to be at that service. He laughed, and said he had not been inside of a church for over ten years. However, to please her, he said he would accompany her to church on the next Sunday night.

He was as good as his word, and that night the church became to him the gateway to heaven.—In The Teachers' Monthly.

HOW A WORKER WAS WON.

BY A SUNDAY SCHOOL SUPERINTENDENT.

As I entered the church late one evening just before Christmas, after an absence of several weeks, a number of young people were engaged in decorating the church with ground pine and laurel leaves. My attention was attracted by the sound of tools in the Primary Department.

On investigation I found two men hard at work; one of them was John Russ, whom I was especially pleased to see. His interest in Sunday School work was news to me, so I expressed my pleasure, and asked him how he could leave his business during the holidays.

"Why," he replied, "this Sunday School business is greater than mine, although it took me a long time to realize it."

"Tell me about your conversion," I said.

"Well, they roped me in—lassoed me, so to speak—gave me no rest day or night until they landed me as a member of that men's organized Bible class. Do you know, I think it was a put-up job. But it worked, just the same and I am here for keeps.

"Three weeks ago I was sitting in my easy chair at home reading the Sunday newspaper. At about five o'clock in the afternoon the door bell rang and the maid who responded informed me that Jake Fisher wished to see me. Jake came to tell me about the Sunday School class of men, and tried to interest me. He mentioned that the class numbered thirty-five and that twenty-two of that number were present that day. He even mentioned their names; the majority of the men I knew personally.

Of course I was surprised, but I was not particularly interested in Jake's recital. I had always thought the Sunday School was meant exclusively for women and the "kids." Jack invited me to become a member. I thanked him, but positively declined. Then he asked me to visit them. I told him I could not find time.

"Jake went away.

"At six o'clock, there was another ring at the bell. This time I was told that Tom Wilson wished to see me on important business. Tom was chock full of his subject—that men's Bible class again! He pleaded and argued for ten minutes, but I was unmoved.

"Exit Tom.

"I think it was near bedtime, when Charlie Eves, a neighbor and a good customer of mine, dropped in for a chat. For a little while we talked on general subjects. Then he landed on me good and

hard on the Sunday School question, and dilated eloquently on the merits of that men's Bible class. He coaxed and cajoled, shamed and argued, but to no purpose. As a parting shot he assured me that the fellows would not give me up—they would keep right after me until they landed me.

"'Not if I know it,' I chuckled.

"I was going up the stairs to bed when the bell rang again, loud and long, as though it were a fire alarm. Bill Jones was at the door this time. Same old story—that men's Bible class! Wouldn't I join? My influence was needed. They knew that I could get at least a dozen other fellows to join. I was a natural-born leader. Must have me, etc., etc.

"I gave Bill Jones to understand that I would have nothing to do with the men's Bible class or the Sunday School.

"That night I had a veritable nightmare. I saw a big dray stop before my door loaded with Bibles, large and small, and every Bible had legs and arms. They clambered out and formed a procession and entered my house and crowded about my bed. They climbed on the bed, on the pillow, on me, until I felt that I would be suffocated. Then I saw another procession enter my house and crowd the stairway—a procession of thirty-five men—that Bible class again!

"Monday morning I was in anything but a good humor. At six o'clock as I was going down the stairs I saw through the glass panel of the front door George Tinker, a trolley car conductor, with a lunch pail in his hand. As I opened the door he politely greeted me, 'Good morning, Mr. Russ, fine Bible class of men we have. Want you to join.'

"Say, Tinker, have you fellows all gone daffy?" I shouted.

"The poor fellow looked his disappointment and was about to go home. When I began to ask some leading questions I learned that he had been working all night; that he had not yet had his breakfast nor seen his family since six o'clock the evening before, and that he had walked nearly a mile out of his way to see me.

"I was so impressed with Tinker's desire to get hold of me at any cost that I gave him a hearty hand shake and assured him that I would be at the men's Bible class on Sunday, sure—as a visitor. His eyes and mouth opened with astonishment. His lunch pail fell from his hands and went rattling down the front steps. He was happy and I was relieved. In parting I warned him to call off the gang and let me alone. He promised to do so.

"But what is the use to try to stem a flood? By Tuesday morning just sixteen

men of that Bible class had interviewed me about the class either at my home, on the street, in my place of business or over the telephone. They did their work so thoroughly, persistently, that now I am here, not as a visitor, but to stay and help do things. I honestly believe the men's organized Bible class is the most promising agency to-day in Sunday School work."

In three short weeks Russ secured twelve members for the class and is after more. He is now an active member of the church.—The Westminster Adult Bible Class.

FINDING THE POINT OF CONTACT.

"I wonder why he is so successful in reaching others. He has brought into the class men who would not listen to me when I asked them to join us."

Perhaps the puzzled worker would have learned the secret of his comrade's marked success if he had been present at an adult class conference held in connection with the World's Sunday School Convention in Washington in May last, and had heard a visitor tell this incident:

One day I saw an old soldier on the train. I tried to converse with him, but he did not seem to care to talk. After a few efforts I gave it up, concluding that he was not a very sociable individual. The train stopped, and another old soldier came on board. He took a seat by his comrade. It was simply wonderful how the old warrior woke up and a lively conversation began at once. They had fought together and marched together over many a weary trail, and now they fought their old battles over again.

The way to the heart of the most taciturn and uncommunicative man may be found by a sympathetic study of the man in order to learn what he is interested in. When this is learned, use it as a point of contact. It is objected that there are some men who are interested in nothing that can be used as a basis for conversation?

Ask Frank Higgins, the "lumber jack's sky pilot," if this is true. He will be apt to answer by telling of a woodsman of whom everybody despaired until Mr. Higgins, noting his fondness for his dog, began to talk dog to him. Soon the dog owner was the "sky pilot's" most devoted follower.

The successful Christian worker becomes skilled in searching out the things that will bring him close to the man he wants to reach. Jesus did this. We need to study his methods.—Sel.

"Follow me and I will make you fishers of men."—Jesus.

THE DANGER OF WORRY.

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests! As some one, feeling the disadvantage of this hurry, said, "I am in danger of being jostled out of my spirituality."

It is a real danger, and one that threatens us all in our rushing life, in these days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds in a garden.

Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but, instead, does us harm, and grieves our heavenly Father, who all the while is caring for us.

There are two things, at least, about which we should never worry: First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry.

Weed your garden. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground, and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that ought to grow in your hearts.

"Rest in the Lord, and wait patiently for him," and there shall come a strength, a calm, a sweetness of soul altogether delightful.—Exchange.

CHILD FAITH.

In a Southern hospital recently a little girl was about to undergo a dangerous operation. When she mounted the table and was about to be etherized, the doctor said: "Before we can make you well we must put you to sleep."

"Oh, then, if you are going to put me to sleep," she replied sweetly, "I must say my prayers first." And getting down on her knees and folding her hands she repeated the prayer taught her by her mother: "Now I lay me down to sleep."

There were some moist eyes, for deep chords were touched, and the surgeon said afterward: "I prayed that night for the first time in thirty years."

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

A CHANCE WORD.

"My mother always makes the best of everything; it has been her motto through life. And now, at the age of eighty, she is just as alert in looking for the sun behind the cloud as ever she was."

This remark reached my ear as I was riding on an electric car the other day, and during a long and delightful ride it cast a spell around me which invested my outing with half its pleasure.

I had begun the day somewhat out of tune with myself, and the world in general. Things had not been going just to my liking. I had planned an entirely different trip, and the friend who was to accompany me had disappointed me just at the last moment, so that this trolley ride had been undertaken half-heartedly, as a makeshift; and I dare say my face was expressing my discontented attitude. For we are so apt, dear friends, to make the world our confidant at such times by publishing our troubles upon our tell-tale features.

All at once, however, the world looked brighter to me. The disappointment of being obliged to give up the steamer trip to Gloucester, which I had so anticipated, lost half its keenness as I found myself mentally resolving to profit by these chance words which had drifted to my ears above the rattle of the noisy car.

If a woman had lived to be eighty, by that simple chart and compass, so to speak, the example was surely worth following. I began to grow interested in the swiftly moving landscape, to see things which I had not before taken note of. How beautiful the marshes were as we swept across them! And 'way at the edge, as far as the eye could reach, the blue line of the ocean! And then the smell!

I closed my eyes, and, true as you live, I seemed for the moment to be on board that Gloucester steamer, dipping and rising to the music of the waves; or, could it be possible that electric cars sounded like the propeller of a steamboat? For when I at last ventured to open my orbs of vision, there I was still, on the front seat of that electric car I had boarded an hour ago, at odds with myself and the world at large!

After all, what difference did it make how I got to the ocean, if I only got there? The boat might have run on to a shoal, and been grounded for hours—it had done so only the week before—and it was imperative that I reach the city again that night. And here I was in less than an hour where I could hear the waves pounding on the beach, the briny smell even now penetrating my nostrils, and—why, I really believe

I have been following that dear old mother's advice, and have been making the best of my enforced trolley ride, I soliloquized.

I suddenly felt at peace with all the world, and myself as well. Why, if this was how it worked, I should soon be a convert. "If 'making the best of things' had such a transforming influence, why not take the medicine, since it tastes so good?"

I had not felt so young for many a day as I did that night when I stepped from the car which had opened up such a mine of pleasure to me.

"And to think, if Edna had kept her appointment, I should have missed this wonderful treat" I confided to my vis-a-vis in the mirror while letting down my hair.—In "The Pittsburg Christian Advocate."

STILL WITH THEE.

Still, still with Thee, when purple morning
breaketh,
When the bird waketh, and the shadows
flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness,—I am with
Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest;
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil, to
slumber
Its closing eye looks up to Thee in prayer;
Sweet the repose, beneath Thy wing's o'er-
shadowing,
But sweeter still to wake, and find Thee
there.

So shall it be at last, in that bright morning
When the soul waketh, and life's shadows
flee;
Oh, in that hour, fairer than daylight's
dawning,
Shall rise the glorious thought, I am with
Thee.—In the Korea Mission Field.

Do not use abundance of words—without any meaning. Say not the same thing over and over again; think not the fruit of your prayers depends on the length of them.—John Wesley.

SPENDING OR SAVING.

That man who never allows himself to become overtired is likely to find that the calls to big, virile service go clear over his head. The man who is always careful to keep a fixed reserve of energy, who never on principle subjects himself to any severe strain on body or mind, is of so little account to the world that he is generally allowed to rest to his heart's content.

Saving one's self is poor business for any man who has any business to claim that he is a man. The proper work of a true man is not saving himself, but spending himself to the uttermost, day in and day out, to the farthest verge of efficiency.

This is the law; but it is not a joy to the man who does not understand. It is the law that a man's measure of service is not in what he keeps, but in what he spends. Mediaval knighthood saw this truth. Upon the tomb of a faithful knight remembered in stone in Doncaster church are these words:

That I spent, that I had;
That I gave, that I have;
That I left, that I lost.

But that doctrine is not popular apart from the call of an aroused national or world conscience. In the everyday world the outstanding characters, known or unknown, are those glorious spenders who pour out unceasingly the treasures of an unfailing supply of God-given strength which is replaced as fast as it is spent. Only such souls know the limitless resources of the strong Son of God, because only they have drawn upon these resources heavily.

If these large spenders are few in any community it is because their neighbors are of the saving sort, who keep regular hours, insist on plenty of sleep and stay at home from church or Sunday school when it is too—anything that makes them uncomfortable! A certain type of spend-thrift recklessness about self and one's feelings would create new centers of vital service in the remaking of many a man who could spend nobly if he would.

One of the strong preachers of our day once said, in addressing prospective ministers concerning the preacher's work: "The healthiest state of mind you can be in on Sunday night is that of complete exhaustion, not physical, but intellectual; the feeling that you have pumped yourself dry."

And what other condition is normal for any servant at the farther end of any period of outpoured service? Can the mother of little children who does her duty go to bed at night without weariness? Can the pushing man of business go to his

night's rest with his brain and body as vigorously fresh as they were in the morning hours? Can the teacher in the Sunday school properly expect to go home after the lesson without exhaustion? To spend is costly, and work that is not costly has small grip on the needs of the world.

In a soldier's commemoration service at Yale, Horace Bushnell thus put the great truth of the value of outspent life:

"No, it is the ammunition spent that wins the battle, not that brought off the field. These dead are the spent ammunition of the war, and theirs above all is the victory. Upon what indeed turned the question of the war, but on the dead that could be furnished; or, what is in no wise different, the life that could be contributed for that kind of expenditure?"

These grim heroes, therefore, dead and dumb, that have strewn so many fields with their bodies—these are the price and the purchase money of our triumph. A great many of us were ready to live, but these offered themselves, in a sense, to die, and by their cost the victory is won."

How cheap and cowardly are the devices we cherish for the smug saving of what we have received from God, when we ought to rejoice in any opportunity to become "spent ammunition"!—Adult Bible Class.

THE POWER OF GOD'S WORD.

A remarkable story is told by the late Dr. Hoskins of India rearding the conversion of a highway robber named Jiwan Das. One night this man waylaid a native preacher and stole his clothes, his money and his Bibles. Not knowing what else to do with the books, the man gave them to his son who was attending school.

One day he asked the boy to read to him, and opening a volume the lad began to read in Numbers 32. When he came to the twenty-third verse, "Be sure your sin will find you out," the robber trembled. Later he took the book to see if the verse were really there, and when he found it he decided to read all that was written. Jiwan Das did not stop until he had given up his evil life and had joined the Methodist mission at Badaon. Then he began to win his neighbors to Christ.

Who can measure the tremendous influence of the millions of copies of the Bible in the world to-day! What a transforming influence that would be if, in place of being neglected, misinterpreted, and disobeyed, each one of these copies were found and hidden in the heart as in the days of Josiah! Every one can help to rediscover the Bible and to make known its warnings and its message of life to others.—In S. S. Times.

ONE SECRET OF A HAPPY LIFE

A Good Home.

The secret of a happy home is somewhat difficult to disclose to others, even when a man may have been fortunate enough to have found it for himself.

A feeling of security ministers to an ideal home life. Canada, with its stable geological conditions, is the ideal land for making a home.

Then the climate must be at least fairly agreeable. No one would build a house in the Desert of Gobi.

Behind geology and climate, there is God. In the formation of a happy home, we dare not ignore Him. To lay the foundation securely, we must pierce down through the sub soil to the rock itself.

The foundation of the truly happy home is Christian character, simply and honestly built on the Eternal Rock. It demands Christian education in accordance with the ideal example presented by God Himself in the Incarnate Jesus.

The part of Christian education which is of pre-eminent value is self-restraint. Without it, talents or acquirements are likely to be ministers of folly. People who have never attained to self-mastery are like loaded mines drifting in the sea of life. Self-restraint means reliability, alike from the domestic and from the civil point of view. Without it there can be no happy home.

Then there is the cultivation from early days of the habit of taking delight in simple ways. Modern civilization is strained and unnatural through the common desire to have what is vulgarly called "style," which usually means sham and misery. How many homes are cursed with the bane of dishonest striving to appear socially higher than they really are. There is the constant struggle to keep up appearances. Debts are not paid. Tradesmen are wronged. Worry, misery, ill-temper, and all-round dishonesty are the inevitable results.

One of the twentieth-century superstitions is that the bigger your house is, the more important personage you are. No home is likely to be happy where the family is living beyond, or even up to its means. The true worth of a home is its character and real comfort. The happy homes are those where parents take a pride in living themselves a virtuous, industrious life, and persuade their children that by so living they too will be happy.

Modern life is losing its old-fashioned admiration for the type of well-doing Christian man, who goes to church and takes his children with him, has a personal interest in their souls, quietly teaches them,

in opposition to much current practice, that the great matter in life is not to be clever, or fashionable, or even rich; but to live a good life in the sight of God.

There can be no doubt that cheerfulness has much to do with a happy home. Many elements go to make up a cheerful disposition. There is parental example, heredity, good health, surroundings; but these are not everything. There are extremely healthy people who are surly churls, and there are some who have only the rags of a constitution, and yet are models of good nature, because they have much of Christ's grace. Parents should make it a rule to discipline their children's minds so that they may early form the habit of keeping calm and cheerful under all conditions of life, in trouble, as well as in the sunny days of prosperity and freedom from anxiety.

Then the sense of responsibility should be emphasized which members of a truly happy home must feel for the souls of their own household. This does not mean parade of religion. The more parade the less real piety, is a sound dictum of the religious life. This quality is at its best in the secret prayer by the bedside, that on the great day of God's ingathering none of the dear ones may be wanting. The parents and older members of a family cannot feel too seriously their personal responsibility for the moral sanity of themselves and the other members of the household. Any grave slipping away from the path of Christian rectitude is not only wrong in itself, it is rendering impossible the ideal home-life of after years.

There is a certain type of sentimental novel which, being absolutely untrue to the facts of human experience, makes the reformed roué the model of serene domestic happiness, through which is wrongly called love.

But you cannot trample a rose in the mud, and then expect it to be beautiful. You cannot send a consumptive to win the Marathon. Every slip from the path of strict purity in youth or young manhood is a sword-stroke at the angel-form of domestic happiness. It is the saints who inherit the earth. It is the saints alone who are truly happy, at home or abroad. The youth of our land need to be taught that the way to life's crown—a truly happy home—is the path of Christian idealism.

The young men and women who are on the road to a truly beautiful home life of their own are those who, from earliest days, learn to practise habits of Christian self-restraint, who have taught themselves to take the bright view of life's clouds, not to forget the summer sun of God shining behind; to bear cheerfully real burdens, to dispense with all imaginary burdens, to think the best of those with whom they

live, to ask, if there be fault, whether it may not be their own; to show their ready gratitude for every kindness done, to be specially considerate when others are manifestly suffering pain or undergoing severe trial, to do good still, even when others may have done ill, ever to choose the better part and live it, to be like mariners of old guiding their course by the North Star, always keeping before their eyes the Ideal Christ.—Adapted from The Church of Scotland Magazine.

"LIKE AS A FATHER."

A little incident which beautifully illustrated the words of David so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea-table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterwards that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H—excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting-room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying. "There, there, darling; papa would not hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently, "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalms 103, 13.—Ex.

"Christ always seemed to be thinking of the possibilities of prayer, men of its limitations. Anyway, the missionary spirit must be born in, baptized with, and energised by, prayer."

CHRISTIAN UNITY.

There is union which is not unity; and there is unity which does not necessarily mean union. Unity is more than union, and better than union. There may be a difference of opinion amongst Christian men as to the wisdom of union, but there can be no difference amongst them as to the absolute necessity of unity.

To-day, as yesterday, it is true that Christ is not divided. Whenever a man steps into the liberty of the children of God he becomes a member of a brotherhood which knows no division of race or caste, and in his heart springs up spontaneously a heaven-begotten love for all his brethren.

When religious fires burn low this spirit of brotherhood becomes weak and faint, but whenever the Church is spirit-baptized, powerful and aggressive, the ties of brotherhood grow strangely strong. The spirit of unity is one unfailing characteristic of a living Church. It means effective labor, hearty co-operation, the absence of strife, and the disappearance of bigotry.

It does not mean the unification of belief, it does not mean the passing of intellectual difference, and it does not necessarily mean the obliteration of theological distinctions; but it does mean a spirit-begotten love which rises superior to all differences, and which binds brother to brother in an endearing bond.—The Christian Guardian.

A PLEDGE VERSE.

"Somewhere, some way, sometime, each day

I'll turn aside and stop and pray,
That God will make this church the way
Of righteousness to men."

So runs a pledge verse that has done wonders, it is said, for Stewart church, Minneapolis—that is, this verse backed up by a corps of keen, earnest men who are seeking to build up all the services of the church. In Stewart church the brotherhood has taken the lead. It has been divided into committees, the membership of which was selected with great care. The groups covering various phases of the church work report once a month at a supper.

Thus far the midweek committee has had the greatest success, trebling and even quadrupling the attendance at that service. However, the committees on evening service, Sunday school, etc., have also had splendid results. "The secret," writes one in the church, "is the right man in the right place." A large number have been induced to sign cards bearing the above pledge, thus committing themselves to definite effort.—Sel.

THE SILENT PARTNER.

The following account of large giving is told by J. Campbell White:—

A German friend said to me: "I am now in a very good position in business, but I have seen other days than these. When a boy of fourteen years, my father died. I remember one sleepless night when I did not know where to find daily bread for my mother and four younger sisters and brother, and I do not yet understand how we all got through.

"I started in business with a school friend with a small capital, and through great ups and downs, after a dozen years we were about as far along as at the beginning. After that I alone continued the business, which improved slowly.

"Once in a downward period I was in great anxiety lest a ship might be wrecked, and in my anxiety I promised that if my great invisible Friend would once more save me from the storm, I would spend five per cent. of my further income for benevolent purposes.

"The danger passed by, and I remember how my wife, who did not know of this vow, was very happy when she remarked that I never said *no* when she asked me if she might spend still more money for such or such good purposes. When at last I revealed to her the plan of that five per cent. she enjoyed doubly the weeks before Christmas, when she could supply almost every modest need of her women friends among the poor people of our city.

"Then a time came when business began to flourish in a surprising way. In one year my capital grew to more than half as much as it had increased in the thirty years before. The blessing was so great that I really got a little startled. A strange thought began to come into my mind. I had often heard of men who, having grown rich, had become hard-hearted, and I began to fear lest I might submit to such influences of wealth and become avaricious.

This frightened me. I began to fear to grow rich! To get peace of mind about it, I devised the following plan: taking a sheet of paper, I roughly sketched a kind of vow that if my property should ever reach a certain amount, I would divide any surplus beyond that, putting half of it upon an extra account, and considering this account as not belonging to myself, but to manage it so that the interest it gained should be exclusively spent for God's purposes in the world.

"I made the further conditions that those gifts that in a certain way are morally forced upon us, and cannot very well be avoided, should also be given by myself and not by the new account.

"From what I had experienced the last ten to fifteen years, I calculated and dared to hope that the fixed limit for the beginning of this secret partnership might be reached in ten to twelve years.

"Again the flood rushed in, and in such a way that within three years my capital was nearly tripled, and I was obliged to open the new account, which I called 'Account II,' opening it with an amount equal to more than half of that which the first thirty years of my work had brought to me.

"In occasional hard times I should have been in great embarrassment without my secret account, in order to continue certain yearly gifts that were expected by my friends for needy work, but now, being only the steward, I can give freely. I remember many a day when the only transaction in business that really gave me satisfaction was a gift from 'Account II.'

"I may say that I am thankful for having the 'silent partner' who knows how to make money for both of us, and gives me unspeakable joy as his steward."—Friends Missionary Advocate.

THE CHURCH.

I believe no man can be a successful Christian, a happy Christian, or a fruitful Christian, if he fails to identify himself with the people of God. But, if the Church is to hold her membership and influence in the community as she may, I would like to suggest the following.

The church must reflect the spirit of Jesus.

The church must go out after the lost. A church existing for herself is not a blessing to the community.

The church must care for her own. We do not need ministers who can "draw" so much as churches that can "hold" by sympathy, by love, and by the power which comes from walking with Christ.

The church must remember that she is not the minister's field, but his force.

The church must give the minister an atmosphere in which to preach. Many ministers fail because this is lacking.

The church must care for the new converts. A convert to grow must be given the atmosphere in which he was born. And let us never forget that the new convert will catch quickly the spirit of the church of which he is a member.

The church is a harbor for tempest-tossed souls. She must be true to this ideal.—J. Wilbur Chapman.

The nearer one gets to God, the more good one can and will do for his fellow men.

I SHALL NOT WANT.**A Study of the 23rd Psalm.**

BY MRS. JOHN R. MOTT.

"The Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd.

One day it occurred to me to see how this Twenty-third Psalm was fulfilled in Christ. This is what I found in Christ's own words:—

"I am the Good Shepherd."

Thou shalt not want rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Thou shalt not want drink. "If any man thirst, let him come unto me and drink."

Thou shalt not want forgiveness. The Son of Man hath power on earth to forgive sins."

Thou shalt not want guidance. "I am the way, the truth and the life."

Thou shalt not want companionship. "Lo, I am with you all the days."

Thou shalt not want comfort. "The Father . . . shall give you another Comforter."

Thou shalt not want food. "I am the bread of life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy might remain in you, and that your joy may be full."

Thou shalt not want anything. "If ye shall ask anything in my name I will do it."

Thou shalt not want anything in this life. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you, that where I am there ye may be also."—In "Northfield Echoes."

AN EVERY-DAY CREED.

BY THE REV. CHARLES STELZLE.

I believe in my job.—It may not be a very important job, but it is MINE. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself.

In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who intrusted me with it.

I believe in my fellow-man.—He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country.—I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home.—It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other spot in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

The Children's Record.

OUR SEPTEMBER CATECHISM.

Q.—What is the only power that can uplift the world and make it better?

A.—Some power that can reach and touch and change men's hearts and wills, and make them willing to be better.

Q.—What power can change men's hearts and wills, and make them willing to be better?

A.—The Scriptures tell of the only power that can do this, the power of Jesus Christ, who died for sin, who lives to save.

Q.—Has that power ever been tried and proved?

A.—Yes, it has been tried and proved and where honestly tried has never failed.

Q.—Has any other power ever been able to change men's hearts and wills?

A.—Other powers may control men's actions, but no other power has ever been able to reach men's hearts and change their wills.

Q.—What obligation does this impose upon us who know about Jesus Christ?

A.—If we know about Him and others do not, it is plain that we are under obligation to tell those others about Him, that they may receive Him as their Saviour and Lord and have their hearts and wills changed.

Q.—Is there any other thing than this natural obligation, which should lead us to give that message to others?

A.—Yes, there is the definite command of Jesus Christ.

Q.—What is that command?

A.—Go ye into all the world, and tell the Good News to every creature.

Q.—How can we tell the people in the world about this Helper and Saviour, when most of them live in other countries?

A.—We cannot all go to other countries and tell the people, but some can go and give their lives to this work.

Q.—What do we call those people who go to tell the world about Jesus Christ?

A.—We call them missionaries.

Q.—What does that word mean?

A.—A "missionary," means one who is "sent."

Q.—Who sends them?

A.—God commands them and their fellow men send them.

Q.—How can we who stay at home, share in this work of telling the world about Jesus Christ?

A.—We can work and earn money and give some of it to send and support those who go.

Q.—Does this make us sharers with them in the work of uplifting the world?

A.—Yes we help to do it just as they do, and in this way we can all be missionaries.

Q.—With whom are we fellow workers, besides the missionaries?

A.—With Jesus Christ?

Q.—What is it to be a fellow worker with Christ?

A.—It is to have a great work in life, a great fellow worker, and sure success, for any work that He engages in can never fail of success.

Q.—What does all this mean in my life?

A.—It means that if I give the wage of an hour's work to missions, that hour is doing missionary work; that in that hour I am a fellow worker with Jesus Christ in uplifting the world and making it better and that hour's work will have its little part in Jesus Christ's grand final triumph of good over ill.

Q.—What are the chief things that should lead us to give the Gospel to everybody in the world?

A.—The chief things are compassion, gratitude, obedience; compassion for those that know not a Saviour, gratitude for the good that Saviour has brought to us, obedience to that Saviour's command.

HEATHEN HEART HUNGER.

Two missionaries in India sat one evening in their tent. All the week they had labored, apparently to little purpose. That morning they had gone at four o'clock to preach in the villages. Returning they could but say, "Lord, who hath believed our report?"

As they sat in their tent they chanced to look out, and a few rods away they saw a striking sight. An old gray-haired Brahmin had erected a small shrine against the trunk of a banyan tree, and was lost in his devotion. With beads in hand, round and round performed his circumambulations, keeping his face ever toward the shrine, and reciting over and over his prayers. Each time he came in front of the shrine he prostrated himself upon the ground, then up and round again. At last he sank exhausted.

Greatly impressed with the old Brahmin's earnestness, the two missionaries went out and asked him what he sought by these genuflections, circumambulations and prayers.

"O sirs," said he, in a voice that came from his soul, "I am seeking to get rid of my burden of sin. All my life I have been seeking it, but each effort I make is as unsuccessful as the one before, and the burden is here. My pilgrimages, prayers and penances for sixty years have been in vain. Alas! I know not how my desire can be accomplished."

Then, in answer to their inquiry, he gave them the story of his life. In early life he had been very sorely troubled by the thought of his unexpiated sins. His parents died when he was seventeen, leaving him, as the sole heir, great wealth. He consulted the priests and they told him if he would give all his wealth to build a temple, his sins would go. "I gave the load of money, but the load of my sins became no lighter."

The priests then told him to go to Benares, the holy city. He went two thousand miles on foot, and spent two years in its temples. But all this time the burden grew. Then, advised by the priests, he spent two years bathing in the Ganges. "The Ganges," said he, "washed the foulness of my skin, but did not change the foulness of my soul."

Again he walked nearly three thousand miles, to another holy city, and another holy city, and another, and another. Being without money, he lived on roots and nuts, slept out in the damp night air, fell many a time, fainting and nearly dead, under the scorching sun. For years he wandered through the tropical jungles in vain search for relief from the burden of sin.

"And now, sirs," said he, "my life is

almost gone; my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; and yet, sirs, the burden of my sin is heavier than when I was a young man. O sirs, does your Veda tell how I can get rid of this burden of sin and be at peace? Our Vedas have not shown me."

Looking into that hungry old face, how gladly the missionaries told of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How eagerly he listened.

"Would you like to have Him?" asked the missionary.

O yes, sir, if he would take away this awful—and just then, according to the testimony of the old Brahmin, "the load was gone, and it was so peace in here," pointing to his breast.

And his face! God seemed to have pulled the bolts from the twelve gates and let the glory of heaven flood that old face, for it shone like the face of an angel. Verily, "There is none other name under heaven given among men, whereby we must be saved," but that "name which is above every name."

The heathen have hungry hearts for something which gives hope beyond the grave. When the darkness of ignorance and superstition is penetrated by Gospel light and they become awakened to their lost condition, they have such a hunger for salvation. They wonder why Christians are so slow to come with the light of the Gospel.—Vanguard.

"INDIA IS BEING CONVERTED."

The following is from a recent address at the Bombay Y. M. C. A. by a learned Hindu, a judge of the high court and vice-chancellor of the University of Bombay.

"The process of the conversion of India to Christ may not be going on as rapidly as you hope or in exactly the manner you hope, but nevertheless I say India is being converted; the ideas lying at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought.

I consider this to be the greatest wonder of our time, that our land with its 300,000,000 should receive a message full of spiritual life and power from a little island thousands of miles away and with its mere 50,000,000 of people.

This message has not come to us without finding our hearts receptive, for the old idea of worshipping God in the spirit has not entirely died out of the people's consciousness, although it has been overlaid with multitudinous superstitions and ceremonies."

GOT THE JOB BY BEING HONEST.

Under the white awning in front of E. K. Hall & Son's large grocery store, protected from the rays of the July sun, were boxes of blueberries, ruddy currants and juicy raspberries temptingly displayed.

Below on the neatly swept walk were baskets of potatoes, green peas, radishes and other vegetables.

One of the clerks of the firm, in spotless white apron and stiff paper cuffs, was spraying the bricks on either side of the open door to keep the surroundings cool and attractive. One of the elder Mr. Hall's business maxims was: "Make things neat, if custom you keep."

"It must be the place," and Phil Holbrook stood hesitatingly under the protecting awning. "It's 2809—that's the number the advertisement said.

There was an expression of eager anticipation, not unmixed with anxiety in Phil Holbrook's face as he scanned the attractive fruit display before the open door.

"I'd like to handle such good things," he was thinking: "only they look almost too nice to sell!"

"Anything I can do for you, my boy?" The clerk, with the water sprinklers still in his hand, stood inquiring before Phil.

"I'd like to see—is Mr. Hall in, please?"

"Yes; Mr. Hall's always here early—want to see him?"

"If he's at leisure."

"Oh, I see you're one of the boys who wants the place you saw advertised. Step in: I'll take you to Mr. Hall. There's one boy here before you this morning, and I don't know how many tried yesterday—six or seven in all, I judge.

"And they didn't suit?" answered Phil, "I am afraid I'm—"

"You can't tell," interrupted the clerk, till you try." Phil noticed with what exactness the groceries and canned goods were arranged on either side of the store, as he entered.

"I'd like to work here," was his hasty conclusion; "everything is in such splendid order."

"Mr. Hall," the clerk entered a small room at the rear of the store where an elderly man sat writing, "excuse me; I've brought—I didn't ask your name," turning to Phil, "Phil Holbrook."

"He saw your advertisement in the RECORD."

"Sit down!" Mr. Hall turned partly around: "I'll be at leisure in a moment."

Phil's ready eye was quick to take in the surroundings of the well-lighted room; but the most noticeable in the comfortably furnished office was the motto over the door—it was in large Old English characters:

"Be Honest even if it Costs."

"That is one of my mother's sayings," thought Phil. "I've heard her say that thing—lots of times."

"Well, boy," Mr. Hall had finished his letter, "you saw my advertisement, and wish for the situation. Ever been in a store?"

"No, sir," frankly. "I've lived in the country till three years ago."

"Think you're cut out for this kind of work, and such strict confinement?" and the keen business man looked at Phil critically; he seemed to read his able-to-do capacity at a glance.

"I'd like to try it, sir!" Phil met his searching gaze unflinchingly.

"Very well. My plan is to give boys an on-the-spot trial—it is the only one I regard as wholly satisfactory," laying down the pen.

"Coleman!" Mr. Hall stepped to the door. "Let this fellow take the raspberry trade—the table to the left; give him the necessary directions."

"Yes, sir," and Phil followed the clerk, whom Mr. Hall had summoned, to the front of the store.

"You may take this stand here; if any one wishes raspberries, they are fifteen cents a box. These are not very good—not nearly so fresh and firm as those outside; they've been in the store too long. Customers are not always able to see the difference themselves—they look pretty well on top."

At the other side of the store Phil noticed another berry stand; behind it stood a boy about Phil's age.

"Must be the other fellow on trial," was his hasty mental conclusion. While waiting for customers, Phil examined the raspberries in the boxes before him.

"They're awfully poor—down in the middle," turning out against his hand one after another of the boxes of berries. "Look well enough on top, but they aren't fit to sell as good berries—not a single box of them—They're not worth it," and frowned to himself.

"Are these fresh?" A lady had just come in, and stood beside Phil's berry stand. "They look very nice. If they are fresh, I should like three boxes."

"I—I think they're not, madam. They are pretty soft down towards the middle." It seemed for a moment to Phil that he was unfaithful to his temporary employer.

"But those outside the doors are plump and fresh; aren't these like them?"

"Not so good a quality,"

"Very well, I will order the others as I go out," and Phil was left alone.

"I suppose I ought to have sold them, but they are not good, and I had to tell the

truth. I wonder how many the other fellow sold; I saw a woman a few minutes ago take two boxes. If he sells all of his, and I don't sell any, he will get the place," and Phil's face took on an anxious expression.

"Are they as good all through as these on top?" questioned a man who came into the store on his way down town. "Mrs. Newcomb wanted me to send up two or three boxes for dessert; I noticed some beauties outside. Are these the same?"

"They are of a better quality out there," stammered Phil, growing red in the face.

"I don't believe I want these, then," and the busy doctor went out of the store and left his order with Coleman.

"I have not disposed—of—a—box!" It was five minutes before twelve, and Phil had been summoned into Mr. Hall's office.

"Well, what luck?" Mr. Hall-looked up inquiringly.

"I have not sold any," confessed Phil slowly.

"No? Hadn't any chances?"

Phil felt the older man's eyes searchingly on him.

"Yes, sir; but the berries I had weren't of the same quality as those outside, and so—."

"But the other fellow whose stand was over across sold nearly every box he had, and they came from the same lot as yours." Mr. Hall did not explain that before the sales referred to went out in the delivery cart, they were carefully exchanged for fresh berries, unknown to the unscrupulous young salesman.

"I had to tell the customers the truth about them when they asked me," said Phil, manfully. "Mine were soft, I had to acknowledge it. I am sorry I have lost the place; I wanted it——"

"Lost it—who says you have lost it?" exclaimed Mr. Hall. "Your lack of sales gives you the place, boy! Had you sold those berries, as young Harriman did, you would have been seeking another place this afternoon."

He turned abruptly in his chair.

"That is the motto of the firm," pointing to the words above the door.

"Then I am to have the——"

"Place?" smiling. "Yes; come to-morrow."—Church Standard.

The boy who submits to wise, older authority and advice, will be glad of it later on. He will find that he has walked in the way best for him, a far better way than his own, ignorant, foolish, inexperienced choice would have been.

THREE LITTLE SHIRTS.

"Boys, did your mother buy you any winter flannels before she died?"

These words were addressed to three little lads, half-starved, cold and motherless, as they lay crouched down in one corner of a bare and fireless room, which was all they could call home.

Their mother, a hard-working woman, had been obliged to support husband and children through most of her married life by scrubbing floors and cleaning offices.

One day, exhausted from the long strain, she dropped dead at her post.

The doctor said "heart trouble"—and heart trouble indeed it was.

And now the humble home was made more humble each day by the disappearance of what little household goods it contained—to purchase what?

The necessities of life?

No, to buy liquor for one who was now utterly unworthy of the title of father, so completely had rum transformed him into a brute.

Scarcely two weeks had elapsed since the mother had passed away when the above question was asked.

The little lads shivering and trembling, replied: "Yes, she bought us each a warm shirt before she died."

"Give them to me at once," he cried, and three little shirts were taken off and handed to him.

Right to the saloon went father and shirts, the latter to be changed into rum to satisfy the thirst of the former.

The boys cried out from cold and hunger, but no father came to their help. Neighbors, however, responded and soon the wretch was found, arrested, sentenced and condemned, and the boys placed in a home, where it is hoped some kind heart will love and pity them.

Does this sound like fiction? It is truth, and the bar room was in the tenement district of New York City.

Mayor, alderman, voter, will you take the shirts from innocent, helpless boys,—boys who some day, with pleasant home surroundings, might find a place among the honorable and mighty?

Will you cause poor overworked mothers to sink under their heavy load?

Will you turn home into a place of misery and married life into wretchedness?—then license, extol, indorse, commend the saloon.

How long must the innocent and helpless suffer?

Just as long as Christian men license and sanction the saloon, and not until this is outlawed, can we hope to see a brighter day dawn.—National Advocate.

FOR WHOSE GLORY ?**A Parable for the Young.**

Z was greatly depressed. His was an ambitious soul. He longed for leadership, yearned for recognition, wondered often that all along he had been so circumstanced and weighted with difficulties that there was no chance for the great gifts which he was sure he possessed. Had he been situated like A, B, or C, at the beginning, it might all have been so different. But Z! It was hard lines.

"Cheer up, man," said his cross-armed, cross-legged friend, X, who had dropped in for a crack, and heard his lamentations.

"It's a great thing, man, to come in at the end of things. Of no use? Rubbish! What can you make of yourself? Ask, rather, what other folks can make of you, and have made of you. No good in Z?"

"What would the good Magi have said to that? They would have told you that their Persian people could never have had their Zoroaster but for you. And friend David and his colleagues would declare that they would have been without their Zion if they had not had you to start the idea for them. And our Christian brethren would be in a sorry case were they unable to fall back on you for Zeal. And lots of dear little children would be sad indeed if they were told that there would be no more Zoo. Why, man, there are lots of services you have rendered that your discontent has hindered you from considering."

"Zero," for instance," grumbled Z. Anything more freezing than that?"

"Or Zephyr," rejoined X. "My dear Z, I envy you your varied powers."

"O, it's all very well for you," growled the disappointed one, "you are one of those peculiar people to whom all things come alike."

"Well, you see," X replied, after a long, loud laugh, "my family are unusually fortunate, are they not? I know what folks have made of you, and think of what you ought to make of yourself; but what can be made of me or my brother? My sisters have changed their names, and their opportunities. But tell me one decent thing you can make of me that any self-respecting being would care to pronounce. When they attempt it they have to fall back on you to help them out."

You say you are so situated that you might just as well have never been born. But think of me hidden away among the hills, miles from a railway station. And my brother, buried in a down-town concern! What chance have we of what you call recognition, or promotion? Why, man, the clever people in the know of things,

the people for whose smiles you are eating your heart out, make fun of me and my kind. 'Let X equal the unknown quantity,' they say."

"But it doesn't worry you! That's what I don't understand."

"Perhaps at times ——. But here comes Y. We'll hear what he has to say about the matter." So, when he was seated, they told Y what they had been talking about, and awaited his opinion. This he gave, after a thoughtful pause.

"Vanity of vanities!" said he slowly. "'There is a time for every purpose, an' for every work, under the sun.' Do you fellows believe that there is a Founder of our speech and Architect of our language?"

"Rather," shouted X.

"And you, Z?"

"Of course I do."

"Then what is the sense of the woe-begotten stuff you have been pouring out on X? Let me tell you something. I believe that in the Alphabet of life every letter has its own use, and no one letter can take the place, or fulfil the purpose, of another. A, B, and C may sound better than X, Y, and Z, and may be more important in many ways. But I defy anyone of them to produce Zeal, for instance. Each may produce something very like it. But it won't be just the same thing. They may be leaders in the great Alphabet, and we only the tail; but the head often needs the tail to steer it."

And I believe that there's another scene of things to follow this one, on which this one will have a very important bearing. Now, the Founder and Architect knows all about it. And, to change the figure a little, He is printing all the time. If we serve His purpose, it will be all right. It's for His use and glory we are here. See the point?"

"The last shall be first, and the first last," quoted X, "it may be that poor old X, the unknown quantity, will get his 'Well done,' and enter into the great Printer's joy."

"And Z, too," added Y.

"Amen," said Z, "a new light has come to me."—In "The Presbyterian Messenger," the monthly organ of the Presbyterian Church of England.

You ask me when I gave my heart to Christ? I cannot tell. The day or just the hour, I do not now remember well. It must have been when I was all alone the light of His forgiving Spirit shone into my heart, so clouded o'er with sin; I think—I think 'twas then I let Him in. I do not know—I cannot tell you when, I only know He is so dear since then.

THE CONVERTED BUDDHIST.

Some few years ago, a colporteur of the British and Foreign Bible Society passed through a city in North China, selling Gospel portions. One book after purchase was carelessly thrown down in the street.

Now, there happened to pass by a devout Buddhist, who was seeking by every means in his power to store up merit, that he might escape the terrible Buddhist hells in the life to come. One method of gaining merit is by reverencing printed or written paper. China is a literary nation, and the cult of letters has become a superstition. Every scrap of torn printed and written paper is gathered up carefully by these devout Buddhists, collected in baskets, and burned in a furnace at some temple.

So the Buddhist devotee carefully picked the book out of the dirt and the mire of the street, and cast it into the basket hanging in the market square. Eventually it was carried to the temple outside the city walls.

There the shaven priest, in his grey robe, sat in front of the furnace, casting the scraps of torn paper into the flames. The strange title of the book arrested him—"The glad tidings of the Great Horse!" (MA-TAI, Matthew, the two characters meaning Great Horse. FUH-YIN, Gospel, glad tidings. He glanced at the pages of the book, and was so struck by their contents that, instead of throwing it into the furnace, he put it on one side till he had leisure to read.

Soon he opened its pages, and read those wondrous words for the first time, of the Incarnation of our Lord Jesus Christ, of the coming of the wise men from the East with their offerings, of the fasting and temptation, the Sermon on the Mount, the healing of the sick, cleansing the lepers, restoring sight to the blind, and in the end, the Crucifixion, Resurrection, and Ascension.

He pored over the pages of the book in growing wonder and adoration, and he constantly asked his friends who was this Jesus, the Son of God.

Many of his friends warned him, telling him the book was one to be avoided, that such books were brought to China by devils from over the great ocean, that they placed a subtle drug between the leaves of their books, and all who inhaled the drug, were changed in heart. They no longer loved the ways and customs of their ancestors, nor worshipped the gods in the temples, but followed the foreigners and their religion.

The warnings fell unheeded, and the monk replied, "the book contains good doctrine, FUH-YEH (Buddha) never

taught such beautiful doctrine." So the priest sought out the nearest Mission Station, and interviewed the Chinese Evangelist. After a lengthy conversation, they both knelt down, and for the first time in his life the Buddhist priest prayed to the True God. He returned to the temple with other Scripture portions and Christian books.

A few months went by, and he turned up at the mission station once more. This time he met the missionary, and said he wished to leave the temple, discard his robe of Buddhist priesthood, and no longer serve the false gods, as he now believed in the Supreme Ruler and His Son Jesus Christ.

The missionary, a canny, cautious Scotchman, pointed out to the priest what was involved in leaving the temple, with its easy, placid life, and how he would have to work for a scanty livelihood. His reply was "I have considered. I *must* come out! I *must* serve Jesus, the true Saviour of men!" So the priest's dress was cast aside, and the ordinary dress of the Chinese coolie was donned. He found work with a Christian merchant who sold timber.

He was of no use as a sawyer, but worked as a coolie, hauling barks of timber, and carrying away the planks. His soft hands were cruelly knocked and torn by the timber, but he worked steadily on, and every evening found him at the mission station studying his New Testament.

Unknown to him the missionary stood by watching, and received reports of his progress from the merchant and the evangelist. The Chinese proverb runs, "True gold does not fear the furnace." Tested and tried, the ex-Buddhist priest came out true gold, was baptised, and became a member of the church.

The missionary engaged him as a colporteur evangelist, and to-day he is travelling about North China, preaching the Gospel and selling Gospels and tracts to his fellow-Buddhists.

So the great work in North China, Manchuria and Korea spreads. Thousands are flocking into the Kingdom of God. "The seed is the Word" life-giving and fruitful. — The Illustrated Missionary News.

Dr. Richards tells of a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days preaching Christ.

TO THE BOYS.**At a School Closing in Birmingham.**

ADDRESS BY REV. DR. JOWETT.

There is no schoolboy who does not like to win a prize; but it is well to remember that the best part of school life is in the trying, and not in the prize. The boys who get awards for athletics get their best prize, not in the medal they win, but in the firmer muscle that they gain.

But there is something more important than striving for prizes. What are you boys going to do for your city? What are you going to do for your country? Your school is a tributary emptying the waters of its life into the common life of the city. What are you going to pour in?

What is the best thing you can do for your city? I will tell you. The best thing your school can do is to turn out noble men. You may be scholars, but I am not concerned about the noun, but about the adjective that describes the scholar's contribution to the civic life—noble men or ignoble men, selfish boys or chivalrous boys.

I do not care a button if your school is turning out scholars if they have to be distinguished by an unpleasant adjective. You need not tell me that a lad is a genius. What I want to know is whether he is a porcupine or a hedgehog, or a kind of thunderstorm—always muttering or murmuring at home.

I do not want to know whether a lad has a little library of prizes. What I want to know is how he can laugh, what he is like when there is a joke about. I want to know how that lad is when there are no prizes going. I want to know what the cricketer is like when there are no spectators present, and when the pitch has got to be rolled. I want to know what he is like when he has to take off his coat and do a little bit of unpleasant and dirty work.

There are four little points which I would like you to carry in your minds. If they are acted upon you will make a splendid contribution to your city and your school will be a noble contributor in enriching the civic life.

First: Play the game. That is to say be scrupulously true, never sneak, never crib, never cheat. Be true in your thinking, true in your speaking, true in your doing. What you have to do when you get into life is to play the game, which really means play the man.

Secondly: Show your pluck. If you feel a bit timid, if you have a task you

do not like to face, begin to whistle. You can whistle away many a fear. But when you are doing your best there is no need to fear. I have found this in life—that one-half of the things we fear never exist.

Thirdly: Stand up for the weak. There is nothing in life which shows a finer character, and nothing in a boy which shows a finer side of his nature than for him to stand up for somebody weaker than himself.

Recently some Scouts were asked to write down the good deeds they had done that day, and one little chap chronicled that he had punished a bigger boy who had ill-treated a cat. I thought that was perfectly lovely.

Fourthly: Work like a Trojan. Put your wills behind everything you do. Let everybody know you mean business. There is no more despicable and contemptible thing than a really idle, loafing man. You will always win the contempt of men speedily if you become idlers. Stand up for a good cause, and put your whole strength into it.—Daybreak.

SOMETHING HE HASN'T GOT.

Dun and Bradstreet rate him rich. His check is good for millions. But he cannot buy happiness. In his race for wealth he has transmuted all the realities of life into useless metal.

He placed his Springtime of life in the minting press—he turned all his hopes and all his visions into coin—stamped all the tenderness out of his heart and milled the peace off his soul.

Year by year, he went on amassing wealth and just as steadily losing all that was best in him. All that was kindly—all that was joyous—he turned to dross.

Now in his silver age he is yearning for his golden youth. There's an ache that he doesn't understand—a hungry hole in his breast where godly heritages shriveled and died from disuse. He can't enjoy himself—he isn't trained for the job.—Ex.

THE GOOD OF THE SABBATH.

What a boon to have one day every week in which every man can look his fellow in the face and say: "I do not belong to any man; I am not the tool and chattel of any; I am not a thing, but a man—God's free man. I belong to Him and to myself. No task-master has a right to drive or command or to touch me to-day. The Lord's Day is an incalculable blessing alike to the individual and to society."

HIS FAITHFUL HORSE.

One Sunday morning an aged man was leading an old horse across the commons of the city, and out towards the suburbs, when a passer-by asked him where he was going.

"I am looking for a little green grass and some fresh water for the old fellow here," he answered, stroking his companion gently on the neck.

"I would send him to the boneyard or the glue factory, if I were you," said the stranger with a sneer.

"Would you?" asked the old man in a trembling voice; "if he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that are gone, and the children who are living, had played with their heads on him for a pillow, when they had no other. Sir, he has carried us to mill and to meeting, and please God, he shall die like an honorable old horse, and I will bury him with these hands of mine, if he goes first. Nobody shall ever abuse old Bill, and if I go before him, there are those who are paid to care for him."

"I beg your pardon," said the man who had spoken first. "I cannot blame you for not wanting to part with the faithful old animal."

And the two who had toiled long years and grown old together resumed their journey.—Our Dumb Animals.

CITY MONOTONY, COUNTRY VARIETY.

Aunt Sophy lives ten miles from a railroad. The hill farm to which she went when she was married, thirty years ago, slopes up from a beautiful lake, and the western horizon is set about with a noble range of mountains. But the nearest town is two hours' drive away, with the safe farm horse.

Aunt Sophy has been spending a fortnight in New York with her niece. She has been taken to hear good music, to see some great pictures, to worship in stately churches, and to walk up the famous Fifth Avenue and look at the men and women who, to use Aunt Sophy's generous phrase, "have the advantages of life in the city."

Now that Aunt Sophy is at home again, she expresses herself vigorously about the two ways of living, as exemplified by her niece and herself. What she complains of in New York life is its monotony.

"It seems to be the same thing right over and over again," says Aunt Sophy. "The streets and the shows and the food and the talk are all dressed a little different each

day; but they are really just the same. Now I've been watching the sun set behind the mountains night after night for thirty years, and there have never been two sunsets alike. In New York the sun just goes into a heap of smoke every night, and that's the end of it.

"As for the coming of spring, summer, autumn and winter, they are as different at home, year by year, as the hats of 1911 are from the bonnets of 1860. The particular shade of pink in the blossoms of the apple tree hasn't been three times the same in fifteen years. It is certainly a comfort to get home, where there isn't so much deadening sameness. I should soon want a change if I lived in New York—just as all the New Yorkers do."

So it appears that there is everything in the point of view—even when the point of view is ten miles from a railroad—Youth's Companion.

A LITTLE GIRL'S BIBLE MEMORY.

The story is told of a school in Madagascar where one of the pupils was a Malagasy girl who was a fine scholar, but was especially interested in the Bible stories. After she had been at school ten months her mother came to see her home for the vacation.

The distance to be traveled was a two day's journey. At night they stopped at a village, and were asked many questions while waiting for supper.

The little girl told where she had been, and repeated some of the Bible stories she had learned. After supper until late she was kept telling more stories and what she knew about the new religion.

In the morning the people would not let them leave, but promised free food and lodging if they would stay another night, resting through the day. The evening was spent up to midnight like the evening before, others coming to hear the Bible stories and the hymns.

The next morning a group of the villagers came to beg the girl and her mother to stay another night, promising them the use of a larger and better house. The following morning a company came with a like request from the other end of the village. In the end, a week was spent there, and Sunday was filled with calls upon the little girl to repeat all she had learned about Christianity.

In consequence of that visit a congregation was gathered. On Sundays different ones would tell all that they could remember of what they had heard. A church was formed; and later twenty-five churches and twenty-five schools sprung up within five miles.

World Wide Work

In a recent letter from Korea, Rev. Cyril Ross, brother of our own missionary there, Rev. A. R. Ross, writes to his brother in Montreal:—

“Another of our annual training classes has just closed, 1,754 men and boys were enrolled, 1,135 partook of the Lord’s supper, 700 promised to preach for what made a total of 6,500 days in the near future, i. e. 700 laymen at work without remuneration, or better at their own charges.

36 classes a day were held for seven days, taught by 18 ordained men or licentiates. 16 men were admitted to begin study for the ministry.

“The recent expulsion from Moscow of the head of the Jesuits, and other ‘Roman Catholic zealots,’ marks another stage in the development of the differences between the Russian Government and the Vatican. A well-informed St. Petersburg correspondent states that a hitherto unsuspected Romish propaganda has been discovered in Moscow and St. Petersburg, where the Jesuits have managed to get the control of the Roman Catholic schools.”

The next great missionary exposition will be held in Chicago during the spring of 1913, and it will take two years to prepare for it.

CHINA THEN AND NOW.

Sixteen years ago I made my first journey with my wife to the city of Siningfu, in the north-west of China. When we went first up the country our party consisted of three young men. Not many travellers had gone that way before, and along all the way the constant cry we heard was “Foreign devil! Foreign devil!”

Day after day, and week after week, and month after month, the only reception that we had from the Chinese was the cry, “The foreign devils are coming.”

When we reached our own city, every day that we went out on the street, we heard the same insulting cry, “Foreign devil! Foreign devil!” The children would run around the corners and shout, “For-

eign devil!” and then away they would disappear into their courtyards.

Fifteen years passed by, and last New Year’s day we received the respect of the Ambassador who represents the province of Amdo in Thibet. He came, with a large retinue, to pay respect to the poor missionary who formerly was called “Foreign devil.”

And not only he, but the General of the city, the Prefect of the city, and the Guardian of the city came, each with his retinue, and paid their respects to the formerly despised missionary. And the Taotai himself, who was not well, sent his card, with his best respects, wishing us all a Happy New Year.

When we left our station last November we had a happy send-off. Days before—I may say weeks before—the Chinese came and brought, or sent us, presents of food of various kinds, that we might have enough to eat on the journey. Probably they thought we needed food to carry us all the way to our own home-land. At any rate, we had the joy of bringing food with us which would last for fifty days.

The day before we left we received three messengers, who came from a place four days’ journey away, bringing us a present from a living Buddha. He sent us a live sheep, a drum made of two children’s skulls, and a leopard skin for my wife.

The morning we were leaving, amongst the crowd of Chinese who gathered to bid us farewell was a Mongolian prince, a friend whom I had known many years. He came and gave me a scarf of blessing. He asked, “Where is Mrs Ridley?” and being taken into her guest room, he gave her also a scarf of blessing, and wished us great joy and gladness on our journey.

As we left the Mission station and passed down the main street, the merchants, and others, came out to wish us good-bye.

Passing into the suburbs, we were greeted also by the Mohammedans, both men and women. Some of them shed tears at our departure and wished us all a very happy journey.

A little caravan, consisting of three carts full of women, and several women riding donkeys, or mules, or horses, and a large number of men also on horses, besides a whole lot of children—fifty or

sixty in all—escorted us five miles on our road as we left the city; and there on that road, five miles away from the city, we had a little farewell meeting. We sang together, we prayed together, and we wept together. There the East joined the West, one brotherhood in the Lord.

And as we said good-bye we could see the tears rolling down the faces of the men and the women, and the sight brought to our hearts great joy, a sufficient reward in itself for all our labours during those years in China.

On our first arrival at Siningfu, we could not get the people to come near us, but after a few months we got a magic lantern, and we decided, if possible, to use it to get hold of the people.

My wife knew an elderly lady who had a husband and three sons, so we spoke to the old lady and told her about the lantern, and asked if she could not prevail upon her husband and sons to come to our place and bring their friends. They came and brought about eleven friends. They saw the lantern, and we had no difficulty after that.

At our next exhibition over two hundred people wanted to come and see the pictures, but as we wanted to get introduced to them one by one, only thirty were admitted, to whom tickets had been given. They were introduced to me personally, and found that the "Foreign devil" was not such a bad person, after all.

The Chinese at that time would not drink our tea. They were afraid lest we put poison into it, and that if they drank it their hearts would be won over to Christianity, but now we used our opportunity. The second evening of the magic lantern we talked to them and got friendly with them. Just before we began to show the slides, thirty cups of tea were brought in and we handed them all round and invited the people to drink.

They lifted the cups and saucers to their mouths and hesitated, looking first to the right and then to the left. I said, "Friends, drink your tea." Still they hesitated. Turning to two Chinese friends, who were near me, I said, "You drink the tea," and they drank it. Then all the rest of my guests drank it.

A week passed, and no serious result followed the tea drinking. None were poisoned, neither did any become Christians. During that winter over two thousand people drank our tea and, once for all, we did away with that superstitious idea which had been a block in our way, hindering the preaching of the Gospel. Thus we wooed them over to ourselves.—H. F. Ridley, in "China's Millions."

ALL ASIA IS AWAKENING.

By GEORGE SHERWOOD EDDY.

The most encouraging thing I have seen in India is the present unrest. While this has been partially caused by the partition of Bengal and Japan's conquest of Russia, its real cause lies deeper, and is found in the conflict of the new civilization with the old, the work of the leaven of a new principle, the upheaving of a new life.

Five causes have led up to this, namely: Western education, the nation's antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

England is hated by many in India to-day as the United States is hated in the Philippines and Japan in Korea. But common honesty demands that recognition be given the work which she has done for the country.

England has given to India 30,000 miles of railways; 50,000 miles of telegraph lines; 25,000 miles of irrigating canals, reclaiming twenty million acres of waste lands; more than 50,000 miles of macadamized roads; a splendid educational system, with five universities, 145 colleges, and 5,700,000 pupils to-day; a splendid medical work, with 2,500 hospitals and dispensaries, treating twenty-two millions of patients last year.

Further, in spite of the poverty of India, under British rule the trade of the empire has increased tenfold in sixty years.

But the marvellous thing in India is the awakening of that empire; an awakening, first, within the church; and second, without the church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation.

Touching the awakening within the Christian Church, while it is true that India, with her iron-bound caste system and her subtle philosophy, presents the most difficult problem for Christianity in Asia, nevertheless the empire is surely becoming Christian.

While during the last decade the population has increased two and one-half per cent., the Parsees have gained four per cent., the Jews six per cent., the Mohammedans eight per cent., while the Protestant native Christians increased sixty-three per cent., more than twenty times as fast as the population.

The great mass movements in India are full of encouragement. More than half a million have been gathered in from the out-castes of India, and fifty millions of

this class are at the doors of the church to-day, waiting for us to receive them and uplift them.

Just before coming home I was present in an audience of a thousand Christians, just the local members of one church, and they were coming out every night of the week to a series of services.

And the audience was remarkable, not only in numbers, but also in the quality of the people. Seventy years ago you could have bought any one of the men of this class of people for 13s. 6d., and the women for 8s. 6d. They were serfs that were bought and sold with the land and the cheapest commodity on the land.

A night's ride brought me to the next place, where there had been a mass movement. A spire of a great church rose heavenward, and within twelve miles of the spire are 15,000 Christians; within one hundred miles are 100,000 in the Church of England alone that came in that mass movement.

I preached in that great church. The stone at the entrance was the stone on which the sacrifices were offered in the devil temple which stood a few years ago on the same site. Three hundred men come out every morning to pray before they go to work, a mile away, and the women hold a prayer-meeting every night all through the year. These are people whose ancestors, two generations ago, were outcast devil-worshippers, not even permitted in the Hindoo temples.

But the mass movement is occurring, not only among the out-caste class, but also among the middle class, the great backbone of India.

There is also manifest within the church a new missionary spirit. In the pagoda, where, one hundred years ago, Henry Martyn went and prayed—Henry Martyn, who said that he would as soon expect to see someone rise from the dead as to see a Brahman become a Christian—I saw converted Brahmans, converted Mohammedans, men from every province of India, meet to organize a native missionary society, under native management and supported by native money.

But greater still is the effect of the awakening outside of the Christian church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new demand for reform, a new attitude toward woman. The old caste system is beginning to crack like the old temples that are crumbling. Five years ago I would not have believed it possible that thirty Brahmans, thirty Mohammedans, and thirty Christians could

meet to discuss the new national unity. Five years ago it would have meant the loss of caste for the Brahmans.

There is a new desire for education. Are we not glad that in addition to those in mission schools, there are more than five million people being educated by the Government?

Best of all, there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the fatherhood of God and the brotherhood of man. They are making a desperate effort to regitalize Hinduism.

I was not long since holding a series of meetings for men. One man was sitting near the front. He went out of the first meeting laughing and scoffing over everything that had been said. The next night I saw his head drop as we spoke of sin. I had to leave the next day, so I called him out. We sat down on the old college wall under the trees.

I didn't know that he was the head of an anti-Christian organization in the school called the devil's society. I did not know that his grandfather was a leader in the persecution of Christianity. I said to him: "I want to ask you a question: are you saved?"

He replied: "Our religion does not tell us anything about that."

I replied: "I have come half-way round the world to tell you a piece of good news. Jesus Christ stands ready to save you. What do you say?"

He said that he had become convinced of the one God through his study of the Bible in the school, but he had not before been convicted of personal sin. And there he definitely accepted the Saviour.

He suffered persecution at the hands of his own people. But he was baptized, and the last man I saw before leaving was this man, waving good-bye from the shore, a rising young man in Government employ, showing his colours, and standing firm for Jesus Christ.

Do you know the significance of these facts? Do you know that all Asia is awakening, from Japan to India, from Korea to Persia, from China to Turkey—all Asia is awakening?

When you remember that Asia was the cradle of the race, the birthplace of our own civilization, the teacher of the West, the mother of all the great religions of the world, what have we that we have not received from the East?

Asia, with more than twice the population of Europe, six times that of Africa, more than half of the race, 850 millions of our fellow men, is awakening. I ask: "What shall be the answer of the West to the call of the East?" It demands that we give to Asia our life.—The Illustrated Missionary News.

Our Church Register

Calls from

Knox Ch., Sydenham and Woodford, Ont., to Mr. J. S. Dobbin, of Braeside.
St. Andrews Ch., Streetsville, Ont., to Mr. J. F. Scott, of Port Stanley.
Zion Ch., Thessalon, Ont., to Mr. John Galloway, of Foxboro.
Port Dalhousie, Ont., to Mr. Tait, of Teeswater.
Culloden, Ont., to Mr. A. A. Smith.
Kensington, P.E.I., to Mr. G. A. Sutherland, of Sunny Brae, N.S., accepted.

Inductions into

Rounthwaite, Man., 20 July, Mr. Geo. E. Lougheed.
Goodlands, Man., 3 Aug., Mr. J. S. Miller.
First Ch., St. Mary's, Ont., 25 Aug., Mr. J. Geo. Miller.

The Menace of the Mormon.

Statements like the following from a recent issue of The New York Observer used to be read with the interest that might attaches to Turkey or Timbuctoo. It concerned another country, but not our own. Now, with a large and growing Mormon colony in Alberta, Canada faces a similar menace. It is well to bear that fact in mind as we read:—

“The power of the Mormon church is far greater than popular belief. Mormonism has always identified itself with politics. Recent disclosures show that the hand of the Prophet has often stretched clear to the Capitol. The Mormons are rich, industrious, and keen. They control great industries. Their strength is aligned with that of the big interests.

“Not only do their votes sway Utah, but for years they have sent a steady stream of families into such thinly populated states as Idaho and Nevada. The Mormon voter is controlled by a church machine, and the growing power of this machine is a subject to be considered with gravity.

“It will be well worth the exertion to cast a scrutinising eye from time to time in the direction of the Rockies. Unless we stand on guard and remember that an alien force is constantly increasing in the very heart of the Republic, we will pay

Knox Ch., Mitchell, Ont., 1 Aug., Dr. MacRae.
River Dennis, N.S., 21 June, Mr. J. A. McLellan.
Middle River, N.S., 20 July, Mr. Allister Murray.
Springville and Bridgeville, N.S., 6 July, Mrs. E. A. Kinker.
Moncton, N.B., 11 July, Mr. John Lennox.
Livingstone Church, Montreal, 18 April, Mr. John Pate, late of Lancaster, Ont.

Resignations of

Reston, Man., Mr. W. A. Riddell.
Gardiner Ch., Battleford, Sask., Mr. A. Little.
St. Helen's, Ont., Mr. Moyer.
Belmont, Ont., Mr. J. S. McMillan.
St. John's Ch., Cornwall, Ont., Mr. A. B. McLeod.

dearly when important legislation is necessary for the good of the nation.”

“The Pocket Fault.”

This is the heading of a lengthy article in “The Continent.” There are various kinds of pocket faults. There is the fault of living for the pocket, as if a man's life consisted in the abundance of the things he possesseth. There is the fault of the tightly closed pocket to the cry of the world's need. There is the fault of the pocket with holes, the spendthrift pocket.

But the fault which this writer “laughs to scorn” is that of public speakers, to be plain, ministers, preaching with their hands in their trousers pockets, like a jack tar off duty.

The writer says “The pocket-fault is specially offensive to many listeners. They want a sermon not a spectacle.” He must have had a bad half-hour in some American pew. Surely no Canadian minister would be so unmindful of his place and theme, so discourteous to his audience.

From that he goes farther afield and takes the “pocket fault” as a type of all careless, undignified, uncouth mannerisms, which so ill become the “decently and in order” that should ever characterize the place of public worship.

MEETINGS OF**ASSEMBLY, SYNOD, PRESBYTERY.**

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided; also notices of Calls and Inductions and Resignations of ministers. If not given in the RECORD it is because they are not received.

**The General Assembly meets in
Edmonton or Toronto, 1st Wed.
June, 1912.**

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues. October, 1911.**

1. Sydney, Leitches Creek, 31 Aug.
2. Inverness, Orangedale, 11 Sep., 7.30 p.m.
3. Pictou, New Glasgow, 5 Sep., 1.30 p.m.
4. Wallace, River John, 21 Nov., 7 p.m.
5. Truro, Truro, 19 Sept.
6. Halifax, Halifax, 19 Sept., 10 a.m.
7. Lunenburg, Shelburne, 11 Sept., 3 p.m.
8. St. John, St. John, 12 Sept., 10 a.m.
9. Miramichi, New Mills, 12 Sept., 11 a.m.
10. P.E.I.

**Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues. May, 1912.**

11. Quebec, Quebec, 5 Sept.
12. Montreal, Montreal, 12 Sept.
13. Glengarry, Alexandria, 7 Nov., 10.30
14. Ottawa, Ottawa, 5 Sept., 10 a.m.
15. Lanark, Almonte, 5 Sept., 10.30 a.m.
16. Brockville, Prescott, 19 Sept.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.**

17. Kingston, Belleville, 19 Sept., 11 a.m.
18. Peterboro, Campbellford, 26 Sep., 10.30
19. Lindsay, Lindsay, 19 Sept., 10 a.m.
20. Whitby, Whitby, 17 Oct., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 12 Sep., 10.30
23. Barrie.
24. North Bay, Parry Sd., Sept.
25. Temiskaming, Haileybury, Sept.
26. Algoma, Gore Bay, 12 Sept., 8 p.m.
27. Owen Sound, Owen Sd., 5 Sep., 10 a.m.
28. Saugeen, Mt. Forest, 19 Sept., 10 a.m.
29. Guelph, Guelph, 19 Sept., 10.30 a.m.

**Synod of Hamilton and London.
London, Last Monday of April, 1912.**

30. Hamilton, St. Cath., 15 Sep., 10.30 a.m.

31. Paris, Brantford, 12 Sept., 11 a.m.
32. London, London, 5 Sept., 10.30 a.m.
34. Sarnia, Sarnia, 13 Sept., 11 a.m.
33. Chatham, Ridgetown, 12 Sept., 10.30
35. Stratford, Stratford, 12 Sept., 10 a.m.
36. Huron, Clinton, 4 Sept., 10.30 a.m.
37. Maitland, Ashfield, 19 Sept., 10.30 a.m.
38. Bruce, Walkerton, 7 Sept., 11 a.m.

Synod of Manitoba.

Winnipeg, 2nd Tuesday of Nov., 1911.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Baldur, 12 Sept., 3 p.m.
42. Glenboro.
43. Portage, P.-la-Prairie, 5 Sept., 10 a.m.
44. Dauphin, Dauphin, 12 Sept.
45. Minnedosa.
46. Brandon, Brandon, 11 Sept., 7.30 p.m.

Synod of Saskatchewan.

Yorkton, First Tues. Nov., 1911.

47. Yorkton, Saltcoats, 19 Sept.
48. Abernethy, Dubuc, Sept.
49. Qu'Appelle, Whitewood, Sept.
50. Arcola, Carlyle, 12 Sept., 3 p.m.
51. Alameda, Oxbow, 12 Sept., 1.30 p.m.
52. Weyburn.
53. Regina, Moose Jaw, 4 Sept., 3 p.m.
54. Saskatoon, Sask., 12 Sept., 3.30.
55. Prince Albert, Prince Albert, Sept.
56. Battleford, Battleford, 5 Sept., 11 a.m.
57. Swift Current.

Synod of Alberta.

Last Monday of April, 1912.

58. Vermillion, Wainwright, 15 Sept., 2.30.
59. Edmonton.
60. Lacombe, Camrose, Sept., 7.30 p.m.
61. Red Deer, Innisfail, Sept., 9 a.m.
62. Calgary, Calgary, 12 Sept., 9.30 a.m.
63. High River.
64. Macleod.

Synod of British Columbia.

First Tuesday of May, 1912.

65. Kootenay, Nelson, Sept.
66. Kamloops, Vernon, Sept.
67. Westminster.
68. Victoria, Victoria, 12 Sept., 2 p.m.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During July,	Mar. 1, to July 31.
Home Missions.....	\$6,839.64	\$22,822.83
Augmentation.....	576.60	2,396.65
Foreign Missions ..	4,852.07	14,219.73
Widows & Orphans..	113.63	615.65
Aged Ministers....	397.56	1,015.05
Assembly Fund....	57.86	402.02
French Evangel....	330.99	1,576.50
Pt-aux-Trembles....	208.25	1,399.50
Social Service, Etc...	1,578.55	6,068.19
Jewish Mission.....	50.20	1,175.53
Deaconess Home....	20.00	62.75
Knox College.....	52.05	300.08
Queen's College.....	49.00	258.20
Montreal College....	88.50	215.70
Manitoba College....	24.50	253.75
Westminster Hall....	24.25	72.75
Alberta College.....	9.50	14.50

RECEIVED DURING JULY

at the Presbyterian Offices, Toronto.

By Rev. John Somerville, D.D.,

and divided among the Funds

as directed by the Donors.

Ontario.

Corunna.....	\$ 5	Moore, Burn's.....	48
Prof. Davidson	5 6	S. Nissouri.....	36
Markdale, C. ok's.....	20	St. Mary's 1st.....	105 91
Camlachie, Kx.....	45 07	Bolton, Caven.....	36 75
St. Cath. 1st.....	325	Thamesford, St. And.....	75
Strabane.....	42	Vaughan, St. And.....	17 30
Mt. Forest Wmstr.....	93 25	Rv. J. M. MacDonald.....	11 85
Port Hope St. Paul.....	103 39	Dunmore ss.....	3 15
Preston.....	71 65	St. Thomas, Kx.....	7 40
Caledon, Mel.....	21	Miss N. MacIntosh.....	4 5
Watford.....	9 84	Kilsyth.....	50
Tor. Dovernourt.....	200	Brooksdale, St. A.....	51
Bonfield.....	5	Eramosa, 1st. Ch.....	50
E. Wawanosh, Cal.....	44 15	Grand Bend.....	10
Mrs. H. Waddell.....	150	Miss Armour.....	4 50
Pr Rv. J. W. Milne.....	201 05	Ham. Erskino.....	250
Strathroy, St. And.....	88 20	Niag on-Lake, St. A.....	9 25
Blake.....	29	Ham. Kx. Chinese.....	25
Tor. Knox.....	6	Sundridge.....	1 40
Bishopgate ss.....	1 50	Lynch Lake.....	1 85
Swinton Park, St. A.....	50	Hartfell, Un. ss.....	1 55
Allensville.....	2 10	Bloomfield.....	1 75
Yearley.....	1 20	Country friend.....	500
Flesherton, Chal.....	14	Underwood.....	95
Cochrane.....	1 70	Sarnia, St. A. ss.....	90
Stirling.....	20	Bury's Green St. Jno.....	6 87
Bethesda.....	5	Dorchester.....	6 85
Newtonville.....	4 40	Maxville.....	82
Rockland.....	10	Amherstburg.....	1 27
Clifford, Kx.....	69 81	S. Kinloss.....	17 70
Schreiber ss.....	5 75	S. Plympton.....	25
N. Bruce & St. And.....	200	Priceville ss.....	35
Aspdin.....	35	Swinton Park ss.....	15
Beckwith, Kx.....	29	Paisley, Kx.....	33 20
Tor. Bonar mb.....	16 50	Drummond Hill ss.....	9
Strangfield.....	3 80	Chatham, Chal.....	22 60
Goldsmith.....	1 19	Dover, New St. A.....	7 60
Nipissing.....	2	Ham. McNab St.....	250
Commanda.....	1	"Two friends".....	20
Farley's.....	1	Mornin. side, yps.....	2 50
Mrs. M. Elliott.....	25	Walkerville.....	5
Lake Road.....	2 70	Camilla.....	6 15
Amos.....	136 45	Glen Cross.....	3 50
Culloden, Kx.....	13 59	Mar.....	5 75
Parkhill, St. Pa.....	176 78	Woodford.....	5
Brusse's, Mel. ss.....	9 61	Fernbank, Un. ss.....	24
English Sett.....	45	Petrolea ss.....	13 75
		Gravel Hill, &c.....	7

Yarmonth, St. Jas.....	51	Depot Harbr, ss.....	2
Belmont, Knox.....	85	Lyn.....	49
Quaker Hill ss.....	3 71	Tilbury E. Fletcher.....	70
St. Cath. 1st.....	100	Wick.....	22
Lakevale.....	16	Milltown, Bruce Mines, etc.....	11 50
Weston jr. b.c.....	12 50	N. Mornington.....	22 25
Deseronto, Ch. Redeem-er.....	29 50	Dracon.....	50
Tor. Emmanuel.....	65 05	A. R. McNiven.....	10
Hon. S. H. Blake.....	100	Ingersoll, St. Paul.....	700
Tor. Bloor Men's bc.....	25	Millbrook.....	3 25
Rv. F. A. Robinson.....	25	Snow Road.....	38 25
Cargill.....	20 60	Smith's Falls, St. Pa.....	400
Blyth, St. And.....	61	Roxbo o, Kx.....	39
Tor. Ave. Road.....	400	Deer Park.....	400
Larchwood.....	4 19	Elmsley, Beth.....	6
Durham ss.....	5	"J. G." St. A.....	4 60
Chesterfield.....	2	"J. G." Paris.....	5
Oshawa ss.....	20	Hullett, Burn's.....	80
Harwich, St. Paul.....	28 45	Londesboro, Kx.....	25
Streetsvl, St. And.....	65	Ophir.....	4
Embri, Knox.....	198 51	Merritton, St. A.....	5
Blackheath ss.....	1	Heckston.....	100
Tor. Old St. And.....	100	Guelph, Knox.....	600
Woodville.....	75	Sarnia, St. Paul's.....	21 70
Hilton.....	3 50	Dresden.....	56
Cromarty.....	200	Whitney.....	27
Brighton.....	2	Mitchell, Kx.....	258 95
Campbellford, St. A.....	341 83	Woodstock, Chal, mbc.....	12 24
D. Lawson, Dunlop.....	16	Melrose.....	7
Brucefield, Un.....	41 10	C. Jeffrey Ind. scl.....	30
Sunderland, St. A.....	91 37	Rv. J. Richardson.....	10 09
Deer Park ss.....	30	Melbourne, Guth.....	25
Bethesda.....	3		
Fergus, Mel.....	100		
Cornwall, Knox.....	1,666		
Richard's Land'g ss.....	6 25		
Jas. Warren.....	20		
Southwold, McBride.....	50		
Tor. Chal.....	7 8 45		
Misses Allan.....	15		
Westboro, wfms.....	5		
Hornby.....	29 10		
Brooklin.....	73 25		
Port Albert, St. A.....	20		
Lakhurst.....	3 25		
Buckholm.....	4 75		
Longford bc.....	5		
Rodney.....	18 25		
Stewart Mem.....	7		
Mrs. R. M. Boswell.....	400		
Nassagaweya.....	67		
Galt, 1st.....	225		
Dalhousie.....	8 50		
Sowerby.....	2 10		
Livingstone Crk.....	1 25		
Little Rapids.....	1 25		
Thamesford, St. A.....	39		
Tait's Corners.....	50		
Rosedale A.B.C.....	15		
Hollen, Chal.....	15		
Erin, Burn's.....	80 50		
Banks & ss.....	14 50		
Kintyre.....	159 02		
Belgrave, Kx.....	76		
Holstein.....	85		
Friend of Miss.....	8		
Aberarder.....	55 75		
Iroquois, Kx.....	30		
Wm. Moore.....	5		
Tor. West jr ce.....	10		
Roebuck.....	1 95		
Wmstr, 1st.....	122 10		
Port Credit ss.....	15		
N Caradoc.....	35		
Tor. Riverdale.....	125		
Shannonville.....	3 65		
Fairbairn.....	17		
Gordonville.....	20 05		
Kemble.....	40		
Brooklin ss.....	3 85		
Lake Road.....	1		
Tweed, St. And.....	50 20		
Leith.....	10 25		
Blenheim, ss.....	4		
New Glasgow.....	30		
Ham. St. Jno.....	280		
Vankleek Hill, Kx.....	200		
Palmerston.....	137		
Kirkhill.....	70		
Ayr, Knox.....	73 40		
Clinton, Willis ss.....	16 8		
Merritton.....	5 85		
Pembroke, Cal.....	334 59		
Vancor, St. John's ss.....	26		

Quebec.

Kingsbury, St. A.....	\$139
Lake Megantic.....	11 75
Mr. & Mrs. Young.....	62 50
P. V. Pedolin.....	40
Orms'tn Village ss.....	48 36
St. Lambert.....	51 95
Campbell's Bay, &c.....	6 70
Pointe Claire.....	9 82
" " ss.....	3 84
Ste. Damase.....	8 67
Poltimore.....	5
Robert Munro.....	160 25
Lachute.....	100
Mont. American.....	2,800
Pr Rv. S. J. Taylor.....	120 90
La Prairie.....	3 50
Huntingdon &c.....	16
Windsor Mills, St. A. ss.....	5
Lower Windsor ss.....	2
Pt. Fortune, St. Col.....	7 20
Hull, Zion.....	53
Mont. King's Dautrs.....	10
Chatham, Pt Fortune.....	12 43
Robert Munro.....	100
Cabano.....	8 10
Kennebec Rd. St. Geo.....	47
Kennebec Rd. Marlow.....	31
Hemmingfrd, St. A.....	23 30
Robson, Knox.....	21 35
Mont. Taylor.....	50
Beauharnois.....	650 75
P. V. Pedolin.....	10

Manitoba.

St. Nicholas.....	\$ 6
" las.....	5
Stonewall.....	13 85
Newdale, Knox ss.....	9 40
St. Andrew's.....	1 30
Melita.....	3
Springhill.....	1 50
Rosedale.....	3 10
Eden.....	4 75
Camille ss.....	5
Birtle, Un. ss.....	5 60
Wpg, Augustine.....	1,900
Kirkella ss.....	1 05
Rossburn.....	3 65
Rev. C. A. Colman.....	5
Fairmount ss.....	1 25
Assessipi.....	7
Dauphin Plains.....	4 50
Harrowby.....	6
Bayfield ss.....	55
Pilot Md, Kx.....	55
Clearwater ss.....	5
La Riviere, ss.....	25
Sidney.....	7 60
Oak River.....	61 90

No savings banks pay such dividends as deposits "lulled in the countless chambers of the brain."—Bishop Warren.

The Church Funds, East.

SUMMARY of RECEIPTS

	During June.	Mar. 1. to June 30
Foreign Missions....	\$819.85	\$4,224.59
Home Missions	288.08	1,368.69
Augmentation.....	8.67	533.62
College	275.67	1,873.80
Aged Ministers	8.50	91.20
French Evangel.....	162.99	396.82
Pt-aux-Trembles ...	.....	9.30
For North West	28.00	332.68
Children's Day Col..	.....	9.30
Assembly Fund.....	.26	66.36
Bursary Fund . ....	.....	365.00
Library .....	.....	86.06
Widows' & Orphans	.40	267,40
Social Service and Evangelism.....	5.13	24.63
Total.....	\$1,597.55	\$9,681.06

RECEIVED DURING JUNE

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds
as directed by the Donors.

Acknowledged	\$8,093 51	Escuminac.....	10
Balfron, friend.....	25	Kentville.....	43
Millerton	31	Glace Bay, Kx.....	100
Mrs. Daniel Gray	5	Portaupique ss.....	2 25
St. John, St. David's .	30	Lunenburg ss	20
S. R. McKay.....	50	Geddie Fund.....	100
Mrs. Mary Stephens ...	100	Malagash Centr, aux.	23
Economy.....	23	Noel.....	20 49
Refund.	37 25	" Prim. cl	1 65
New Glasgow, United..	160 33	" ce.....	10
N. River. N. Shore....	18	" miss. soc	20
Lower Stewiacke.....	75	" Special	5 85
Springside	78	Shemogue, Pt Elgin ..	40
Moser Riv. y.l. guild...	20	Glassville.....	9 21
Refund.....	110	W. River, Green Hill..	200
Wm. G. Whitehead	10	Onslow.....	5
Interest	127 52	Total...\$	7,691 06
Milbank miss bd.	8		
Board at College	79		

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see his image and superscription on every dollar they possess.—Cuyler.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory!—Fowell Buxton.

I have long made up my mind to take for granted the genuine heartedness of my friends, notwithstanding any temporary ambiguousness in their behavior or their tongues.—Keats.

The Church Funds, East.

SUMMARY of RECEIPTS

	During July.	Mar. 1. to July 31.
Foreign Missions..	\$904.19	\$5,128.78
Home Missions....	397.12	1,765.72
Augmentation.....	420.65	954.27
College.....	358.26	2,232.06
Aged Ministers.....	45.53	136.73
French Evangel....	22.00	418.32
Pt-aux-Trembles...	25.00	76.00
For North West....	21.00	353.68
Children's Day Col.	2.75	12.05
Assembly Fund.....	2.00	68.36
Bursary Fund.....	14.81	379.81
Library .....	.....	86.06
Widows' & Orphans'	6.00	272.40
Social Service and Evangelism.....	83.40	108.03
	\$2,301.71	\$11,992.77

RECEIVED DURING JULY

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds
as directed by the donors.

Acknowledged.....	\$9,691 06	Refund.....	2 50
Sunny Brae	34 50	Alfreda Foster.....	5
W.F.H.M.S.....	25	Bedford.....	25
Warden Ch	30 10	" s.s.....	15
" s.s.....	17	Ft. Massey, ym club..	50
Hopewell, St. Col.....	91 50	Barneys River.....	12
St. Stephen.....	130	McLellans Brk s.s....	10
Wolfville.....	66	Gays River.....	27 91
Cape John, Cariboo Riv	12	Milford	93 81
Margaree.....	25	" J.A.M."	6
New Mills.....	56	Beq. J. A. Fraser	25
New Glasgow, first....	282 24	Hx. Grove.....	50
Waterville, Lakevl....	26	A. P. Dickie.....	10
Pictou, Prince St.....	37 85	Lorneville.....	11 30
Middle Riv. C.B.....	14	Shubenacadie.....	26 50
Harbor Grace.....	27 53	Mid. Stewiacke.....	58
Hx, Park St.....	220	" l. aid.....	5
Sackville.....	5	Bedford.....	5
Rexton.....	151 60	Dalhousie ss.....	7 10
Mabou.....	32 50	Black Riv. Napan.....	30 65
Campbelton.....	162	Maitland.....	87 37
Misses Clarke.....	50	Florenceville	50
Thompson.....	5	Hx, Grove s.s.....	2 75
Riverside, Bass Riv....	85	Total...\$	11,992 77
Dept. Public Instruc- tion, Que.....	100		

Jesus taught that there is a force, personal, persistent, malignant, hostile to God and men, devising and working evil. Through evil passions it drives men to ruin. It seeks to get possession of all hearts. Only Jesus can prevent its final success.—Selected.

Manhood is the biggest asset of life, and without reverence, magnanimity, forcefulness, trustworthiness, and faith, manhood must remain permanently stunted.

GO • YE • INTO •
PREACH • THE • GOSPEL •
ALL • THE • WORLD • AND
TO • EVERY • CREATURE •

The
PRESBYTERIAN
RECORD.

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- LO - I - AM - WITH - YOU - ALWAYS -

BY AUTHORITY OF THE GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH IN CANADA.

Ottawa Ladies' College

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Mrs. GEORGE DICKSON, President;
Miss J. E. MACDONALD, B.A., Principal.

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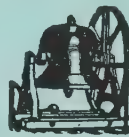
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Presbyterian Record

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No. 10.

THE CHILDREN AT CHURCH.

One of the greatest needs in the Christian work of to-day is a revival of church going by children, or, if you will, taking the children to church.

The importance of early years in shaping life and destiny is ever winning a larger place in the thought of nearly all who work for the world's betterment. There are forward movements along nearly all lines of special work for the young, and in the church this is shewn especially in Sabbath Schools and Young People's Societies. Many of the leading religious teachers of to-day give their best thought to devising new plans for reaching and teaching the young; and conventions, from district to world-wide, are held in increasing numbers, to impart these plans, to impress their importance and to give inspiration for carrying them out.

But the simple duty of taking the children to church, training them in this regard in the way they should go, a duty which requires no special knowledge, no systems of lesson-helps, no teacher-training, is not on the increase, either in its practice or in emphasis of its importance. Take the congregations in village, town or city, and in most of them not one in ten is a child, whereas in many, at the morning service, there might be and should be as many children as adults.

In two ways, this is a great loss. In the first place, childhood is the impressionable time of life, and it is perhaps not too much to say that of those who have received in the House of God deep and abiding impressions, which have led them to decision for a better life, ten have received such impressions in childhood for every one who has been thus impressed and led to decision in mature years.

There is something in the solemn stillness of the church that appeals to the child and impresses it as the Sabbath School

cannot do. The special sphere of the latter is the imparting of religious knowledge, but in the quiet solemnity of the church, the appeal of the faithful preacher finds an entrance to the heart of childhood that it often seeks in vain from those of riper years.

The other result is the formation of habit. In a few years many of the children leave the Sabbath School. But if the habit of church going be formed, then there is hope that it may be life long, with all the possible good and helpfulness that follows in its train.

"The church of the future" is often predicted, with variations according to the taste of the prophets. But there are some things that are sure, viz., that the children of to-day will be the church of the future; that the habits of the future are being formed to-day, and children who grow up non-church-goers are not going to be active church-goers and workers and builders in the years to come.

The seriousness of the situation is very evident. The children of to-day will be the church of twenty and thirty years hence, and if the habit of staying from church be formed in childhood, it will not, in many cases, be formed in later years. The living, working church of to-day is not composed of those who stayed from church in their childhood. The church of the future will not be made up of the children of to-day who are habitually at home during the Sabbath morning service at the church. If the church of to-day be empty of children the church of the future will be, to some extent, correspondingly empty of adults.

Sabbath Schools, and Young People's Societies of many kinds have their sphere and their great value as departments of church work for the young, but they cannot be substitutes for attendance at church, except at the peril of that church in the future.

UNIQUE INTINERARY.

Of the Moderator and General Superintendent.

Never before in the history of our Church has there been so extended and continuous a visitation of presbyteries as that now undertaken by Dr. R. P. Mackay, Foreign Mission Secretary and Moderator of the General Assembly, and Dr. A. S. Grant, General Superintendent of Home Missions. They are visiting in order the presbyteries of the three Central Synods as follows:—

<i>Presbytery of.</i>	<i>Date.</i>
Toronto... ..	Tuesday, September 5
Quebec... ..	Monday, September 11
Montreal... ..	Tuesday, September 12
Glengarry... ..	Thursday, September 14
Ottawa... ..	Friday, September 15
Lanark... ..	Monday, September 18
Brockville... ..	Tuesday, September 19
Kingston... ..	Wednesday, September 20
Lindsay... ..	Friday, September 22
Whitby... ..	Monday, September 25
Peterboro... ..	Tuesday, September 26
Orangeville... ..	Monday, October 9
Owen Sound... ..	Tuesday, October 10
Saugeen... ..	Wednesday, October 11
Barrie... ..	Thursday, October 12
Guelph... ..	Friday, October 13
Algoma... ..	Tuesday, November 21
North Bay... ..	Wednesday, November 22
Temiskaming... ..	Thursday, November 23
Hamilton... ..	Tuesday, November 28
Paris... ..	Wednesday, November 29
London... ..	Thursday, November 30
Chatham... ..	Friday, December 1
Sarnia... ..	Monday, December 4
Stratford... ..	Tuesday, December 5
Huron... ..	Wednesday, December 6
Maitland... ..	Thursday, December 7
Bruce... ..	Friday, December 8

The Object of the Visitation.

To lay before the presbyteries the new departure in *re* the missionary and benevolent work of the Church. Hitherto the custom has been for congregations to gather up their givings during the year and send them in to the central offices of the Church, and the work carried on in each department had to correspond in a general way to the giving for that department.

Now an estimate is made of the work that is required for the next year in all the departments, missionary and educational.

That amount is apportioned among the synods. Each synod apportions to each of its presbyteries what is deemed its fair share. Each presbytery in turn apportions its amount among the congregations, and each congregation, having that amount before it at the beginning of the year, lays its plans to raise it in the way that seems best. A missionary committee to plan and work and the duplex envelope as a means of carrying out the plan are two things almost indispensable to success.

The amount that the western section of the Church should do for God and humanity in 1912, is estimated by the Assembly at one million dollars. This has been divided among the Synods as follows:—

<i>Name of Synod.</i>	<i>Amount.</i>
Montreal and Ottawa	\$200,000
Toronto and Kingston	300,000
Hamilton and London	200,000
Manitoba	100,000
Saskatchewan	60,000
Alberta	60,000
British Columbia	80,000

These synods have apportioned what they think a fair share to their respective presbyteries, and the presbyteries thus far visited have expressed their hearty sympathy, and their purpose to try and realize their fair share of the whole.

The amount required for the whole work of the current year, 1911, is about four-fifths of the estimate for 1912, viz., \$800,000.

The object in giving now the estimate for 1912, is that congregations may have it before them at the beginning of the year and lay their plans accordingly.

“Be ye doers of the word and not hearers only, deceiving your own selves.”
“There is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty.”

MEN'S MISSIONARY CONVENTIONS.

All across Canada, from Vancouver, B.C., to Sydney, C.B., is to be held a series of Men's Missionary Conventions, as follows:—

Oct. 18-20 for B. C. at Vancouver.

“ 23-25 for Alta at Calgary.

“ 25-27 for Sask. at Regina.

“ 30-Nov. 1 for Man. at Winnipeg.

Special Speakers.—Sir Andrew Fraser and John R. Mott.

Nov. 6- 8 for West Ont. at London.

“ 8-10 for Central Ont. at Hamilton.

“ 13-15 for East Ont. at Ottawa.

“ 15-17 for Quebec at Montreal.

Special Speakers.—Sir Andrew Fraser and Robert E. Speer.

Nov. 20-22 for N.B. at St. John.

“ 22-24 for N.S. and P.E.I. at Halifax.

“ 26-28 for C.B. at Sydney.

Special Speakers—Sir Andrew Fraser and J. Campbell White.

These Men's Missionary Conventions all continue for three days. The first two days are interdenominational. The third day is devoted to denominational conferences, each denomination meeting by itself and planning for putting to practical use the inspiration and stimulus received.

THREE MONTHS OF PRAYER.**The Moderators Appeal.**

Concerning the visitation of Presbyteries, and also the Men's Missionary Conventions, both mentioned above, and which will extend to the end of the year, Dr. Mackay, the Moderator of Assembly, sends out the following appeal to the Church:—

“A day of Prayer” or “A week of Prayer” is a familiar call. I now venture to ask for “three months of Prayer.”

Distinguished men are to take part in these Missionary Conventions, but distinguished men cannot accomplish what we are after. Reliance upon men will bring disappointment. The results looked for can only come through prayer. If, however, these able and good men go forth borne on the wings of prayer, who knows what the result may be.

Surely the signs of the times justify the appeal. There has grown up in the minds

of many a measure of uncertainty, of anxiety, as to what may be at hand in the near future. Conditions in both the Home Land and in Foreign Lands are such that nothing but the Gospel of Jesus Christ can avert national disaster. Many think so, and certainly the signs are ominous.

Whether such premonitions are to be taken seriously or not no one will question the statement that Canada will not come to her own, that the awakening of the Orient is perilous, without the leaven of the Gospel, without the guidance of Him who is the Light of the World. If so, then the Church should be up and doing. How is the Church to be awakened to a sense of duty? By prayer. It was prayer that brought Pentecost. It was when in prayer the Transfiguration came.

Is it not worth while? Will not every one who believes in prayer, every one who has learned to pray, enter into a covenant of definite, believing prayer during the next three months in behalf of this effort, that through it, the Church may be quickened and God glorified.

The West Land.

Bravely it has held on its way. There have been three efforts to establish a Presbyterian paper in the West, two in Winnipeg, one in Vancouver, but the time had not come and they discontinued. But the West is greatly different now. It should have one or more weekly Presbyterian papers to serve so great and growing, so intelligent and wealthy a Presbyterian constituency, as the well on to two thousand miles from the Lakes to the Pacific. The Presbyterians are doing well for education. They are establishing colleges for training a ministry, for the special education of boys and of girls, but the weekly Presbyterian paper has not yet come. The fourth beginning, the Westland, has determined to live. It is now in its fourth year.

The Westland is fortnightly, but it promises to go ahead as fast as the co-operation of the public will warrant. Write to The West-Land Publishing Co., Edmonton, Alberta, for samples.

TEACHER TRAINING CAMPAIGN**For October.**

BY REV. J. C. ROBERTSON, B.D., GEN.-SEC.

For the Record.

Briefly stated the following are some of the reasons for strongly commending Teacher Training at the present time:—

(1). The importance of the work now committed to the Sabbath School teacher. Our homes to-day are confidently looking to the Sabbath School to help them in leading the children to Christ, and in training them for His service. In some cases where the home has lost sight of this most sacred obligation the Sabbath School is carrying the full responsibility. Is there any more important work anywhere for anyone?

(2). The need for better equipment on the part of many who volunteer for this service. Surely our Church should be ready to see to it that those who are willing to engage in this work are at least as well equipped as those who give instruction in the public school.

(3) The urgent need for a large increase in the number of teachers. Not nearly all our children are in the Sabbath Schools, and of those who are enrolled fully one half pass out without coming into the membership of the Church, mainly because of the lack of trained leaders. There is probably no part of all the work of our Church where experienced workers could make their lives tell for more, than in the ranks of the teaching staff of the Sabbath School.

(4). The time is opportune. We are now fully equipped for carrying on Teacher Training with two complete courses of instruction, one elementary, and the other more advanced. There is moreover a willingness to undertake this work on the part of our young people, and a very real desire for leadership.

These are some of the reasons which have led the General Assembly's Committee to inaugurate this campaign for the month of October, and very confidently and hopefully appeal to all who read this article to co-operate and help in making it a success.

It may be possible for you to take up

this work by yourself. The textbooks are prepared with a view to satisfactory individual study.

Or you may be able to take part in organizing a class for the teachers, which would meet at the most convenient time and place for those who could attend.

Or it may be that you can arrange for a class in the regular school session with some trained teacher in charge. Perhaps you are that trained teacher, and this your call to service?

In any case you can do something that will be worth while in helping to meet this great need. What will you do?

THE IMMIGRANT AT QUEBEC.

BY REV. J. D. PATTERSON, M.D.

Presbyterian Chaplain at Quebec.

I have met and welcomed to our country within the last six months about thirteen thousand members and adherents of our Church, over eleven thousand since navigation opened, who are distributed over the Dominion, as follows:—

Nova Scotia 67, New Brunswick 40, Montreal 1,133, other places in Quebec 152, Ottawa 115, Toronto 2,415, Hamilton 336, other places in Ontario 1,650;—Winnipeg 1,899, other places in Manitoba 588;—Regina 96, Saskatoon 104, other places in Saskatoon 419;—Calgary 505, Edmonton 228, other places in Alberta 416;—Vancouver 1,197, Victoria 239, other places in British Columbia 436.

This great host calls for earnest endeavour on the part of our ministers and people to see that it shall be united to the Christian force of our country.

The failure of the Church across the Border in the past to meet the immigrant and go with him in his home-building in the West, and there plant the Christian ideal, the Sabbath and the Church, is an object lesson painted so large that "he who runs may read."

There is no time that the immigrant can be so reached as when he lands a stranger in a strange land and the Church meets him with help and hope. "He is impressed at a great crisis of his life and is at that moment ready to become

what the Church would have him—a good steady God-fearing man.”

I have met with touching thanks from people that I have served in the past both as a physician at the sick bed, and as a minister in times of stress; but never have I met with such gratitude and appreciation as from those lonely home-sick thousands who have passed through my hands at our ports of entry.

Our Church as a whole, however, has not taken the immigration work seriously, or fully appreciated her opportunity. The other denominations are going into this work more whole-heartedly, and generously than ours.

But if the immigration work is worth doing by the other denominations, it is doubly, trebly, worth doing by our Church. Why?

(1) There is no immigrant, on the whole, to compare with the Scot. This fact is admitted by all who have to do with him.

(2) Their numbers far exceed all other denominations, except the Church of England and many of the latter are only that in name.

Last year I met 13,000 Presbyterians. Possibly 15,000 to 20,000 settled in Canada. I expect the percentage this year will be from 20 per cent. to 40 per cent. greater than last year. If our Church does not greatly increase where will the fault lie?

The great question is how shall we prevent these people from lapsing? The circumstances into which they are thrown all tend that way. The ties that bind are broken. The struggle to get a footing in a new country absorbing. Is it any wonder that material things get the ascendancy? And the things of the spirit are forgotten?

This is the Church's opportunity. May she seize it, and not cause a repetition of the lament over Jerusalem. Let us rise as a Church to the occasion. Let us feel that we are nation building. Canadians yet to come will bless our work if we are faithful.

Of discouragements there are many; but in what work are they wanting? I get complaints—"They will not present

their introduction cards. My answer is.—this should be a stimulus, the call for the shepherd "Go out into the highways and compel them."

I am glad to say that letters of acknowledgment and thanks for notices sent out to our ministers all over the Dominion, of the arrival of immigrants, are largely on the increase, and come giving cheer in times of weariness.

All honour to Queen's College Missionary Society, which has given proof of its interest by having offered to pay half the salary and expenses of one of their number to assist me during the summer season. I hope that they will be able to continue this generous offer and that the Church or some member of it will pay the other half.

One of the outstanding difficulties is to keep track of our people in the large cities. Not more than sixty per cent. can give definite addresses to which they are going. What we need for these cities, is a definite place where these people can be sent, with a free bureau of labour in connection, and where board and rooms can be obtained at lowest possible rates. I would have no difficulty in getting the people to go to such a place and it would be a practical demonstration to those people that the interest of the Church in them was more than mere sentiment. Quite a number seem to be in need of such a proof.

Such an arrangement would provide an opportunity for our ministers to meet these people, which under the present condition is impossible. This reason, if there were no other demands such a provision.

I am convinced that we have only to place the needs of the immigration work before our city congregations in the right light to find that no work arouses more enthusiasm, or appeals to the heart or imagination with greater force than this, to have a part, no matter how small, in building up this young country, with all its magnificent resources, in righteousness. Let this be our ambition—"From ocean unto ocean, our land shall own the Lord."

THE KESWICK CONVENTION.

BY REV. W. D. REID, B.D., SUPDT., ALTA.

Dear Record,—

Having a vacation coming to me this summer, I determined to cross the ocean. My mission was partly business, partly pleasure. While in Britain I resolved to get into touch with a number of likely young men for our western work. Hearing of the Keswick Convention, I was informed that it would be a good place to get into communication with the right type of men for mission work so I decided to attend that gathering.

Keswick, the Place.

Keswick lies right in the heart of the mountains of Cumberland among the Highlands of England, and is certainly an ideal spot for such a convention. The magnificent mountains towering up into the clouds look like so many sentinels keeping watch over the shimmering lakes and peaceful valleys lying between. The dark Derwentwater, that loveliest of lakes, laves the feet of some of these sentinels of the sky. Fertile fields, covered with grain, beautiful lakes, towering mountains all go to fill in the picture that greets the eye from the top of Walla Crag.

Keswick itself is a little narrow-streeted, old-fashioned town of about five thousand inhabitants.

In this quaint little town, amidst this charming scenery, for thirty-one years God's people have gone apart with Christ for a season and spent a week in meditation and prayer and waiting upon God. Many a one has been led to decision for Christ, and many a Christian has been helped "farther ben with God" at these conventions.

Some Features of the Convention.

Judging from the size of the audiences, there must have been over five thousand people in attendance. These were accommodated in two large tents, each of which held about three thousand. Both tents were usually filled to the doors.

One was struck by the large number of young men who attended all the meetings. Large contingents came from both Oxford

and Cambridge. These Universities had their own camps and some wonderful experiences were reported from them. We heard of an all-night prayer-meeting in the Cambridge camp, where many were brought to Christ, and many brought to a full surrender. Quite a number of young Scotchmen, whose way was paid by some philanthropist in Scotland, were also there.

A feature of the gatherings was their general quietness and spontaneity.

Some years ago I attended the meetings of the Winona Conference in Indiana. We had the best leaders of song that could be secured, Alexander and several others. There were quartettes, duets and solos from the best singers of America, which were daily features of the convention. Pianos, organs, 'cellos and other musical instruments were continually in use. Collections were taken, and vigorous appeals were frequently made for money to carry on the Convention. Announcements were made by the dozen. One had the feeling that everything down to the very smallest detail had been most carefully arranged and planned. Business, and business methods were apparent everywhere. In fact one was conscious of so much business in the whole gathering that at times it almost obscured the spiritual side of the Convention. The leaders of the musical part would sometimes "jolly the audience," and applause was quite common when a good piece of music had been rendered or a good point scored by the speaker.

In Keswick all was so different. As the people gathered in the large tents, a strange and solemn awe seemed to be upon them and a quiet hush pervaded the whole place. Many bowed silently in prayer until the meeting opened.

There were no leaders of song, no solos, no duets or quartettes. When the opening hour arrived, a man quietly took his place at the little harmonium. A hymn was announced and all sang in a subdued hushed tone.

The songs used were of an entirely different kind from those used at Winona. "The Glory Song," "The Old Time Religion," and many other favorite ones of Winona were not heard at all here. Slow, solemn, devotional, describes the singing

of Keswick. Such hymns as "When I survey the Wondrous Cross," "Jesus, the very thought of Thee," "Break Thou the Bread of Life" were often heard. The singing was quiet, devotional, earnest. In fact it was praying in song and the hymns were of the kind that tended to calm the restless spirit and make one feel he was in the very presence of God.

No announcements were made, and no appeals for funds. Boxes stood outside the doors of the tents, and we were supposed to put our offerings towards the expenses of the Convention into them.

In all the meetings there was a strange solemn hush, a spiritual quietness that in a peculiar manner put the listener into the real attitude of worship and made him feel the power and presence of God.

The Speakers at Keswick.

Many might be mentioned, but only one or two can be referred to at any length. The Church of England seemed to furnish the majority of the rank and file of the speakers. The motto of the convention, "All one in Christ" was splendidly carried out in everything. Denominationalism counted for nothing at Keswick.

Dr. Webb Peplow, of the Church of England, was one of the most inspiring and illuminative speakers. Among the younger men we had fine addresses from Harrington Lees, Stewart Holden, Hector McKinnon and others.

In my estimation by far the greatest speaker of the Convention was Dr. Campbell Morgan. Never have I listened to such an expositor of Scripture. Tall, thin, lithe,—a most peculiar face, small piercing eyes, aquiline nose, large mouth, retreating chin and forehead, all surmounted by a great bushy head of iron gray hair, he is certainly a most striking figure.

His voice is thin but clear, distinct and resonant. For an hour every morning he held us spellbound as he expounded to us that little book in the New Testament, "Paul's epistle to Philemon." Dozens of times had we all read that book without seeing much in it, but when I heard Morgan expound it I felt ashamed of myself. However he taught us what marvellous mines of truth lie hidden in even the

smaller books of Holy writ if we but dig for them.

He has the faculty of making the characters live before you again. Paul, Onesimus and Philemon, all became living men before us as he proceeded with his exposition. His power of classification, his wonderful descriptive power, his keen perception of the principles lying behind the various incidents and sayings are all most remarkable and inspiring. One almost feels, as he listens to Dr. Morgan expounding the Word, as if one of the old inspired prophets had come back to us and were breaking to us the bread of life.

Mr. F. B. Myer is still a great evangelical force in Britain. In appearance he is old and frail, but when he begins to talk he brightens up and becomes almost youthful again. His addresses were exceedingly practical, searching and illuminative, and his appeals for a full surrender to Christ in everything were very powerful.

A mild but charming egotism runs through his talks:—"You are perhaps sitting there in your seat thinking—'I never can attain to the holiness of which he is talking'—but remember I did not reach where I am all in a day. It is His gentleness that hath made me great." This was one of his sayings that rather amused me. But instead of its detracting from his power, I rather felt it added to it.

Doctrines of Keswick.

No strange doctrines are propagated at Keswick. One of the things that struck me was the unique place that was given to Christ in all teaching. Jesus Christ is the Redeemer, the Great Mediator between God and man, the Atoner for sin, the living Christ, and, through the Holy Spirit, the Great Sanctifier of his people.

Personally, I thanked God for this emphasis. All unconsciously to myself, I had been slipping from these great fundamentals of power, and Keswick recalled me. I am convinced that many others were affected in the same way. To-day we are preaching on character building, drifting, culture, and many kindred subject, but I am afraid that Christ is often robbed of his rightful place in our sermons.

The great outstanding doctrines of Keswick may be summarized as three: "Death, Resurrection, Life." Death to the world is frequently urged. "Ye are dead," "Reckon yourself dead." These Pauline doctrines are frequently insisted upon at this Convention. Christians must die to self, to the allurements of the world, its pleasures, ambitions and in a sense even to its business.

But Keswick does not stop there. It lays great emphasis on Resurrection. Rising into newness of life with Christ is also one of its cardinal doctrines.

Then the continual living, the hidden life, "Hid with Christ in God" is insisted upon as the normal condition of the Christian. Abiding with Him where the world cannot fret or depress or annoy, with all the powers and faculties of the soul consecrated to the service of the living Christ, should be the experience of every Christian.

In that great gathering many were born into the Kingdom of God, and many Christians made a fresh consecration of themselves to the service of the Master. Personally I came away from Keswick grateful to God for the soul uplift I received in that great Convention.

THE MISSIONARY COMMITTEE.

Why Every Church Should Have One.

1. Because the cause of missions should be placed on a permanent, business-like, dignified basis in each congregation.

2. Because the pastor should not be obliged to bear all the burden of missionary education, and the enlistment of church members in giving to missions.

3. Because the work of such a committee will make the congregation feel that missions are not a little side issue, but the chief business of the church.

4. Because the wealth of our churches has quadrupled within a few years and the offerings for the great benevolent causes have in nowise kept pace with this increase.

5. Because it has been proven again and again that such a committee, properly realizing its responsibility, will bring a church to its highest missionary efficiency.

6. Because it enables a committee of informed men to clear up the ignorance, the doubts and the difficulties in the minds of a great number of the people in regard to missionary work.—Sel.

THE WORST PUNISHMENT.

"Unhindered permission to sin is sin's worst punishment, the Rev. John A. Hut-ton, of Glasgow, is reported as having said in a recent sermon: "When I was a young preacher I believed that if one transgressed the law, something would rise up out of the ground and hit me.

"I've got hold of a new idea now. It is this: If you want to do wrong, you may. That is a more dreadful thought." What God offered as man's greatest blessing man turned into his greatest curse. The free will to choose to do right we have turned into the free will to choose to do wrong. And because God wants us to have the highest joy of choosing his will he must still leave us the awful privilege of choosing to break his will, and his heart. That highest privilege we have turned into our worst punishment.

We may, if we will, die in sin, and nothing will prevent us if we insist upon it. Yet God is always pleading with us not to do so. Not until the very end of our insistence is the final punishment administered: absolutely unhindered permission to sin. That is when we have resisted until we have made God let go; and that is eternal death.—SS. Times.

AFTER MORAL WRECK.

After a man has made a complete moral wreck of himself, what then? To hear people talk, one would get the idea that there is nothing to do then but to let him go, an admitted and abandoned failure.

It is fortunate that God does not treat us that way. It was fortunate for the world that he did not treat Judah that way, after she had "gone so far down that she had to reach up to touch bottom." It was after that that the Remnant was so purified that Jesus Christ could be born from that stock. Out of the complete moral wrecks of the world have come the John B. Goughs, the Jerry McAuleys, the S. H. Hadleys, and tens of thousands of others not less blessed and blessing.

If you have a friend, or know a man, who has now apparently completed his moral wreckage, this is the time to hold on in undiscouraged, unquenchable faith and prayer. God has not let him go; why should you?

The time never comes, if he is still in this life, when you will need to, or have any right to, let go of one whom you have been trying to let Christ save through you.

And the same is true of our own moral failures, when we seem to have come to an unrecoverable end in pitiable collapse of character. "While an hour of life remains, Life is in the making."—SS. Times.

TO THE MEMBERS AND ADHERENTS

Of The Presbyterian Church in Canada.

REV. W. J. CLARK, D.D., CON. FR. EVAN. COM.

Every intelligent and conscientious citizen must give thought and seek to contribute his quota to the solution of the problems which confront his generation in this Dominion. Among these there is no one more important or complex than that which is found in the place and power of the Roman Catholic Church in Canada in its relation to our national life, and to the advance or retarding of the Kingdom of God in our country and day.

Here are a few statements for the people of our Church to consider and weigh, as they seek to adjust themselves and their means to the claims made on them by the Church in its enterprises.

1. The Church of Rome is an ecclesiastical institution of enormous political and financial strength, and is ever alert and aggressive.

2. Her power is undoubtedly exercised in large measure towards religious ends, and she is the supreme authority in matters of conscience for a very large number of our fellow citizens.

3. In many cases her priests are sincere fathers to their respective flocks, and are seeking to bless their generation and do God service.

BUT

1. Her priests possess a power which it is unsafe to entrust to fallible man, and the tendency is to tyranny and oppression.

2. She cannot be true to herself without seeking to control the State for the advantage of the Church, and evidence that she is true to herself is not far to seek in our Canadian history.

3. Quebec is the Church's stronghold in Canada, but in every Province she is found active, aggressive, enterprising.

4. Her plans not being made in the open after public discussion, as in our own Church, and the iron authority vested in her clergy, gives her great advantage over Protestant bodies, while her exhaustless

financial resources enable her to obtain the best properties at bargain day prices.

5. Her spirit is diametrically opposed to the modern spirit, and there is much unrest within her own borders. French Protestantism in Quebec is no longer a negligible quantity.

Surely all lovers of a free Gospel, a free citizenship, an intelligent electorate, must see the necessity in existing conditions for such work as is undertaken by the Presbyterian Church through the French Board in schools and by colporteurs. Our equipment is not all it ought to be; our workers are human and therefore liable to err; but we cannot be true to the best traditions of the Presbyterian Church and to the spirit of our Lord's teaching unless we seek to provide for the Roman Catholic a purer Gospel than is preached in Roman Catholic churches, and for their children, education in the principles of Protestantism.

The Church of Rome cannot consistently complain for she is always ready to proselytize, and this past year one of the large churches in Montreal held a mission for the enlightenment of Protestants and invited the Protestant clergy to attend that they might be won from the error of their ways.

If the reader will give thought to the above brief summary of reasons in advocacy of the work of the French Board, we are persuaded he will be led to support that work by voice and gift and prayer.

This work must be carried on in the spirit of Christ, acknowledging the good which may fairly be ascribed to the Catholic Church, but steadfastly upholding the principles of spiritual freedom, and opposing an ecclesiastical tyranny.

And let there be a large sympathy for those who, having forsaken the church of their fathers, are subjected to many influences direct and indirect to shake their steadfastness.

Lastly, let it be borne in mind that while many have grown weary of the church of Rome, the tendency is for them to lapse into religious indifference, unless they can be shown a faith that uplifts without laying on its adherents burdens too heavy to be borne.

Our Foreign Missions

THE WORLD'S GREATEST WORK.

When men undertake work they usually go about it systematically. A farmer does not do a little plowing here or sowing there at haphazard and at any time; he lays his plans as to what use will be made of the different fields, works definitely to that end, aims to have each part of the work completed in its time, and in due course to have the harvest all gathered in.

The greatest work of any kind in the world, great, yet simple and easy of accomplishment, is the giving of the Gospel to the whole world. The saving of the world from sin is the one work for which God became man, the work for which Jesus Christ gave Himself, and when that giving of Himself was complete, he could say "It is finished."

When He had accomplished that part of the work which none other could do, he left the telling of that work to others. He died to save; He said to those whom He saved, "Go and tell everybody else how you have been saved and that they too may be saved in the same way."

That telling is a simple thing, but it is the greatest thing in the world, the greatest in that it affects and decides the eternal destiny of all in the world, and also because upon it depends the safety, comfort, happiness of this present life. Practically all the difference between the safety and comfort and peace and prosperity of life in heathen and Christian countries is owing to the spread of this Gospel.

Nearly twenty centuries have come and gone since the command was given by Christ to His followers: "Go ye into all the world and preach the Gospel to every creature" but it is far from complete. Not half the human race knows it yet.

In recent years, however, the Church is undertaking the work more systematically. The whole heathen world has been divided up and its portion allotted to each part of the Protestant Christian world.

The proportion allotted to our own Presbyterian Church in Canada is fourteen millions. We have that number, and a few over for good measure, in the fields in which we are now working. We have about eight millions in Honan, three millions in India, over a million each in South China, Formosa and Korea, besides Trinidad, Demerara and the New Hebrides.

So far as we are concerned that is giving the Gospel to the whole world. It is our part of the world.

Some of the churches are making a supreme effort to give the Gospel to their part of the world in five years. Our own Church is one of these.

Our Foreign Mission Committee has asked the different fields for estimates as to number of workers and the buildings required to do this work in the next five years. Some of the fields have sent these estimates and some are yet to come. If our people were to do as the Lord hath prospered, our part of the world would be evangelized within the five years.

There would still be a work to do for some time in training up a native ministry and medical staff for the future work of the native church, but all would have heard in some way the Gospel.

The evangelization of the world, not merely in this generation, but in the next five years, is the ideal and aim and goal of many of Christ's followers. It is a grand conception and one quite within the reach of the Church of Christ to-day.

One thing for the church to realize is that the very object of her existence is to spread the Gospel. She has no reason for continuance otherwise. A searching question for all who call themselves Christian, is not what the future of the heathen may be without the Gospel, but whether we have the mind of Christ if we do not give the Gospel to all who have it not, both at home and abroad, and that as soon as possible.

DROUGHT AND FAMINE IN INDIA.

The oft-recurring famines in India and China are caused, for the most part, from two opposite causes; in China by too much water, the overflow of the great rivers; in India, except on rare occasions, by too little water, the lack of rains.

India depends upon the monsoon, which should begin to blow in June and continue into September, carrying nature's great laden water-waggon up from the Indian Ocean, and emptying them in plenteous rain all over the thirsty land, and India, the third wheat-producing country in the world, raising last year three hundred and fifty millions of bushels, brings forth its plenty.

But if the monsoon delays its coming the people get anxious. They know from dread experience what its absence will mean. As the delay continues the anxiety deepens into despair if August passes and September comes, for then it will be too late to do any good and multitudes will perish from starvation.

One of the greatest famines in its history now threatens India. The monsoons have failed and over a great part of central and western India there hangs a heavy cloud. The price of food is rapidly rising. In some places already famine prices prevail, and there is every prospect that in the next few months the western world will be called upon to give largely of their plenty to feed the starving millions of India.

Any of our people who purpose giving for famine relief should do so through our own church for two reasons:—

First, we are responsible for a population of three millions of people, well on to half the population of Canada, that will be in the famine area, and we are bound in a special manner to them, while others do likewise for those for whom they are responsible.

A second reason is that the help thus given will go farther than through most other public agencies. Excellent as is much of the civil administration of famine funds, it has to depend to a considerable extent upon native agency, and there is at times no small leakage, while the distribution of funds entrusted to our missionaries

is superintended by themselves, and is made to do the most possible for the relief of the suffering.

Besides the help given there should be prayer for our missionaries in the midst of it all, witnessing its horrors and doing their utmost to give relief.

There is one phase of the matter that should prompt to earnest prayer and generous work, and that is that the disinterested help thus given is a commendation of Christianity which wins the confidence of the heathen. Their hearts are opened and the missionaries have access to them as at no other time, and are sometimes enabled to accomplish more in one year than in ten ordinary years.

Our missionary, Dr. Buchanan, tells of a strange scene sometimes witnessed in famine times; a procession, carrying the rain god, making its way to the sea, where they plunge him beneath the waves. If he will not give them rain they will punish him by giving him more water than he wants.

Another scene he mentions, showing how the famine brutalizes, the master hunger killing all else.

One day in famine time he gave a little food to a starving woman and her three children who in their wanderings had come that way. The eldest was a boy of fourteen. Going out a little later he found the eldest boy with a stick beating his mother and the smaller children away and keeping the food to himself.

The great irrigation works carried out in many places are doing much to lessen the famine in these parts of India, and their success will doubtless stimulate the undertaking of such works in other parts.

One way in which the government gives relief in time of famine is by gathering the starving people into camps at different points, and providing them food in return for work at these irrigation works, thus providing for their present need and by so much guarding against future famine.

Our missionary, Rev. J. T. Taylor, writing as far back as July 28th, says:—

"This is the end of July and the rains

have not come. A few showers came about six weeks ago, and what crops were then sown are burnt up or will be soon.

"We do not want to scare the church at home, but there is no use disguising the fact of the general alarm. Fortunately the government of India is alert. Their whole Council daily have the returns from all India before them, and will not be caught unawares. Prices are shooting up in Mhow—and doubtless elsewhere—at an alarming rate.

"If rains come now there is a chance even yet of a normal monsoon. If not the outlook will be gloomy. I hope we will not need again to appeal to Canada for famine needs. It distracts the church, these terrible wails from India and China to feed the starving.

"But of one thing it should remind the church, that before Christian missions and Christian governments were here, far more terrible famines never reached the ears of Christian people and millions hopelessly perished. Hoping to send better news re the rains, I remain," etc.

As seen from the beginning of this article, the better news re the rains has not yet come, and it is now too late. The unprecedented drought which heralds unusually serious famine, has been experienced and the famine impends.

INTERESTING MOVEMENT IN INDIA.

LETTER FROM DR. NUGENT, UJJAIN.

Just now there is a very interesting movement towards Christianity by some Mohammedans of the Bhora community. For years several of them have professed faith, but openly stated that fear held them back from being baptized.

Some weeks ago a man in high position, and a religious leader among them, called on me and said that through reading the Koran he had come to believe that Christ was the true Saviour. He, with several leading men, visited me a number of times and had long conversations. I also visited him on invitation.

Rev. Mr. Bawa, who is a teacher in Dr. Wilson's classes, in Indore, is a converted Mohammedan, but of another sect.

I wrote him to come up as I was very busy, and also because I thought he might understand their motives and position better than a foreigner.

He spent several days here and believed that they were in earnest.

The old Mullaje, who is the leader, states that he hopes that he may have a following here of fifty persons, and in Indore as many, or more, who will take the step with him; but states that if they fail he and his immediate family will risk everything and make an open confession in baptism.

Mr. Bawa says that this is the first time that any one of this sect has ever become a Christian, and adds that it seems almost too wonderful to be true.

Well, their troubles have begun. One son, about twenty years of age, has been enticed or smuggled away to Nagpur and his father is now making every effort to find him. He is not the first would-be convert who has disappeared from Ujjain.

Several persons among the Hindus are asking for baptism also. We pray for the day when the people shall "flow" to His kingdom.

A LINK WITH THE PAST.

Some of the older people now living can remember the dark days of the Indian mutiny, the massacre at Cawnpore, the relief of Lucknow. The Monthly, published in our Mission Press at Rutlam, tells of a severed link with that sad time, in the death, at Cawnpore, of a native Christian, who was in the Lucknow residency, a boy of ten, through the siege of 1857, made famous by the march of General Havelock, and the "Dinna ye hear it; the pibroch o' the Highlanders; the Campbells are comin'" of the Scotch lassie, whose quick ear detected, through the sounds of strife, the far-off shrill but ever nearing clarion call which told of coming help.

As he grew to manhood, this lad, who was a connection of the royal house in that province, became a Christian and took the name of Philip Andrew. He was an active worker, good at open air preaching, "where his dignified bearing always drew an attentive audience."

FLOOD AND FAMINE IN CHINA.

Dr. Murdoch Mackenzie and Rev. Harold F. Clark of our Honan Mission have spent some time this summer in the famine district distributing relief. Five days' cart journey took them to the sad scene. Many were dying daily of starvation. It is estimated that 200,000 died in one district. Of their work Dr. Mackenzie writes:—

"Mr. Clark and myself left last meeting of our Presbytery in Huaikingfu to go and give what assistance lay in our power in organizing and distributing famine relief in East Honan. He had assisted in such work before. It was an entirely untried service for me.

"As the examining of houses, distribution of tickets to most needy persons, and much preliminary work, had been done ere we reached the affected region we did not see some of the most harrowing sights. We saw and heard enough, however, to convince us that an appalling condition of affairs existed.

"It will be impossible to forget the appearance of many destitute persons while memory remains. The wild look in the eyes, the bones that almost protruded through the skin, the staggering gait of those who were perishing for lack of food, the repeated struggle to rise of many who were physically too weak to do so without assistance, the persistent clinging to life of many who were already more than half dead, the pitiful appeals made by many for help, the dead bodies by the wayside, and much besides, suggested thoughts and feelings which cannot easily pass away.

"It was anything but child's play tackling the work which fell to my lot, but it was positive delight to lay one's self out for some days of such work. One of the regrettable features of it was that each day furnished convincing evidence of the utter lack of principle, sympathy for the destitute, or regard for ordinary humane conduct, which characterized some of our non-Christian assistants. Not until Christianity has permeated and pervaded life through and through can we hope to have such work done as our hearts desire to see done.

"It took us five days by cart getting to the scene of action, and about the same time getting back."

China is never long without a famine in some part of its vast territory. The cause of the most of them is the overflow of the great rivers.

Take one of them, the Hoang-Ho, or Yellow River, so called from its color, with the quantities of mud it carries down from the mountains. It is also called "China's sorrow," on account of the desolation it has caused.

As it flows out over the great plains, some of the mud settles, filling up the river bed. The people build up banks of reeds and earth to keep it from overflowing the country, as the farmers build dykes along the Bay of Fundy, but not so solid. The river deposits more mud and the people build the banks higher.

Then some time when the river is in flood it bursts these embankments and pours out over the surrounding country, destroying perhaps hundreds of villages, drowning many of the people and desolating a wide extent of country.

Hitherto there have been no railways, and with deep soft mud at the time of year when floods occur the roads are impassable for carts no help can reach them.

With the advent of the railway, by which food can be carried to the famine regions, much of the suffering of the past will in time be done away with, while governments will provide more effective prevention by dredging the rivers.

Since the above was written, another flood has occurred in another part of China and from another river. About the end of August the great Yang-tse burst its banks; and many scores of thousands were drowned and a large and fertile territory laid waste, and the inevitable famine is gripping harder day by day.

Neither of these famines is near our own fields in North and South China, but the wanderers from the famine districts sometimes find their way there, and our missionaries have at different times been called upon to aid in famine relief, giving out at some centre, to the starving natives, the grain sent from outside for their help.

MEDICAL WORK IN HONAN.

Our missionaries in Honan have issued an attractive booklet giving a review of the different lines of work and the condition of the mission at the end of 1910. The following is an extract from the article on Medical work:—

Among the thousands of cases thus treated in the course of a year, one naturally meets with a great variety of diseases—skin affections, eye diseases, and stomach trouble, however, being in the majority. The last named is directly due to the abuse that organ is subjected to all the year round, and especially in a prosperous year, as a man's physical well-being is thought to be, in the Chinese mind, in direct ratio to the number of bowls of food he can absorb per day.

Many other disorders, doubtless, are also due indirectly to the same cause, together with their habit of excessive tea-drinking, causing dilatation and all the troubles that follow in its train. Cases of dropsy, dysentery, tuberculosis in its myriad forms, malaria, bone disease, enlarged spleen, carious teeth, abscesses and ulcers all contribute to the daily clinic in the Dispensary.

Owing to the lack of proper hospital accommodation, the "line of demarcation" between in-patients and the daily throng of dispensary patients is not as clear as we hope it may be in the near future. One of the first questions asked by those coming for treatment is, "How long will it take to cure me?" If told that the time required will be several days, in a large percentage of cases the patient requests to be allowed to further consider the matter and goes home to consult about it.

Still the number remaining for in-door treatment, the majority of whom are surgical cases, is not small, and when we have suitable accommodation for such, and greater facilities for caring for them, it will add to the efficiency of our work in every way.

This is true, not only from the medical standpoint, but also from the point of view of the benefit accruing to evangelistic work as well, since the work done in the wards among persons staying for a con-

siderable period of time is likely to afford a better opportunity of influencing the mind of the patient than is afforded by the preaching in the dispensary chapel, where many hear but once truths that are both new and strange.

Hare-lips, cataracts, tumors of all sorts and sizes, hernias, vesical calculus, and many others which it would be tedious to enumerate, are all among the satisfactory cases, where one feels that something has been done.

Then there are the sad cases which are too late for operation, the hardest of all to meet, especially when through ignorance or carelessness the patients have delayed coming.

Last year a son brought his old blind mother on a wheel-barrow a distance of thirty miles, only to be told that nothing could be done, while a boy whose thigh had been dislocated the year before was brought by his father, who, though living at no great distance, had delayed coming till the year after. When asked why they do not come sooner, the usual reply is simply, "I did not come."

It is not uncommon to find that some member of a family, suffering from some serious disease, has been left for months before any effort is made to seek relief for him. A case in point, similar to one enumerated above, is that of a little boy, who, although living less than half a mile from the hospital, had been suffering for more than a year from hip-joint disease, with suppuration of the glands of the neck, till the entire hip-joint and part of the thigh-bone were destroyed and lying loose in a bag of pus, the little fellow being reduced to a skeleton. When the father brought him for treatment, he expected the foreign doctor to cure him in a day or two.

Since the railroad has been running in Honan, accident cases and fractures are more numerous than in the early years. Here too there is sometimes criminal delay in bringing such for treatment. For example a young man who was run over by the train and had one leg crushed to a pulp, was left by his fellow coolies for four days near the scene of the accident, for the rea-

son that he was not near of kin to any of them. When he was finally brought to the hospital, blood poisoning had already set in, and it was almost a miracle that he pulled through.

PICTURE OF WORK IN HONAN.

LETTER FROM REV. J. H. BRUCE.

Wu An, Honan, May 25, 1911.

Dear Record:—

To think of the snowstorms in Honan a few months ago is a refreshing reminiscence in the present great heat. This year, in addition to the usual Presbytery storm, which visited us at the end of January, in the form of a good Canadian blizzard, we had two other heavy falls, one in November and the other in March, filling the deep roads.

Then the melting of the snow and frequent rains in between the snowfalls kept the roads in a state of liquid impassibility for over four months. Building material for the new compound at Wu An was tied up at a town twenty miles away; the brick-makers, who had made great preparations for supplying us with brick at the beginning of the year, became quite despondent, when they saw their freshly made moulds of clay melted back into mud again and again by the unexpected rains. And of course during those months of winter and spring, the usual evangelistic tours in the country were rendered impracticable. Work was confined to our main centres and to a few accessible outstations.

During February and March, we held four station-classes. Two of these were especially encouraging, viz., those at Hwoa Ts'un (Harmony Village), and at Sha Ho (Sandy River), where for seven days at each place the local Christians assembled in classes and studied diligently. In all of the classes Mrs. Bruce took charge of the women, instructing the Christian women at each place and receiving many outsiders, drawn mainly through curiosity to look. She is in much need of a Bible woman to assist her in this work.

Mrs. Bruce also spent the month of April with me in evangelistic work in Seh

Hsien, on the Shan Hsi border. There we saw strangely blended the old and the new China, heathenism in its grossest form, presented at the great religious festival at T'ang Wang Chiao, and on the other hand, some brave first efforts at reform by the progressive official in that county.

T'ang Wang Chiao is a famous old shrine, located on a high mountain, near the Shan Hsi border, about ten miles north-west of Seh Hsien city. The mountain is about two miles away from the nearest town, and there is no accommodation for the pilgrims to be housed at the shrine, save in the many temporary booths erected during the fair.

Most of the pilgrims from the south remain over night at a large town called Honantien, near the south gate of Seh Hsien. Early in the morning they go to the shrine ten miles distant, offer incense and perform their vows, praying to the idol, chiefly for male children, and then return again the same day to Honantien.

Many of the women, however, who have walked from 30 to 50 miles on their little feet to worship at the shrine, remain over night at the temple. Thousands of pilgrims from North Honan, Shan Hsi and Chili, come from a radius of one hundred miles to worship here.

The pilgrims were few in numbers during the first days on account of the heavy rains, but later swelled to great multitudes. Many of the villages sent their own bands of representatives, numbering from fifteen to thirty each. Each such company, arrayed in imposing uniform with banners flying, strike up their music on passing through any village, beating gongs, blowing horns, whistling and firing off guns. Each man carried a stick of burning incense, and all chanted the name of Buddha as they passed along.

On the way to the shrine they are zealous religiously, but as soon as they have offered incense, they have no objection to spending the rest of the day gambling or gazing at one of their vile theatres that are always a part of the religious performance at these fairs. Idolatry, superstition and lust are sadly mingled in all this vain performance.

Our force of twelve Chinese Christians, including four evangelists, and one foreign pastor, was distributed among three towns along the route of pilgrimage, and daily attracted large audiences to their message.

We were encouraged to believe that the hearing was better this year in point of numbers and attention than in any previous year. Some returned again and again to hear. Some show their interest openly, purchasing books and asking for light on certain questions. Others though interested were afraid to let it be known, lest they be reviled.

Not a few would pass us by, scorning even to appear curious about our message or aim, and some were bold enough to scoff, but the great majority of the pilgrim throng would tarry a while and listen intently and respectfully and there is no doubt but that very many were hearing the Gospel for the first time.

We sought in our addresses to make known the character of God, the obligation of all toward Him, the nature of sin, and the necessity of a clean heart in order to worship Him. Every appeal set forth also the work of Christ and the necessity of repentance and faith.

The majority of Chinese have not in any way associated morality with religion. Even the most fearless law-breaker, the most profligate sinners are most zealous in burning incense at these great fairs and going on pilgrimages to implore the idol for some temporal advantage.

To see the thronging multitudes, men and women, coming from far and near to burn incense, and zealously practicing all their strange superstitious rites, one is led to think that the Gospel has made little impression in Honan yet.

On the other hand, we see evidences of change. Before this fair had opened, the official had issued a proclamation that no women unattended by their husbands should any more remain in the city temples over night, as had long been the custom. He also issued an edict that there must be no gambling at certain theatricals. This action practically put an end to one popular theatre held annually at a wayside shrine.

About two months ago the same official opened a school for the study of agriculture, and there are now sixty students in attendance. Also a school for the training of police has over thirty pupils, and he is now preparing materials for the erection of a high school and a girls' school. He has succeeded in totally suppressing the growth of the opium poppy in his county. As far as we have learned, there is now no poppy cultivation in North Honan.

Again this official is initiating an anti-foot binding society. All of these reforms in the county of Seh have come into being during the present year. They are all evidences of the new day that is dawning. It behooves us to put forth our best efforts, that when the day has fully dawned we will find that it is the Lord who has been enthroned throughout all this land.

Rev. J. Fraser Campbell, the veteran of our India Mission, writes editorially, in the monthly paper published at our Mission Press, Rutlam:

"After a still longer experience we earnestly endorse the conviction thus expressed by Bishop Whitehead, 'After an experience of twenty-six years in India, my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion and, like St. Paul at Corinth, to determine to know nothing among them but Christ and Him crucified.' "

Our mission to the East Indians in Trinidad and Demerara is a little bit of India removed to the West Indies, with this difference, that one great hindrance, that of caste, is largely left behind, and this other difference that in Trinidad the immigrants have opportunities of bettering their worldly position that they cannot have in India.

Faith is taking God at His Word, and asking no questions. The truest faith is often associated with the very limited knowledge.

Life and Work

MOODY AND SANKEY IN BOSTON.

SERMON BY REV. A. J. MOWATT, D.D.

(Examination of the manuscripts of the late Dr. Mowatt, in preparation of the forthcoming volume of his sermons, shewed many interesting ones. The following is marked as preached in Halifax, on the second Sabbath of April, 1877, during his pastorate in Windsor, N.S. It was near the beginning of the great work of Moody and Sankey, that outstanding period in modern evangelism. To many of our older readers it will have special interest from its historical associations.—Ed.)

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts IV. 13.

It seems to me that the text is a very good description of Moody and Sankey in Boston. I have an idea that Moody is a good deal like what Peter was—brave, brusque, reckless, determined, bursting with rugged, native eloquence, and his whole being surcharged with spiritual power. And then Sankey is just another John. I don't know whether John could sing any or not, but I rather think he could. His gospels and epistles are made up of the sweetest gospel songs. The Revelation is a grand hallelujah.

Let me first say something about Boston as a field for evangelistic work. And certainly it is not the most favorable field in a good many respects. Boston calls herself, and likes to be called, the modern Athens. She thinks she is a good deal ahead of the rest of the world in knowledge. She has had some gifted sons, such as Channing and Theodore Parker, men of ability and power, but not the men to follow as guides in matters of faith. She is full of isms, and the most of them are not good isms—at least, that is what a good many of us think about them.

Foremost among these isms is Unitarianism. Boston is the great stronghold of Unitarianism to-day. We don't know much about that ism in Nova Scotia, and the less we know about it the better. The Unitarians believe in one Supreme Ruler. They don't believe in a Divine Three as we do. Jesus with them is not God at all. He is only a man.

James Freeman Clarke, a leading Unitarian minister of Boston, says: "It will be found, perhaps,"—these liberal religious teachers know well how to use such a modifying word as "perhaps"—"It will be found, perhaps, that the wonderful works, knowledge, character of Jesus are not unnatural, but natural; that they are not exceptional, but prophetic. What he was, all men may perhaps become, and one day shall become. He, perhaps, is the type of humanity, the example of its fully unfolded condition. So far from regarding him as exceptional, the gospels and epistles apparently teach that everything Jesus was we are to be." So says Clarke.

They deny the inspiration of the Bible too as the Evangelical Churches hold it. They believe in finding fault with what David sang, and Isaiah and Jeremiah prophesied, and Peter preached, and Paul wrote. They claim the right of accepting or rejecting as much or as little of the Bible as they please.

Of course there are what are known as orthodox Unitarians, who very nearly square with the Evangelicals, but as a whole the Unitarian church is very far out of the way, and as that church is a leading church in Boston, the effect generally is anything but wholesome spiritually.

Some of the practical results of Unitarian teaching are painfully evident everywhere among the people. One is, the Bible is not read. Even straight-laced Presbyterians haven't their Bibles with them in church, and when you read a chap-

ter, and give out a text, nobody takes the trouble to turn them up to see whether they are in the Bible or not.

I was preaching for the Rev. Edward Annand for three Sabbaths in East Boston, and nobody seemed to have a Bible, and he told me that was the case everywhere. The people have read Channing's works, and have studied Theodore Parker, but a great many haven't read Moses and the prophets. They have Longfellow's poems and Shakespeare's plays at the tip of their tongues, but they don't know the Psalms of David and the Songs of Solomon. They are well up in the light literature of the day, but they are not very well up in the Old, Old Story of Jesus and His love.

When you come to go among the people and talk to them about religion, you will find them sadly ignorant of their Bibles, and there is a flippancy in talking about the Bible which is anything but right and good.

Then Jesus is not honored. The cross is a reproach. The people have low ideas of sin, and consequently low ideas of Jesus as a Saviour. I met with a number of inquirers at the meetings and conversed with them while there, but there did not seem to be any deep heartfelt conviction of sin, such as I have been accustomed to find where I have labored. Moody stated one day in my hearing that fifty per cent. of the enquirers didn't believe the Bible to begin with, and wanted to know how much of it was reliable. There does not seem to be any foundation to build on.

All is torn up down to the very bottom.

Indeed the presumption and profanity of some of the Boston preachers are appalling. A leading physician in Boston told me, and he said it was a fact, for I challenged the truthfulness of his statement, that one of the ministers began the prayer one morning thus: "Good morning, Lord; good morning"—rather a familiar way of addressing the Holy God—not much like Isaiah's way.

Then besides Unitarianism, there is plenty of universalism, and a good deal of Parkerism and spiritualism, and out and out infidelity and atheism. Theodore Parker began with Unitarianism, and landed—I don't know where—in the boldest,

extremest rationalism. He died in 1860, but he is still a power in Boston for evil. He boldly placed the Jehovah of the old Testament side by side with the Jupiter of the Greeks, and the Odin of the Northmen.

Then evangelical religion has been hitherto a weak puny thing in Boston—not much life in it, not much power, not much of the spirit of God. The churches teem with worldliness. Many of the preachers preach something else than the Gospel of Jesus Christ. You don't need to go to the treatre to see theatricals, for they have them in nearly all the churches.

There are some noble men in Boston. Philip Brooks, Boston's pet, is a man of might, and his influence is telling for good. Dr. Webb, too, is a strong earnest man. Dr. Gordon is a rising star. Dr. Lorimer is eccentric, and earnest. Pentecost is a fervent liberal Baptist.

Then there is another man, Joseph Cook, quite a young man, who is already a power for good in Boston. His Monday lectures attract thousands to hear them. He is a thoroughly earnest and evangelical man, and he fearlessly attacks materialism and liberalism and scepticism on their own grounds and with their own weapons, and he shows their weaknesses and absurdities. While I was in Boston, he was dealing with Parkerism in a way that was truly refreshing to hear. If his life is spared, the world will hear more of Joseph Cook.

Thus, while such men as Book to stand up for the good old truths of Reformation times, and with such an audience around him as assembles every Monday at noon in Tremont Temple, I feel there is hope for Boston. The Spirit of God is at work, and undoubtedly the day of better things has begun to dawn upon that great New England city.

A century ago there was inaugurated in Boston a revolution that resulted in the great American Republic; and it may be that the second century may be characterized by a still grander revolution—a revolution that will lead on to the complete overthrow of that most illiberal thing, liberal religion so called, and the re-establishment of the mighty massive evangelicalism of the old Puritans.

I come now to speak of Moody and Sankey and their work in Boston. Of course it is rather a come-down for the modern Athens to be preached to by such an illiterate as Moody. But still, with a shrug of the shoulders and a wry face, Boston goes to the Tabernacle. She scolds, and criticises, and scoffs, and makes all manner of fun of Moody's preaching and Sankey's singing, but still she goes and hears it all. The fact is, she can't stay away very well. There is something grandly attractive about those simple evangelists and their work.

Long before you get to Boston you will hear about the Moody and Sankey meetings—some sneering, others cheering. Ever since they began New England has been talking about them, and everybody goes and hears. From Maine and Vermont, Rhode Island and Connecticut, the cars come laden with hearers for the Tabernacle. The ministers come, and their people come. Even servant girls come and board a week in Boston, so that they may be able to attend the Moody meetings. All the street cars have either "Moody and Sankey" or "to the Tabernacle," in large letters on them. Boston isn't the easiest city in the world for a stranger to make his way through, but anybody can make his way to the Tabernacle without trouble.

Well, I got aboard one of these Moody and Sankey street cars at the East Boston ferry, and rode up Hanover Street, and Washington, and Tremont, away past the common, and out to Berkley Street. We all got out at the celebrated Tabernacle. There is nothing to admire about the outside. It is a large square building, with walls of brick, about twenty feet high, and a simple roof of deal.

It has six or seven entrances. Around these, crowds of people are standing waiting to get in. The service is to begin at 3 p. m., and 1.30 p. m. I suppose there are from fifty to one hundred people at each door. By 2 p. m. the sidewalk all along is packed.

I take my stand in front in the crowd, and as near the door as I can get, and listen to the talk. On one side is an old Scotchman going over the history of redemption to another patient listener. On

the other side is a lady with a fine large Bible in her hand discussing the Moody meetings with her lady friends around her. Thus, the Gospel is preached everywhere, and God is glorified.

We watch for the clock in a neighboring church tower to indicate a quarter past two, for then the doors will be open. The time is come. We hear the tinkle of a bell within, and in a moment the doors are wide open, and the rush begins. Women screech. The boys laugh. The policemen counsel, and scold, and threaten. Friends are torn asunder. You are borne helplessly along with the surging crowd. You struggle to get free. Down the long aisles you plunge with Boston and New England after you. It is who to be nearest the speaker's stand. You see a vacant chair, and you jump into it. You are not quite satisfied, perhaps, but it is the best you can do. You look back at the crowds still streaming wildly in, and you congratulate yourself that you have a seat so near. What a sea of faces, reminding one of that sea that will be gathered around the throne that great day!

The building within is just as plain as on the outside, four bare brick walls with a board roof supported with pillars. There isn't much paint, and no ornamentation. There is a sort of gallery along one end where the choir sits, and the ministers and the ticket-holders. Sankey's organ, a very small-looking affair, is there; and Moody's Bible stand. Well, we have to wait three-quarters of an hour for the service to begin. This is spent in singing hymns. Just at the moment in come Moody and Sankey. They both pray shortly in silence.

Before the service begins, let me show you their likenesses. Moody is somewhat dark. He has a big square-looking head and face, with a heavy moustache and beard. His face is very stern-looking. You don't feel like going and shaking hands with him. At least, I didn't feel like it. There is something unpleasantly stern about his face, and piercing in his eye. His heavy head too rests well down between his shoulders, giving him a deformed and awkward-like appearance. He doesn't seem to have any neck at all. He

wears a double-breasted coat always buttoned close up. He is a very stout muscular looking man—a man made for endurance and hardship, and work, work. He has an immense chest—full development of lungs and heart.

Sankey, on the other hand, is fair, and a very mild looking man. He is a little bald, and seems somewhat delicate, although a stout man too. He shaves, and is a fine-looking man. He is a man everybody would like at first sight, a thorough gentleman; as the ladies say, "a lovely man."

But the service begins. Moody rises, and with a five-cent hymn-book in his hand, he says, "Let us all rise and sing such and such a hymn." His voice is not pleasant. He reads the hymn without any attention to elocution—rather monotonously and coarsely. Then Sankey plays a few notes, and then all sing. Some minister on the platform prays briefly. Then Moody will say perhaps, "Mr. Sankey will sing, 'Hallelujah, what a Saviour!'" And you hold your breath as he takes his seat at the instrument, and begins playing. The music ceases, and after a pause, Sankey sings. He looks up from the instrument into the listening faces of the people, and there is a pleasantness in his face, and an earnestness, and then with great tenderness, and with the most perfect enunciation of every syllable he sings so grandly this:

"Man of sorrows," what a name
For the Son of God who came,
Ruined sinners to reclaim!

And then with tremendous power, he shouts out:

Hallelujah! what a Saviour!

letting his voice fall away so softly on Saviour. You say too, when you hear Sankey sing that, "What a Saviour!"

Then Moody tells you what his text is. He begins preaching in the most commonplace manner possible. He talks away pretty fast and straight to the point in hand, saying some strong earnest things. His Bible is in his hand, and he is continually reading passages from it as he preaches. He seldom quotes from memory.

Then he illustrates what he says with in-

cidents and anecdotes, some of them most laughable, others very touching. Sometimes the whole audience is smiling; at other times, all are in tears. The whole service is very impressive and instructive. I attended some twenty of his services, and every one was profitable to my soul. He has a wonderful power of modernizing scriptural incidents, and he does so with telling effect.

One day he was preaching about grace, and he was telling us how sufficient God's grace is. This he illustrated by the woman and the cruse of oil. He said something like this:

"One of the sons of the prophets died. We would call him nowadays a theological student. Well, he died, and left his young wife with two little boys to bring up, and a heavy debt to pay. People had to pay their debts then. There wasn't any insolvent court in those days. So the creditor came to the widow before her tears were dry and told her to pay the debt, else he would take her boys, and sell them into slavery. The boys were beautiful boys. There were no such boys as hers, the mother thought. So she was in terrible distress about it. They were to be sold the next day.

"She took her boys, and she went to Elisha to tell him her trouble. He asked her what she had. She told him she hadn't anything but a pot of oil. He told her to go home and borrow all the empty vessels she could find. Borrow not a few. I like that. There is no stint about God. Borrow not a few. Well, she went over to one of her neighbors, and she rapped at the door, and asked for the loan of all the empty vessels she could spare. She got them and she and her boys carried them home. It would be a sight to see the little fellows carrying vessels as big as themselves. The people said, 'Was the widow gone crazy? What is she going to do with those empty vessels?'

"Well, the widow and her boys went up one side of the street, and down the other, and they borrowed not a few empty vessels. After she had borrowed all the empty vessels she could get, she and her boys went home, and they locked the door. The house was full of empty vessels—empty vessels everywhere, in the hall, up

stairs, in the bedrooms; and some of them wouldn't be very clean. But she would wash them. Then she took the pot of oil, and she poured it out into the empty vessels.

"Boys, did you ever see such oil as that?" the mother said. That oil came straight from the hand of God, and nothing second-class and of a poor quality comes from God. Well, she sold the oil, and paid her debts, and she and her sons lived on the rest.

"So with grace. If we come to God with empty vessels, He will fill them with grace for us. He will give us grace enough to pay all our debts for us, and enough too to live on."

His appeals are marvellously powerful and pointed. Sometimes he will lean over the rail, and address some one right before him. One day he addressed an old man. He said, "Old man, how is it with your soul? Your head is white. You will soon be in eternity. How is it with you?" He stopped a moment to listen to the old man, and the old man said it was all right. Then, he looked up and told the audience with thrilling power and effect what the old man said, and appealed to them all to close at once with the offers of mercy.

The secret of his power is this: he is full of faith and the Holy Ghost. He preaches the Word of God, and his knowledge of the Bible is remarkable. His preaching is emphatically Bible preaching. You can easily perceive all the way through his sermon that he is not an educated man, but you feel that he has been with Jesus.

I do not think there was an earnest minister on that platform who didn't feel that Moody was a long way ahead of him as a preacher of the simple gospel. I felt it, and I know many felt it as well as I. For ten years I have been trying hard to preach the gospel in its simplicity and power, but I have yet a great deal to learn—I don't know how much. What we want more than anything else is the power of the Spirit. We want to be filled with that power. We want to be possessed with that power. There is such a thing still as being in the Spirit, and filled with the Spirit, and possessed with the Spirit. And I would say to every Christian worker here to-

night, don't rest till you are filled with the Spirit, and then you can do in one day what you couldn't do in a life-time without the Spirit. I think God is helping me to realise more and more fully what it is to have the power from on high that Peter and John and Paul and those mighty preachers of the truth had, and I believe it is something we all need, and we may all have.

Moody's tact in dealing with men comes out strikingly in the inquiry room. After the noon prayer-meeting he would invite the men to come into the inquiry room, and numbers would come. He would stand up on a chair, and say something like this, "Now, if there is any of you burdened—burdened about anything, burdened about your friends or your families, burdened about yourselves or others, we would like you to get up and say so. If you are not burdened, don't cast your burdens on us, for we have burdens enough to carry."

Men then would get up, sometimes three or four together, and ask the prayers of the meeting, some for their prodigal sons, some for their brothers, some for themselves. Some were very touching cases, and Moody would call attention to some of the more remarkable.

One man got up and asked prayer for himself. Moody said to him, "Are you a Christian?" The man said, "I am trying to be." "Put trusting where you are putting trying, and it will soon be all right," said Moody.

Another said, "I have been a backslider, and I haven't had a happy day since I began to backslide." "That is a good sign," says Moody, "that you were really a Christian. If you had been happy in sin, why then you were never converted. Here is something for you." And he read there and then these words out of his Bible: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God." "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity,

that thou hast transgressed against the Lord thy God."

Another got up and said he was a drunkard. He said he had been drinking that day, and he wanted to be cured of his bad habit. Moody said to him, "Will you let Jesus into your heart?" The man said, "All I want is to get rid of drink. I don't want to be a Christian." "Ah!" Moody says, "You are on the wrong track. You must take Jesus into your heart if you want to be saved."

Another seedy little man got up, and said, "I have been a drunkard for thirty years, but I came to the Tabernacle and heard you say there was hope in Jesus for me, and I believed that, and I went to Jesus, and I feel that he has saved me. I have set up a family altar, and I am going to send my children to the Sunday School, and, with God's help, nobody shan't be able to say to them any more, that they are a drunkard's children."

Another man got up and told his history, and a thrilling one it was. Everybody was in tears. Moody stood on the chair with two tear-streams running down his cheeks and on to his coat collar, until his coat collar was all wet, showing what a great tender heart is underneath that stern exterior of his.

But I must close. It is too soon to speak of results perhaps, but evidently New England and Boston are moved. There is a mighty spiritual revolution going on. It couldn't be otherwise. Such Gospel preaching as Moody's must tell. The Spirit of God is with him.

There is one thing I would like to impress upon this audience before dismissing you, and it is this, the necessity for our being more decidedly and emphatically Christ's than we are. I suppose the most of those who are here to-night are Christians, but what kind of Christians are we? That lavender-gloved and silver-slippered thing, called Christianity to-day, that goes to church on Sundays and the theatres on Mondays, and lives away down in the world, I don't know how far from the blessed sunshine of Heaven—that's not the Christianity of Christ, that's not the Christianity that is going to bring the world to the feet of Jesus, and yet our

churches teem with that shameless parody on the Christianity of Christ.

If the churches of Halifax and the Christians of Halifax were at all as they ought to be, this city would be revolutionized spiritually in less than two years. Yes, it would. The theatre question, and a whole lot of other questions that perplex and harass the churches would be settled pretty soon, and settled right too. Men full of the love of Jesus, and the unspeakable joys of salvation wouldn't want the dramshop, or the theatre, or the billiard table, to make them happy. No, they wouldn't. But if we are dead, these things will live, and you can't keep them down.

What we want as churches and as Christians is to come up to a higher spiritual platform. We want more of Jesus here in our hearts. We want more of the Spirit of God. We want the power from on high.

And we can have that. Oh, I tell you, there is a fulness in Christ we haven't reached yet, a blessedness we haven't felt, a rapture that will thrill us! And the way to come up is for every one to come up for himself, and then to go back and help the others up. Come up, brethren, come up. Don't stay down there. You are still in the world, but you don't need to be like the world. There is something better for us than this dead and alive Christianity of ours. "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

Your life can not be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—Joseph Parker.

There are many with whom I can talk about religion; but alas! I find few with whom I can talk religion itself; but blessed be the Lord, there are some that love to feed on the kernel rather than the shell.—David Brainerd.

To know, to love, to do the right—this is the threefold rule that leads in the ways of lifelong happiness and peace.

"REST," AND "A LARGER VISION."

REV. JOHN HENRY JOWETT.

When Dr. Jowett, recently called from Manchester, England, to Fifth Avenue Presbyterian Church, New York, addressed the American General Assembly at Atlantic City, a few weeks ago, he gave this picture of his own early life and its lesson:

"At my own home in England, in the quiet evening hour, my mother often sat with me, and I loved to watch her at work, and to watch the fire embers as they softly fell and slowly became lifeless. They had a significance and calmed our minds and kept us humble, thoughtful and reflective.

"And one evening as we sat by our fire-side, my mother busy with her work, now and then she would look up and through the window to the stars as they came out and strung themselves like golden beads on the rosary of heaven. And I said to her:

"'Mother, why do you look up?'"

"'I look, my son, to rest my eyes and get a larger vision.'"

"And this," he added, "is what I want my people in New York to do. To look up from their work, their toil, their labor and struggles and rest their eyes and get a larger vision.

To look up from the embers that are dropping into ashes of lost hope and failures, to look up from the fitful firelight of daily life, the feverish rush, the maddening turmoil, and rest their eyes and rest their minds, and get a larger vision, a grander view, higher objects, wider purposes; to see beyond the works of their hands upon which their thoughts and minds are centered, to the works and purposes of God, that they may realize in the deepest centers of their own being that there are larger and wider visions to be attained, higher objects to be sought for, greater purposes to be realized than all the earth with its fulness can bring to them."

RELIGION A NECESSITY.

Christianity cannot be ignored, any more than can the sun in the heavens. The religion of Jesus finds men out in their deepest need, and furnishes a satisfaction which in vain is sought for from the world. "If men should cease to think about God," it has been said, "they would cease to be either rational or religious." But men cannot cease from speculating about God, and just here Christianity meets them with the only reasonable and satisfying solution of the eternal problem. This solution is not equivalent to a doing away with the

mystery attending the notion of ultimate Being, but brings about such a personal adjustment of the questioner to the incarnate Christ as equilibrates the former's inquiring powers, and leads him to rest, for satisfaction of heart, in Him who is the Way, the Truth, and the Life. The Word which was from the beginning must be our Guide forever.—N. Y. Observer.

"ENSHELTERMENT."

BY REV. G. A. JOHNSTON ROSS.

"Some twenty odd years ago I was appointed for a time student-missionary in a Highland town. It was part of my business to visit in the worst slums in the town.

One day I entered a tiny room where beside a fireplace an old woman sat smoking a tobacco-pipe. Her surroundings betrayed her extreme poverty; in one corner of the room I remember there were some live ducks caged in a crate.

Entering into conversation with her, I found this old woman possessed of a rich spiritual experience, and as I gained her confidence she grew communicative as to some of its forms. Speaking in a mixture of Gaelic and English, she told me the following story:—

"'When I was a young girl I passed through a time of great anxiety about my soul. I was so strained that I passed into the trance state.

"'While in the trance I saw myself lying at the border of a harvest field. Around me the wheat was cut; in the distance twelve reapers were still at work, and behind them One taller than them all, whose hair fell upon his shoulders like a shower of silver, and who was dressed in a white robe that fell to his feet and rolled there like the lapping of a sea wave.

As soon as I saw Him I knew that He was the Saviour, whom my soul yearned for; and my soul, in the form of a little naked child, fled from me and sped across the stubble with the whirr of a partridge and came to His feet.

He turned and looked down, and said: 'What! thou here, and thou such a little one and so cold! I'll cover thee'; and with that He took the folds of His Robe, and flung them around the shivering child. I woke from my trance.

I have known a good deal of life's sharp distress since then, but I have always known this, that *He covers me* with the robe of His righteousness.'"

"Put any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that which binds me to Thy service and Thy heart."

FAMILY WORSHIP.

At a meeting some time since of the Massachusetts Association of the Congregational ministers and churches, an attack was made upon the old-time custom of family worship by Professor Genung, who ridiculed the reverence which characterized our forefathers in reading the Bible at family prayers, and called it superstition.

This was more than the conservative and Scripture-honoring of the gathering could stand, and the depreciator of worship in the home came in for a justly merited rebuke by Rev. Dr. Thurston, who proved as logical in his castigation as he was tranchant and severe. His remarks were loudly applauded.

If the assault upon an honored and useful religious observance shows the trend of the destructive criticism which he advocates and endorses, the applause which greeted the reprimand indicates that the rationalistic leaven has not permeated the Massachusetts churches as much as was feared, and that there still remains a strong respect for, and adherence to, the faith which bows the knee before God, and seeks instruction out of his Word, around the family altar.

The incident calls attention anew to the duty of household worship. It should not be regarded as a thing of the past.

Few will take the position of Professor Genung, that it is a needless and superstitious custom, but too many are allowing it to go out of practice from one cause or another. They admit both its value and utility, but claim that our busy, hurrying, pushing age, does not afford time for its observance.

In many homes it is difficult to get the members together at a suitable hour. In the morning, all is rush and confusion, and in the evening there are so many engagements, and so many different hours for retiring, that no convenient time can be found for the service. So, under one plea or another, the parent excuses himself from the duty, and the household goes without the daily blessing, and God's direction is not sought in home affairs.

It may be that some persons would like to return to their early practice of gathering their loved ones day after day for prayer and instruction, while others may long for the days of their childhood when conditions were more favorable to such services, but it is to be feared that the greater number of delinquents are satisfied with the seeming necessity, which relieves them from the obligation to act as priest of the household.

But whatever the personal feeling in the case, it is certain that both duty and privilege call for a return to that excellent and wise observance, which sends all the

members of the family out into the temptations, trials and responsibilities of the day under the guidance and blessing of our heavenly Father, and which gathers them around the mercy-seat at night in grateful acknowledgement of his protection and goodness.

Household religion holds great prominence in the Scriptures, and the present generation would do well to reinstate it in its place of power and glory. Neither parent nor child can afford to do without the morning and evening sacrifice. God has always owned and honored obligations of this kind and he will never cease to bless and reward those who offer them from age to age.—Phil. Presbyterian.

THE SOUL OF SUNDAY.

The Day of Rest is intended to be a day of rest in very deed; through change of occupation and in more positive ways, a day of real recreation; but more than either of these it ought to be a day that would serve religious ends, minister to religious needs, nurture and train the religious life of men. And if it fails in this latter regard, it fails of its highest and best good.

The man who spends the day sailing his boat, playing golf, riding on an excursion train or picnicing in the woods, and does not use it especially to minister to religious culture and to tinge his whole life with the religious spirit, is losing out of his Sunday the best and most vital part of it.

The tendency in Canada to-day has not reached the Continental Sunday, that would allow work and business and an extreme of open pleasure-seeking and secularity; but there are not wanting many signs that even among church people it is becoming increasingly easy to forget that the Sabbath was made especially for man as a being with a religious nature that must find its realization and growth in worship and definite religious exercises. And in this way we believe we are in real danger of losing our Sunday through dropping the very heart and soul out of it.

When a man tells us that it is no harm to play golf, or to go on an excursion across the lake, or into the woods on Sunday, we give him his answer in this way, that a golfing and pleasure-seeking Sunday is not the kind of Sunday that men really need to serve their highest good; that such a Sunday will prove to be as salt that has lost its savor in the history of the nations. The Sabbath was made for man; but man himself is a child of God, and his highest good is not summed up in terms of bodily comfort and enjoyment.—Guardian.

A RECIPE FOR GREATNESS.

BY REV. FRANCIS E. CLARK.

(Father Endeavor Clark).

If I should advertise that for five thousand dollars I could guarantee greatness to any of my readers who would follow my directions, I have no doubt that I should have thousands of applicants for the recipe.

Poor as some of my readers think themselves, they would sell all that they have, would mortgage the future, would borrow, beg, and do everything but steal, to raise the sum which would ensure future greatness.

Yet I can give them this sure recipe, which will not cost them a copper penny, but will guarantee true greatness as certainly as the sun will rise to-morrow morning, and as surely as human nature will remain the same that it has been since the days of Adam; and I see no immediate prospect of a change.

Here is my free recipe for greatness:

Be greatly unselfish. Then you will be great in the sight of God and man. Many other lines of distinction are crowded, but you will not be jostled in this line. There are too many doctors, too many lawyers; but there never have been, and never will be, too many greatly unselfish people. You have a unique, unequalled opportunity, with comparatively few competitors.

I have in mind three persons who illustrate such greatness. One was a ministerial friend who died a few weeks since.

I have known more brilliant men, at least many more showy men. He was a good deal of a recluse. One could not seem to get very near him. "You could never get enough of him," as one said at his funeral. He was not a "good mixer." He never sought popularity and applause. He often took the unpopular side. He never occupied very high positions, or tried to shine particularly on platform or in pulpit; yet how people honored and loved him! He stayed for six and twenty years in one large parish, and might have stayed there for six and twenty more, had he lived. And when he died, how the people mourned; young and old, close friends and chance acquaintances—because he was greatly unselfish. His money, his time, his strength, his energy, were always on tap, so to speak; and any one could turn the spigot.

In a year of illness he spent much time in a country village, threw himself into the work of the church and the Sunday school, and when he died was mourned as if he were one of the oldest and chiefest inhabitants.

He lacked many popular qualities, but he was greatly unselfish, and he won a place in my galaxy of heroes.

Another friend of mine has also just passed on to the beyond. She lived and worked in a much humbler sphere. She was a city missionary. Somewhat ungainly in person, not prepossessing except for a beautiful, radiant smile, she, with limited education and no unusual opportunities, had but one way to become great; but she improved that, and became greatly unselfish. How she was beloved! No one, rich or poor, humble or exalted, would have denied her true greatness.

And, when she died, one of the largest churches in the great city where she lived could scarcely contain the crowds that would do her honor. The flowers brought by loving hands would have honored a queen, and the tears that were shed and the love that went out to her as she lay in the silent coffin were such as have seldom been given to any queen.

Another great woman whom I know is a foreign missionary. She has just completed her seventy-fifth year and most of her life was spent on the foreign field.

She, too, is not famous for beauty or intellect or education or early advantages. She has spent all her life in a remote, obscure corner of the world, in a town of which many of my readers have never heard; and yet, when her three-quarters of a century came to an end, distinguished men and women at home and abroad, missionaries, and many generations of pupils, united to do her honor, to tell her what a regenerating power she had been in their lives, and how she had helped to build a struggling nation.

What these people are you can be.

Not one of them had any advantage over the ordinary man or woman. Not one of them achieved greatness in any other way except along the too seldom trodden road of unselfishness. *You* may travel that road too. It is open to every one of you.

There is a kind of officious unselfishness which I am not talking about. It is always apparently on the outlook to do a favor for some one; but there is always a lurking suspicion that one expects a favor in return, or some kind of prominence or recognition from it.

That spoils it all. These three friends never looked for a return. They never expected a *quid pro quo* for what they did.

The two that have passed on to their eternal reward would have been most surprised of all, had they known how people have mourned their loss and heaped flow-

ers of honor and love upon their grave.

The beauty of all this is, as I said at the beginning, that this road to greatness is open to all.

No one is so poor, so plain, so obscure, so socially unimportant, so ignorant, that he cannot achieve this greatness, and have written upon the hearts of his friends, if not upon his tombstone.

HE WAS GREATLY UNSELFISH.

"DIDN'T FEEL LIKE IT."

When the heat was intolerable, and the wife and mother was ready to drop with physical and nervous exhaustion, and a few appreciative words would have lessened the dangerous tension and made the burden much easier to bear, those few kind words were not spoken—we didn't feel like it.

When young Tom or Mary was feeling pretty much cast down over failure at the examinations, and a cheery word would have made the sky a good deal brighter, we didn't speak that cheery word—we didn't feel like it.

When John Jones quit coming to church, and began to be seen with company that we knew was dangerous, and when something bade us go after the lad and try to bring him back, we didn't listen, and we didn't go; and yesterday poor John was laid away in an untimely grave, and there are one or two broken hearts which sorrow over him. Could we have saved him? Perhaps not; perhaps so. But then! we would have tried, only somehow we never felt just like it.

The good which we may do is a duty we cannot afford to shirk. If the Most High has placed it in our power to scatter light-rays into human darkness and relieve the gloom somewhat; if He has given us power to speak helpful words, and to do helpful deeds; if He has fitted us to minister to our fellows, and we fail to do our work, no after tears, no subsequent obedience, can blot out the fact that we have really robbed the world of some God-intended cheer.

The fact that we feel blue does not give the right to tinge all our conversation with the same color. The fact that we feel like quarrelling with everything and everybody does not make it either necessary or right to do so. A man has no more right to give vent to all his bad feelings than he has to poison the air with profanity or uncleanness.

And, on the other hand, he has no more right to withhold kind words and deeds because he feels ugly than he has to withhold bread from the starving and help from the helpless. It is not well to mind our feelings too much. We can be kind and helpful in spite of our feelings.—Guardian.

THE SOVEREIGNTY OF SERVICE.

The Coronation Sermon.

BY THE ARCHBISHOP OF YORK.

In Westminster Abbey.

"I am among you as he that serveth."—Luke xxii., 27.

The great day has come. Attended by the loving loyalty of millions of his subjects, and uplifted by their prayers, the King is here to receive from God his hallowing and his crown.

In the venerable home of its history and its faith an Empire comes into the presence of the King of Kings. Pause for one moment to hear a voice from Him, 'I am among you as he that serveth.' It is the word which tells the way in which He won and wields His kingdom.

Let me try, in the simplest words, for these are best at such a time as this, to interpret its message. It may give purpose to the royalty which to-day is hallowed, and to the loyalty which to-day is offered.

The sovereignty of service! The King is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of Sword and Sceptre, of Orb and Crown, he receives his rule. It is a trust committed by a Master to His servant. Pray we for our King that his strong trust in God may keep him faithful to God's great trust in him.

He is the servant of the people. To be among them as he that serves—among the people in this home land, among the multitudes of India, among the strong young nations overseas, as the one man raised above private and local interests, to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices—this is indeed a kingly life. Pray we that God may give the King his grace to live it.

At his side he will have the helpmeet of another ministry—of one who will uphold before the people the high and happy traditions of a Christian home and spread over their sickness, suffering, and toil the care and sympathy of a mother's heart. Pray we that God may give to-day His spirit of wisdom and love to this queenly service.

But the King comes not alone to his hallowing. He bears his people with him. For the national life as well as for its representative this is a day of consecration. May this great people make and seal this day a covenant of service with our father's God; for in His service is the perfect freedom. May it ask for the honour of standing out among the nations of the world as one that serves the sacred cause of righteousness, peace, and justice among men.

The Children's Record

OUR OCTOBER CATECHISM.

Question.—What is French Evangelization?

Answer.—It is the name by which our Church calls her work of giving the Gospel, The Evangel, The Good News, to our French Canadian fellow countrymen.

Q.—What proportion of the people of Canada are of the French race and language?

A.—Over one fourth, two millions or more.

Q.—What part of Canada is most largely French?

A.—The Province of Quebec is most largely French, but there are many in other parts of the Dominion, especially in New Brunswick and Eastern Ontario.

Q.—What kind of a people are the French Canadians?

A.—They are a fine, warm-hearted, kindly people.

Q.—What is the religion of most of the French Canadians?

A.—Most of them belong to the Roman Catholic Church.

Q.—What is the Church?

A.—With Protestants, the Church is simply the Christian people, banded together, taking Christ only as their Head and His Word as their guide.

With Roman Catholics the Church is an organization outside the people, controlling and commanding them here, and claiming the power to control their future destiny.

Q.—Who is the head of that Church?

A.—The pope of Rome.

Q.—What is the part of the people in that Church?

A.—Simply to believe, without question, what the Church teaches; to obey, without question, what the church commands.

Q.—Does the R. C. Church give the people the Gospel?

A.—Not a pure Gospel. They are taught to look to the Church and to the saints, instead of to Christ only, for salvation; the Church gives them her own teaching, and, so far as she can, keeps from them the Bible in their own tongue. Few of the French people in Canada have the Bible, and these few have for the most part received it from Protestant colporteurs.

Q.—What are the reasons why Protestants do not approve of the church of Rome?

A.—The principal reasons are that she keeps the people in ignorance, a large proportion of the Province of Quebec, as of all other lands where she controls, being unable to read;—that she does not give the people the Word of God, but rather keeps it from them: that she does not teach them to look to Christ alone for salvation, but to the church;—and that she does not content herself with teaching religion, but ever seeks temporal power, claiming that the pope rules for God on earth and that all peoples and governments should be subject to him, and that she is continually seeking to attain that end.

Q.—What should be our attitude towards the R. C. Church?

A.—We should ever be watchful against her aggressions.

Q.—What should be our attitude towards the R. C. people?

A.—They are our good friends and neighbors and we should think kindly of them and act helpfully towards them, and as we can, we should give them the Word of God in their own tongue, that Word which makes men and nations free.

Q.—What are the chief reasons why we should give them the Gospel?

A.—Because Christ commands that Gospel to be given to all; because it has been good for ourselves, and we should pass it on its good to others; and because our

country must be made free and kept free from the control of Rome, a control which has blighted every land where it has had any measure of power.

Q.—In what ways does our Church try to give the Gospel to the French Canadians?

A.—In three principal ways; by establishing mission schools for French children; by sending out colporteurs with Bibles; and by preaching the Gospel in different places to those who will come to hear it.

Q.—What are the hindrances to the acceptance of the Gospel?

A.—Besides that which hinders it everywhere, the unwillingness of the human heart to yield to God, there are two main hindrances; the prejudices of the people, who are taught by the church to regard the Bible as a dangerous book; and the persecution to which they are often subjected if they refuse to obey the Church of Rome.

Q.—What form does that persecution take?

A.—They are avoided and shunned by their neighbors. The influence of the R. C. church is used against them, and often they have to remove to some other place.

Q.—In what ways are the results of French Evangelization seen?

A.—In three principal ways;—in the number of French Protestant congregations; in the number of people who read their Bibles, but who do not openly profess their faith; and in the larger measure of liberty and independence and toleration on the part of many of the R. C. people.

Q.—What other Protestant churches in Canada are engaged in French Evangelization?

A.—The Baptists, the Methodists and the Anglicans are all engaged in the work of giving the Bible to the French people.

Q.—Is the work done by our Church and by other churches equal to the need?

A.—No, the work is scarcely touched as yet. The Bible in every French home, and an education that will enable every French child to read that Bible should be the aim, and no halt until that aim is attained.

THE BOY WHO DID NOT CARE.

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesseon. You will get a bad mark," said mother Mason to her son.

"I don't care," said the boy, as he continued to amuse himself with the kitten.

"But you ought to care, my boy," rejoined the lady with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make good use of your opportunities."

"I don't care," said James, as he raced into the yard.

"Don't care will be the ruin of that child," said the mother to herself. "I must teach him a lesson he will not easily forget."

Guided by this, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting, "Mother, I want my dinner!"

"I don't care," said his mother, very calmly, working on her needle without looking up.

"I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never thus treated him before. They were strange words for her to use, and her manner was so cold that he could not understand it. He was silent for a while, then spoke again. "Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother, seeing him subdued, laid down her work, and calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you see the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not care for you, what would you do for dinner, for clothing and for education? You see, I must either care for you, or you must suffer. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes? I hope, therefore, you will cease saying, 'I don't care,' and learn to be a thoughtful boy, caring for my wishes and your own duties.

James had never looked on his evil habit in that light before. He promised to do better, and, after having his dinner, went to school a wiser boy.—Christian Commonwealth.

RICH MAN, POOR WIDOW.**Two Stories for the Children.**

Here are two stories for the readers of the *Children's Record*. The first is of an old man, Dr. Pearson, still living in the U.S.A., who, with no one now dependent upon him, has given away in his old age all he had and is spending the evening of his life in one of the homes that he himself founded. The other is of a poor widow. It has been given in the *Record* before but it is good to put beside the rich man's story. It shows that poverty need not prevent the joy of giving.

The story of Dr. Daniel K. Pearson is very unusual and very interesting. At ninety-one years of age he has disposed of all his great fortune, and will pass "the sunset of his life in one of the sanitariums he himself has founded." For many years he has been a generous giver in many worthy directions.

In the early days of his life he was a poor boy. He worked his way through college, living in an attic room and cooking his own frugal meals. He was a school teacher, studied medicine, and afterwards was a farmer, and later engaged in the lumber business. He was blessed with a good wife, of whom he has said, "She wanted me to make money to give it away."

Wealth increased at a marvelous rate, and with it the husband and wife began to systematically give all the money that was made to help young people who were struggling for an education. His benevolences have been invested in the endowment of forty-seven colleges in twenty-four states, twelve of them in the South.

He says of himself: "I have had more fun than any other rich man alive. They are welcome to their automobiles and steam yachts. I have discovered that giving is the most exquisite delight in the world. I intend to die penniless."

Dr. Pearson's total gifts to various causes aggregate \$6,000,000. He knows the joy of living for others, and has indeed "laid up his treasure in heaven."

Then, vastly different in amount, but the same in spirit, is the story of a poor widow who supported herself and six children by washing. In the same church of which she was a member was a man of wealth, and the rich man and the poor woman were alike regular in their offerings.

The rich man was interested in the poor widow, and thinking to do her a kindness, told his pastor that the woman ought not to pay anything, and that he would be glad to give the five cents per week, and the pastor delicately conveyed the offer of the man of wealth to the poor woman.

She replied with tears in her eyes: "Do they want to take from me the comfort I

experience in giving to the Lord? Think how much I owe him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

The financial ability of Dr. Pearson, the rich lumberman, and that of the poor woman was about as different as they could be, but in one thing they were alike, the spirit that moved them to give and the joy it gave them to give. The widow, giving her five cents per week, had as great joy in giving, according to her ability, as did the man of wealth giving according to his ability, and when the Lord rewards the faithful by their having that joy as a permanent element in their character, there will be just as great a measure for the one who gave a few things as in the reward of him who gave of his abundance.

The Lord loveth a cheerful giver.

THE JOURNEY OF A SMILE.

My papa smiled this morning when

He came downstairs, you see,
At mamma; and when he smiled, then
She turned and smiled at me;
And when she smiled at me, I went
And smiled at Marv Ann
Out in the kitchen; and she lent
It to the hired man.

So then he smiled at some one whom
He saw when going by,
Who also smiled, and ere he knew
Had twinkles in his eye;
So he went to his office then
And smiled right at his clerk,
Who put more ink upon his pen
And smiled back from his work.

So when the clerk went home he smiled
Right at his wife and she
Smiled over at their little child,
As happy as could be;
And then the little child, she took
The smile to school; and when
She smiled at teacher from her book,
Teacher smiled back again.

And then the teacher passed on one
To Little James McBride,
Who couldn't get his lessons done,
No matter how he tried;
And Jamesy took it home and told
How teacher smiled at him
When he was tired, and didn't scold,
But said: "Don't worry, Jim."

And when I happened to be there
That very night to play,
His mother had a smile to spare,
Which came across my way;
And then I took it after a while
Back home, and mamma said:
"Here is that very selfsame smile
Come back with us to bed."

—Wroe's Writings.

A BOY WHO WAS WANTED.

"Well, I've found out one thing," said Jack, as he came home to his mother, hot, tired and dusty.

"What is that?" she asked.

"That there are a great many boys in the world."

"Didn't you know before that there are too many boys?"

"Partly; but I did not know there were so many more than are wanted."

"What makes you think so?"

"Because I've been 'round till I am worn out trying to find a place to work. Wherever I go there are more boys than places. Doesn't that show that there are too many boys?"

"Not exactly," said his mother with a smile. "It depends entirely on the kind of boy. A good boy is always wanted somewhere."

"Well, if I'm a good boy, I wish I knew where I'm wanted."

"Patience, patience, my boy. In such a great world as this is, with so many places and so many boys, it is no wonder that some of them do not find their places at once. But be very sure, dear," as she laid a very caressing hand on his arm, "that every boy who wants a chance to do fair, honest work will find it."

"That is the kind of work I want to do," said Jack. "I don't want anybody's money for nothing. Let me see—what have I got to offer? All the schooling and all the wits I've been able to get up in thirteen years, good stout hands and a civil tongue."

"And a mind and heart set on doing faithful duty," suggested his mother.

"I hope so," said Jack. "I remember father used to say, 'Just as soon as you undertake to work for anyone you must bear in mind that you have sold yourself to him for the given time. Your time, your strength, your energy are his, and your best efforts to seek his interest in every way are his due.'"

The earnest tone in which the boy spoke seemed to give an assurance that he would pay good heed to the words of the father whose counsel could no more reach him.

For two or three days longer Jack had reason to hold to his opinion that there were more boys than the world wanted, at the end of which time he met a business man who, questioning him closely, said:

"There are a great many applications for the place, but the greater number of the boys come and stay for a short time, and then leave if they think they can do a little better. When a boy gets used to our

routes and customers we want him to stay. If you will agree to remain for at least three years we will agree to pay you three dollars a week as errand boy."

"That is just what I wanted to do, sir," said Jack eagerly. So he was installed, and proud enough he was at bringing his wages home every Saturday night, and realizing that, small as they were, the regular help was of great value to his mother.

It is not to be wondered at that the faithful carrying out of his father's admonition after awhile attracted the attention not only of his employers, but of others with whom he was brought into contact in the pursuit of his duties.

One day he was asked into the office of Mr. Lang, a gentleman to whom he frequently carried parcels of value.

"Have you ever thought of changing your situation?" asked Mr. Lang.

"No, sir," said Jack.

"Perhaps you could do better," said the other. "I want to get a boy who is quick and intelligent, and who can be relied on, and from what I see of you I think you are that sort of a boy. I want you to drive a delivery wagon, and I will pay you five dollars a week."

Jack's eyes opened wide.

"It's wonderful good pay, sir, for a boy like me, I'm sure. But I promised to keep on with Mr. Hill for three years, and the second year is only just begun."

"Well," have you signed a regular agreement with Mr Hill?"

"No, sir; I told him I'd stay."

"You have a mother to assist, you told me. Couldn't you tell Mr. Hill that you feel obliged to do better when you have a chance?"

"I don't believe I could," said Jack, looking with his straight, frank gaze into the gentleman's face. "You see, sir, if I broke my word to him I shouldn't be the kind of a boy to be relied on that you wanted."

"I guess you are about right," said Mr. Lang with a laugh. "Come and see me when your time is out; I dare say I shall want you then."

Jack went home very much stirred by what had been said to him. After all, could it be wrong to go where he could do so much better? Almost double the wages! Was it not really his duty to obtain it, and to drive a wagon instead of trudging wearily along the streets? They never had felt so hot and dusty as they did just now, when he might escape from the tiresome routine.

Might, but how? By the sacrifice of his pledged word. By selling his truth and his

honor. So strongly did the reflection force itself upon him that when he told his mother of the offer he had received he merely added:

"It would be a grand, good thing if I could take it, wouldn't it, mother."

"Yes, it would."

"Some boys would change without thinking of letting a promise stand in their way."

"Yes, but that is the kind of a boy who, sooner or later, is not wanted. It is because you have not been that sort of a boy that you are wanted now."

Jack worked away, doing such good work, as he became more and more accustomed to his situation, that his mother sometimes wondered that Mr. Hill, who seemed always kindly interested in him, never appeared to think of raising his pay. This, however, was not Mr. Hill's way of doing things, even though he showed an increasing disposition to trust Jack with important business.

So the boy trudged through his three years, at the end of them having been trusted far more than is usually the case with errand boys. He had never forgotten the offer made him by Mr. Lang, and one day, meeting that gentleman on the street, ventured to remind him of it, telling him his present engagement was nearly out, adding:

"You spoke to me about driving the wagon, sir."

"Ah, so I did, but you are older now and worth more. Call 'round and see me."

One Saturday evening soon after, Jack lingered in Mr. Hill's office after the other errand boys had been paid and gone away.

"My three years are up to-night, sir," he said.

"Yes, they are, said Mr. Hill, looking as if he remembered it.

"Will you give me a recommendation to someone else, sir?"

"Well, I will, if you are sure you want to leave me."

"I didn't know you wanted me to stay, but"—he hesitated and then went on—"my mother is a widow, and I feel as though I ought to do the best I can for her, and Mr. Lang told me to call on him."

"Has Mr. Lang ever made you an offer?"

Jack told him of what Mr. Lang had said to him nearly two years ago.

"Why didn't you go to him then?" asked Mr. Hill.

"Because I had promised to stay with you; but you wouldn't blame me for trying to better myself now?"

"Not a bit of it. Are you tired of running errands?"

"I'd rather ride than walk," said Jack with a smile.

"I think it is about time you were doing better than either. Perhaps you think you have been doing this faithful work for me through these years for next to nothing, but, if so, you are mistaken. You have been doing better work than merely running errands. You have been serving an apprenticeship to trust and honesty. I know you now to be a straightforward, reliable boy, and it takes time to learn that. It is your capital and you ought to begin to realize on it. You may talk to Mr. Lang if you wish, but I will give you a place in the office, with a salary of six hundred dollars for the first year, with a prospect of a raise after that."

Jack did not go to Mr. Lang, but straight to his mother with a shout and a bound.

"You're right, you're right, mother!" he cried. "No more hard work for you, mother. I'm wanted, you see! Wanted enough to get good pay, and all the hardest part over."—In "The Ram's Horn."

THE THREE BROTHERS.

Three brothers, fellow farmers, awoke one morning to find the sky red and lowering. In the nearby field the hay was ready to put in the barn.

The name of the first brother to come out of the home was Optimism. He looked up at the sky and said: "No rain to-day. The sky in the west is clear, and I can see the sun behind the cloud." So he went whistling into the barn.

The second brother to appear was Pessimism. He scanned the sky, and announced that the rain was at hand, and the hay would surely be ruined. He complained against everything. The grass had been good, it was well cut, well made, hay was at a high price, and now it was all lost.

The third brother, named Faithful, lifted his eyes toward the heavens and said: "The rain is surely coming, but I believe we can save that hay. A kind Providence, with energy and co-operation, will win. Hello, boys, the rain is coming! We had better push a little, and get in that hay."

"No need of hurry," said Optimism. "There will be no rain to-day; the sun is shining."

But Pessimism shook his head gloomily. "You can't save it. The rain will be pouring down in half an hour."

"See here, boys," said Faithful, "I believe there surely will be rain to-day. That hay is worth saving, and we can save it, if we all work together. Optimism, get the horses ready! Pessimism, put the wagon in condition. I will run over for our good neighbor, and we will save it yet."

His promptness, energy and hopefulness united and encouraged his brothers, and each fell to his work with a will. The neighbor came, and soon four active, strong fellows were gathering hay in the field, one building the load, two pitching, and one using the hay rake.

Ever and anon as the clouds would gather and blacken, Pessimism would look up and say, "It's all up. We cannot do it,"

And Optimism would respond. "Nonsense, the sun still shines, there will be no rain."

But Faithful would urge them on: "Hurry, boys! the rain is rapidly approaching; but if we stick to this gait, we shall beat it yet." So they toiled on, pushing ahead.

Toward noon, the distant thunder was heard, and Pessimism said, "I told you so." But Faithful replied, "Never mind. Don't discourage us. Let us at it, boys, for the home stretch."

All joined in. Not a word was said. The sun disappeared. The heavens grew darker. The thunder came nearer, but the hay was being "cornered."

At last the drops began to fall. The men were out for the last load. The forksful rolled up and Optimism pushed them down here and there, and bound them in. The rain fell faster. The drops grew larger. The last load was filled. The men pushing and the horses pulling, the load was started up the hill. Soon it reached the level.

As the rain increased, the horses broke from the trot to a gallop, and rushed into the barn. The rain came down in torrents. Many a field of hay in that neighborhood was lost. This one was saved.

It is not childish, over-confident optimism, refusing to see the evil; not dark, despairing pessimism giving up to evil, but faith which, while seeing the evil, relies upon the almighty, holy and good God, that ever goes forth conquering and to conquer. — The Philadelphia "Presbyterian."

CONCERNING FATHERS.

BY A. MOSSBACK.

What reams of poetry have been written about mothers! How often we sing about the wandering boy, and think only of mother's anguish when he goes away, as if father's grief might be entirely disregarded! How many a tale that brings tears to our eyes is based on mother-love, as if father-love was quite a secondary matter!

And now Mother's Day has been inaugurated, and governors proclaim it, and ministers preach about mother, and editors write praiseful editorials about her; but

fathers have no day, no song, no sermon, no editorial.

I am not complaining. I acknowledge that mothers have a better right to their place in song and story than we fathers have. I admit that they should have more than half, perhaps two-thirds, three-fourths, or even seven-eighths, of the world's laudation; but would it not help many an old father to feel that he was appreciated to the extent of the other eighth?

I would not ask for a Father's Day; that might exalt us all unduly; but a father's five minutes once in a while would not be too much.

In this frame of mind, and while ruminating over these things, my eye fell on the following stanzas in a daily paper, which struck a responsive chord in my heart; and I clipped them for the benefit of the neglected male parents:

Who daily goes his plodding way,
And totes his load till he is gray,
Yet never asks for praise nor pay?
Why, father!

Who often obligates himself
To pay out grinding grist in pelf—
Yet sits undusted on the shelf?
Poor father!

Who pays the doctor bills and such,
And digs for coin to beat the Dutch—
Yet who's not thought of very much?
It's daddy!

Who is it never makes a kick
But some one hits him with a brick?
Who grins and bears it, thin and thick?
Our pater!

Who, when this weary life shall end,
His way to heavenly rest will wend,
And somewhere find a tardy friend?
Why, ditto.

Hence is this little lyric writ
To praise poor dad a little bit.
My interest is that I am it!
I'm father!

To turn from the fathers to the children for a moment as I close, joking aside, I would commend to all my young friends a consideration of the claims of both parents. Father doesn't tug at your heart-strings and appeal to your chivalry as mother does, I know; but he has his own peculiar claims on your respect and affection.

Let him know oftener how much you think of him and love him is the advice of one old enough to be your grandfather. —C. E. World.

A CHINA GIRL, NOT CHINESE.

ADAPTED FROM "JUNIOR MISSIONARY FRIEND." CANADA PUT IN PLACE OF "AMERICA."

I am a little China girl. I don't mean made of China, for I am a real live girl, with blue eyes and brown hair, and I can do more than open and shut my eyes, too.

I am not a Chinese girl either, or my eyes would be almond shaped and black. But just the same I am a China girl because I was born in China.

My home was in what is called a compound, a number of buildings built around a yard inside a high wall so that we could never look out on the street.

There wasn't a tree or bit of grass in the yard; the only pretty thing in the summer was a lovely vine which mamma planted when she first went there to live. It had grown and spread until it was just beautiful all over the walls and buildings.

It was terribly hot in the summer when the sun beat down on the stones in the yard, and we had a bamboo awning stretched across which gave a little shade.

Once in a while mamma and I would ride in a little cart away outside the city walls where I could run around in the long grass and pick flowers, and there was where I saw my first tree, for they are not very plenty in that part of China.

Perhaps you have guessed by this time that my father and mother were missionaries, and that is how I happened to be born in China. I've always been glad I wasn't a Chinese girl, for if I had been, perhaps my papa would have thrown the little baby away as they sometimes do, saying, "Girl babies are no good, she's nothing but a girl!"

Anyway, if I had lived to be four years old my feet would have been bound up tight to make them very tiny, and I should have had to hobble around on them all my life. I used to hear the little girls my age crying and screaming with pain in their poor bound feet, and all the comfort their mothers would give them was to say: "You'll never get a husband if you don't have lily feet!"

There is a new law in China now, and people are forbidden to bind their children's feet, and I'm so glad, for the little girls will be so much happier, and can run and jump and play as I can.

Of course we could never go out of the yard to play, for it was not safe in the narrow streets, and they were oh! so dirty.

In the winter once in a while we would have a little snow in the yard, but before we could have any fun with it, the native helpers would shovel it away so as not to get their cloth shoes wet.

There are wells along the streets, and the natives carry the water from them to their homes. It is often so bad that it is not fit to use, and the people call it "bitter" and go a long distance to get "sweet" water to drink. They never drink "raw" water, but boil it before they drink it.

We had a nice well in our yard with a big pump, and when we first had it you should have seen the people crowd in to see the funny thing work! They came long distances and asked so many questions and wanted to try it so much papa had to chain the handle down for a while. And then the story went around that the thing the foreigners had to bring up the water acted so badly that it had to be chained to keep it from wasting all the water in the well!

We had a big stove in our sitting-room, and that was something new too. A Chinese teacher who came to teach mamma the queer language thought it was a wonderful thing, and asked papa to order one from America for him. So when it came, the man was greatly delighted, and gladly paid the money it cost to get it there.

But when papa went to call on him one day he found the stove out-doors with the stove-pipe sticking into the room through the window. It made too much heat for the family with their heavy, thick garments, and they had to put it out-doors and the end of the stove-pipe inside.

Mamma says I could speak Chinese before I could English. Anyway I could talk it pretty fast, and I haven't forgotten it yet. In Canada we say "How do you do?" but over there we say, "Have you eaten your rice?" In Canada we shake other people's hands, and in China we shake our own, and there are lots of funny customs I could tell you about in China.

I wasn't very well, and so papa and mamma brought me to Canada to see a great doctor about my back.

You can't guess how funny everything looked and seemed when I got to Canada, and I suppose I stared pretty hard, which I know is not a bit polite.

I began to get better as soon as I got onto the ocean, and so by the time I reached Canada I was ready for the good times I had heard about so often.

My! wasn't I happy when I had my first sleigh-ride, with the bells jingling merrily! And my first coast which took my breath away, but made me want a dozen more! And the snowballs, and icicles!

And then, perhaps this will seem funny to you,—when I went to a nice, clean school-room with plants in the window and the bright sun shining in on lots of happy, smiling children, and met a kind teacher who drew me to her side with a pleasant greeting and placed me in a class with some of those nice children, I was almost too happy to sit still.

World Wide

The most fully occupied province of China has but one missionary to every forty thousand people.—The Christian Missionary.

“In Africa there are 2,470 Protestant missionaries, 13,089 native assistants, 221,156 communicants, and 527,800 adherents. In 4,000 schools 203,400 pupils receive instruction.”

“Here in Ceylon the work is being steadily pursued, and the Movement, though slowly, is gaining ground,” writes the honorary secretary of the Laymen’s Missionary Movement there.

China has made greater progress in the last five years than any country in the world. She has made more radical adjustment to modern conditions than has any other nation in the same period of time.—John R. Mott.

The second edition of the nine-volumed report of the Edinburgh Conference has been sold out. Each edition numbers 13,500 copies. This large sale is an evidence of the profound interest in world evangelization.

The great modern educational movement in China began about four years ago. During that time more schools have been opened in China than in all other nations of the earth combined. There are 4,000 Chinese students in Japan at the present time, 200 of whom are women.—Foreign Mission Journal.

A distinguished Hindu gentleman and editor, who had read almost everything in religious literature, in earnest conversation with one of the missionaries, said: “India does not need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life.”

Rev. Dr. Hepburn, one of the early missionaries to Japan, from the Pres. Ch., U.S.A., arrived there in 1859, more than half a century ago. He is still living, ninety years of age. The Emperor has conferred upon him the order of the rising sun, in acknowledgement of his services to Japan.

At least two business firms we know of devote 10 per cent. of all their profits to foreign missions. In one case legal pro-

vision is made that this shall be true perpetually. Since this decision was reached, the business has prospered marvelously. Several other tenths are used for the work of the kingdom at home.—Men and Missions.

Russia’s first Dreadnought, the Sevastopol, has been launched. Turkey has just given an order for her first Dreadnought to a British firm. She is to be the largest warship in the world. All this does not look much like the beating of swords into plowshares, but they help to keep the peace until such time as nations will be safe without them.

The late Dr. A. T. Pierson did a great work for missions and the missionary school in Korea, where he was visiting when taken with his last illness, which his friends are planning to be called by his name, will be a fitting memorial. Better than monuments of bronze or granite is the memorial which takes the form of doing good to men.

“China is awaking from the long sleep of ages. Old China is passing away for ever, and new China is rising up. What the fifteenth and sixteenth centuries were to Europe, the nineteenth and twentieth centuries promise to be for Asia. Whether it will be a mere educational awakening or a spiritual reform depends upon the faithfulness of the Church.”

Portugal has at length started out as a full-fledged republic. The provisional president has given place to a constitutionally elected one. The point of interest is the change made by the new president, de Arrigea, in the law separating church and state. The original law, passed some months ago, forfeited all church property to the state, and allowed congregations the use of the churches as tenants of the government. The new law simply cuts off the public support of the churches by the state, but leaves them their property. This concession, it is supposed, will reconcile the Roman Catholics to the republic. If this means that the church property belongs to the congregations worshipping there, it is well. If it means that it belongs to the church of Rome, and can be sold and its proceeds taken elsewhere, it is wrong; for it has all been given by Portuguese people and of right belongs to them and to their children.

A RARE CASE IN LAW.

Before the British Court in Shanghai last spring was brought a curious case. There is a British Court there having jurisdiction over British subjects, and a law forbidding British subjects to insult the Christian religion. The charge was brought by the crown against one J. A. Jackson, of Shanghai, that he had, through the publication of a leaflet and its circulation at Dalney and Chefoo, "publicly derided, mocked and insulted the Christian religion, being a religion observed in China."

The statements made in his leaflet are so far from the truth, so extravagant and written in such a spirit of unfairness and evident opposition to Christianity that they are scarcely worth considering.

The Judge of the Supreme Court in Shanghai, in delivering judgment against the defendant, made a very clear statement of the law enforced in China regarding different religions, and in his judgment spoke as follows:—

"Intelligent criticism of any one in any position is good not only for that person, but for the whole community, and it is not on any ground of that kind that I should condemn an article of this kind."

Addressing himself to the defendant, the Judge continued:—

"The article which has been produced is extremely silly and your action in this case has also been extremely silly. Beyond that I don't think there is much more to be said.

"The results have, fortunately, been nil, except that they have led to your being brought here by the Crown Advocate, they have led to the case being inquired into, they have led to an exposition of the article itself, which, I think, will show to all what this is meant to do and it will serve to show that people must not go about the country acting in the same sort of way as they would if they were in England, where such publications as this would do practically no harm or very little harm, and which would be treated by the law there with the contempt which they would merit—they would be taken no notice of at all.

"Unfortunately this is not the case here, and it has got to be made perfectly clear to people that they must not do this sort of thing. Having considered all these facts, and particularly the fact that you recognized and in a manly way owned up to the foolishness of your conduct, I don't think this is a case in which it is necessary to impose either a fine or imprisonment. I shall bind you over not to repeat any acts of this kind in the sum of \$500, your own recognizances, for a period of two years."

EUROPEAN AND EURASIAN CHILDREN IN INDIA.

There are many people from Britain employed in India, in the civil and military departments, as also in connection with railways, factories, etc. Some of these have British wives, some marry native women. The children of the latter are called Eurasians.

These children are a large and increasing class. At present it is estimated there are about a million of European and Eurasian children in India.

Most of such parents are unable to send their children home to Britain for education and, strangely enough, with all the provision that India is making for the education of the natives, from the primary school up to the university, there is little provision made in this regard for the children of Protestant Europeans. The R. C. Church has schools for its own children and many Protestants are drawn away to these schools and from thence some of them to the R. C. Church.

The importance of the situation is at last being realized, and a united effort is being made among the Protestant churches to provide a Christian education for a class that will be an increasing factor in India's life.

A Conference was held at Calcutta on the last two days of last year, at which an "All-India Central Committee," interdenominational in its constitution, was appointed, for the purpose of carrying the proposal into effect.

This committee, after entering into communication with representatives of all parts of India, has formed an estimate that a sum of at least £250,000 is required.

One gentleman, a member of the Presbyterian Church, who is conversant with Indian affairs and is deeply interested in the movement, has offered the munificent sum of £50,000. The Church of England is giving, from its "Pan Anglican Thank-offering Fund," £20,000. Delegates have been sent from India to appeal to the Home Churches in Britain for help in raising the required sum.

In the 30,000 Protestant missionary schools of all grades in mission fields there are to-day more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East.
—Secretary Barton, A.B.C.F.M.

TRAINING PRIESTS IN ITALY.

An ex-Franciscan monk, Mingardi, writing in the "Rivista Christiana," of the training of young men for the priesthood in the seminaries in Italy, says:—

"Great reverence is due to a boy"; but in our seminaries and monasteries, besides the wrong done to the intelligence by fossilising it in mediæval ecclesiastical thought, the hearts of the young men are profaned and demoralised.

I do not refer to the usual statements about celibacy; but it is one thing to preserve one's self immaculate from vice, and another to have it insinuated into the youthful mind that the members of the opposite sex are personifications of Satan!

The first instruction which candidates for the priesthood receive are these: The enemies of God and your souls, the allies of Satan, are your own *ego*, your body, and the world—that is, those of your fellow creatures who do not obey holy Mother Church. If you wish to become perfect, deny yourselves, your personal reason, your affections, your family, your country, and the world.

In the monasteries youths of fifteen are ignominiously shaven and clothed in a monk's habit, which chafes the skin, and then they are given a scourge made of small wires, and a metallic bandage armed with some fifty spikelets. This they bind around their sides almost every morning, and frequently beat their naked skins with it while reciting the psalms of the penitent king, *Miserere mei Deus* (have mercy upon me, O God!)

At this early age they must often fast during six months of the year, and in many congregations they are not allowed even the interruption of regular hours of sleep.

For the smallest defect they must prostrate themselves at the Superior's feet, kissing the ground and imploring pardon for faults which are almost always mere breaches of ceremonial. And not even such faults are forgiven unless they atone for them by making buffoons of themselves in the refectory while their seniors are at meat, by tracing a cross on the floor with their tongues, or by flagellating themselves on their naked backs for ten minutes.

The object of such an abominable system of education is evident—to destroy the sense of personality, to create a corpse in the hands of ecclesiastical authority. And it bears characteristic fruit when the victims of such macerations are thoroughly incretinated; then they are accepted as worthy to belong to the holy people, and take upon them the perpetual vows. If they are not inclined to be ground under the pedagogue's wheel, they are rejected as unfit for the Kingdom of Heaven.

The moral consequences can be easily inferred, and the physical ones no less so. The clergy are almost absolutely destitute of initiative. Before God and society they know no other duty than that of blind obedience to the Pope.

Besides, in the seminaries and monasteries there flourish neurasthenia, physical exhaustion, tuberculosis, and sometimes madness. I have myself seen among the Capuchins six youths of twenty die in a few years, all strong when they arrived from the country, but dying of maladies due only to the unnatural life to which their Superiors subjected them, and to which they too zealously yielded themselves.

A RED LETTER DAY INDEED.

The thirtieth of March last was a red-letter day in the history of Canton, China. On that day something was done which a year ago no one in their wildest dreams would have imagined. All the licensed gambling shops of Canton were closed. It marked the end of these places, which have been dens of Satan and the snare and ruin of thousands. All day, and well nigh all night, year in and year out, these places were open. Many a fortune, reputation and life, too, has been lost in them.

For some time there has been a great agitation in favor of closing them. The difficulties in the way were enormous. There was no tenderness toward the vested interests, no word of compensation to the holders of the monopoly, only a determination to see the end of what had been a devastation and a curse. When will England treat the public houses in the same drastic manner? Cannot our Chinese brethren teach us a lesson?—News Afar.

A PICTURE OF HEATHENISM.

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children;—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still, through the long, long night, waiting and watching for the morning.—Bishop Foster.

In contrast to the above our readers may paint a picture of Christianity, drawn from their own happy homes and churches and communities.—Ed.

HOW THE GOSPEL SPREADS.

A Story from Korea.

About twenty-two years ago, says Rev. Mr. McCune of Syen Chen, Korea, a Korean widow, poor and ignorant, journeyed a hundred miles or more, from home to the far northern city of We Ju, no doubt on some urgent business.

While in that city she came in touch with somebody, some humble new believer no doubt, who had heard from somebody else what the missionaries who had just been there had been teaching, and thus at second or third hand, she learned a little of the religion of the true God.

"One must worship no idols, or spirits, or ancestors, but only the one great God, one must be pure and true and kind, keep one day in seven holy, and one must on that day worship, and sing "Yesu we pee patkay ermney" ("Nothing but the blood of Jesus"). This was all she had, but she seized it with conviction, and went over the hills with it back to her country town a happy woman.

She lost track of the official Sunday on the way but she didn't know that, and when she came home to her little whiskey shop, she called in some of her neighbors and told them about this great doctrine, and how it was to be hers henceforth to live and die with. All wickedness put away, only one God worshipped, and a happy eternity.

Some three other women joined her, and faithfully one day in every seven they laid aside all their work; met for worship in the little saloon praying as best they might and singing over, five times "Yesu we pee patkay ermney."

So for three or four years they served and worshipped, doing all they knew, living up to the little light they had, trusting in that semi-darkness in a God not half revealed, in the blood of a Jesus of whom they knew almost nothing but what was told in the simple words of the hymn.

But these women's lives were so changed they could not be hid, and at length the impression created was sufficient to win another convert. This was no less than the most influential and wicked man in the town.

Big and powerful, with a terrible temper, infuriated with drink, he would bully and beat his neighbors and was the terror of the district. But the power that had brought such a change in the women made its appeal to his poor heart, miserable and hungry for God in its sin, and he announced one day that he was going to put away his wickedness and be a believer and worshipper of the one true God only. And now there were five who met together and

sung the old Moody hymn five times, on every seventh day.

One by one the little group gained a few more adherents, and at length several years after the beginning, an evangelist from further south found this handful of people, and oh how jubilantly they received him as an angel of God, as indeed he was, sent no doubt as truly as God sent Peter to Cornelius.

This was one who could tell them more about God and how they ought to worship Him. Of course his first question was:—

"Do you believe in Jesus?"

"We don't know who He is, but we sing about His blood."

"What, don't you read the New Testament, God's book?" "We never saw one."

"Do you keep the Sabbath?"

"Yes, we worshipped the day before yesterday."

"But that's not Sunday, to-morrow is Sunday!"

"O is it? Then we'll begin again and keep that; we're so glad you came to tell us."

"Where do you worship?" continued the evangelist.

"Why, right here."

"What! *here* in a *whiskey* shop?" was the astonished reply.

"Of course, why not?"

"Why, this is a bad place, it's wicked to sell whiskey."

"But why?" said the believers. "It's just a sort of food, isn't it; we don't see how it's wrong."

"It takes away men's senses and makes them sin, and God forbids it," was the reply.

"Then if God says so, I *must* stop it, I'll stop it right off," said the woman, "to-day, *right now*," and without further delay or faintest sign of compunction, forthwith out went the jars of her stock in trade to be emptied into the ditch. God commanded, then *of course* there was nothing else to be thought of.

How happy they were to get the Book no words could tell, how happy to learn about that Jesus of the power of whose blood to wash away sin they had learned by heart as they sang it over and over every Sunday all those dark years.

To-day, the man who had been the wickedest in the town and who first joined the little circle of women, is an ordained minister of the gospel, others of the same place are elders and leaders in the great church in Syen Chen and thus far some seven hundred people have been dismissed by letter to join Syen Chen church from that country group so planted more than twenty-one years ago.

Only the other day four hundred dollars gold was raised there among those poor laboring people for the building of a new church. One of the four original believers brought in three and a half cents, all she had, another a roll of coarse cotton cloth she had woven, and one gave her best ornament, a little silver charm.

The woman who had brought the mustard seed from We Ju has gone into the presence of the King she so faithfully served, in Whom, though she had not seen, except through a veil darkly, she had believed.

How little was given these poor people! Only a few of the crumbs that fall from the children's table, but so gladly and thankfully received into good and honest hearts! And we the children, with all the fullness of God's bounty of truth and grace, with what wealth of opportunity and force of training, breeding, Christian ancestry and tradition, how does our obedience, faith, service and love stand in comparison with this?

May God forgive us and allow us to sit at the feet of His Korean saints until our lips have been touched with the coals that glow on the altars of their lives with such pure and steady flames.—The Korea Mission Field.

NEW METHODS IN OLD CHINA.

The pneumonic plague found its way from Siberia into Manchuria and thence southward within the Great Wall, and, according to conservative estimates, within a few months cost the lives of 65,000 persons.

By the triumphs of modern methods of isolating suspect cases, the headway of the disease southward through the populous empire was stopped.

At first the old Chinese physicians, with their practice of acupuncture, were opposed to foreign sanitary and curative measures, and the Chinese authorities seemed disposed to follow age-long and deadly tradition.

Two events brought about a change of tactics. The fearful death rate forced the old-style doctors in Manchuria to confess their failure and give up their needles.

Coincidentally a large group of young Chinese in Peking, who had been trained in Europe and America, succeeded in winning the Prince Regent to a progressive policy, after which highly trained Chinese, Japanese, Russian and missionary physicians, working in co-operation, following Western methods and backed by Chinese authorities, fought the disease to a standstill.

China has been rudely awakened to the infinite superiority of modern medicine and to an appreciation of the services of medical missions.—The Christian Advocate.

ROME'S "DISABILITIES" IN BRITAIN.

BY LORD LLANDAFF, A R. C. PEER.

At the annual meeting of "The Catholic Union of Great Britain," a motion was made calling attention to the "disabilities" under which the members of the Church of Rome in the United Kingdom labour, with a view to their removal. In many quarters much is made of the grievances, real or imaginary, under which Roman Catholics live. Lord Llandaff was in the chair, and uttered an emphatic protest against the proposal, with the result that the motion was negatived by a large majority.

Lord Llandaff openly affirms that the members of his Communion suffer from only one disability, and as the law in that case is not enforced, Roman Catholics have practically no more grievances than other sections of the community—have not, indeed, as many grievances as they have in Roman Catholic countries. Lord Llandaff said:—

"These Catholic disabilities, of which we have been speaking, are really reducible to one. It is no real grievance to a Catholic that he cannot be Lord Chancellor or Lord Lieutenant of Ireland. I don't suppose there is one man in the whole Catholic body who really aspires to either of these offices.

But there is one serious grievance, and that is the prohibition of the residence in this country of members of the Religious Orders. That is pregnant with very painful and very hateful consequences.

"What can we do to help it? Nothing can be done except by an Act of Parliament repealing the clauses of the Emancipation Act which prohibit the residence of the Religious Orders in this country.

"Is there any prospect of our being able just now to get such an Act passed? Look around. You have before you the spectacle of every Catholic country in Europe, excepting Austria, driving out the Religious Orders and preventing them residing within their Dominions—France, Spain, Italy, and now Portugal, have all done the same thing.

"With what face then could we go to our Protestant fellow-citizens, and say: 'Allow the Religious Orders free access to this country; make it perfectly legal for Jesuits, Dominicans, Benedictines, and all the rest of them to come and live in England.

"Surely they would say to us: 'The other countries of Europe, Catholic Europe, find it necessary for their own safety to drive the Religious Orders out of their territory.

Why, then, do you seek to deprive us of the only means we have of checking the growth of these Religious Orders in this country, which is, after all, a Protestant country?"

"The great Emancipation Act has given us all the privileges we enjoy; it has made us free citizens in a free country. And in that Act, as a matter of precaution, the State has reserved to itself the right to exclude Religious Orders from its shores. The State has never exercised that right; it has remained dormant. I do not say that it will always be dormant; but I think it would rouse the Protestant feeling of this country to try and repeal it. Well, then, it behooves us to be very cautious lest we rouse the sleeping lion, lest we incense the Protestant feeling of this country."

MARRIED TO A SWORD.

It was on the 1st of June that little Veeramma was claimed to become the wife of a "Sword," but the marriage ceremony was postponed, for an eclipse of the moon was expected on the fifth, and though to be married during this time is a calamity, but little Veeramma was being initiated during these days, and taught impure songs that she may sing at the temple when the day of her marriage should take place.

Married to a Sword! What can it mean? Delicacy would not permit us to tell one half. In the Nizam's Dominions any Hindu or Mohammedan man can carry and use a sword free of license, and so Veeramma, a little maid of seven years, was chosen to become "one" with this instrument—symbolic of her future—free to be trodden under the foot of men.

Thoughts will come. Why did her parents permit such a sin? Those parents were poor and degraded, and though there had been given to them two other daughters, *they* were not deemed fair enough to dedicate to the gods; but when little Veeramma came with her olive complexion and dark liquid eyes, she was counted worthy; for would she not earn a prosperous living and bring plenty into the mud hut which was so poor—so barren? And beside, they would get great merit, for the child was beautiful and without blemish.

The Government, too, would give a yearly grant of land and they would receive a tithe from the land-owners, and during the harvest season each cultivator would lay a bundle of grass or sheaf of corn at her feet.

How were we able to redeem her? In her village was one of our evangelists and he had made friends with her people, and often the little heathen child had slipped

into the day school where his wife taught the village children the Life of Christ, and his vision was long enough to see little Veeramma, one day perhaps, coming amongst her own people as a priestess of the King of Kings.

For some time Veeramma was missing from the school, and on enquiry the Evangelist found that near the village temple a plot of ground was being prepared for the marriage of a devil priestess to a sword, and the bride was to be no other than little Veeramma.

The evangelist saw the priests and the parents and pleaded, but it was no use, and then he crossed the river and came and told the story to Mr. Posnett. The priests and missionary consulted and the sum of 18s. 6d. redeemed her from a life of sin.

The conditions of the redemption were that the child was no longer to be left in those environments and was brought in to the Medak Boarding School, but not before the freshness of delicacy had been rubbed off and the appeal of shyness silenced. She was very self-assertive, and was it any wonder? For though she had not actually been initiated, it was only on the eve of that initiation that we rescued her; her little mouth was still full of the songs she had been taught to sing in preparation for her future, and the memories of her daily visits to that plot of ground which had so carefully been prepared for her marriage were very fresh.

This patch was just ten feet square, and in the centre with five different colours had been drawn a triangle. Daily at 5 o'clock in the evening little Veeramma had been escorted to this sacred spot, and by her attendants was put to sit within the triangle; and before her was placed two pots of native beer and spirits.

The priest came and muttered incantations over her, and burnt incense and other spices, the fumes of one causing hiccoughs and cough, another yet stronger produced faintness. The future bride was then roused from her stupor by drinks of the beer or spirits from a horn, and was further revived by being whipped with the twigs of the margosa tree, then she was considered fit to be taught to feign "Devil possession."

And evening by evening as she returned to her home, she had soon learned to lift her head with pride, for young as she was, did not the married women prostrate themselves before her, congratulating her that a widow's fate could never be hers, as it might so possibly be theirs, and ingratiatingly pleading with her to beseech the gods to prolong their husbands' lives. Was it not worth 18s. 6d. to redeem the child from a life of sin?—Miss Posnett in "Illustrated Missionary News."

THREE PICTURES.

The First Picture.

About fifteen years ago, a missionary was walking along the streets of Pyeng Yang, Korea, to the inn where he was staying. People stared at him as he walked, but no face, among the hundreds he saw, showed any signs of friendship.

Several young men were following him and some were servants from the Governor's quarters. One of them picked up a stone and threw it at the missionary. The aim was poor so no harm was done, but had it struck home, there would have been no sympathy for the foreigner in the hearts of the crowd of roughs who looked on.

The missionary paid no attention to them. Soon the inn was reached and the young men dispersed, laughing, no doubt, over their reception of the foreigner. The young man who threw the stone was named *Yi Ki Pung*.

The Second Picture.

About twelve years ago, a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died, and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Kok San.

The parents were heathen and when the young widow came home they saw an opportunity to make a few dollars, so they sold her to become the concubine of a rich man.

This was an unbearable fate for the young Christian widow so she tried to escape by fleeing. Pretending that she was demented, she clothed herself in ragged garments, the better to act the part, and started on her long journey to Wen Son where she heard there were Christians. She was unable to go far, for tracers were sent out, and she was soon found and brought back.

Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick, and his brother afraid he might die took the young woman, brought her to a Christian church and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died, and he brought her to the church knowing Christians would not sell her. The woman stayed at the church for a time and then concluded to go to another church some distance away.

Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how also a band of roughs were planning to steal her some night. The poor woman pleaded that she might be taken to Pyeng Yang. The

missionary was not in the habit of taking Korean women under his protection, but the pathos of this case appealed to him so he took her to Pyeng Yang, gave her over to the care of his wife and for over three years she worked in his home and attended school when school was in session.

The Third Picture.

On January 11th, 1908, a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart, south of Korea.

The missionary made a short farewell and then Mr. Kil, pastor of the church, spoke and during his remarks said that this missionary must not be discouraged should he have rocks thrown at him by the Quelpart people, "For," said Mr. Kil, "remember how you threw rocks at the first Pyeng Yang missionaries."

And the missionary who was Mr. Yi Ki Pung sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present.

The next morning Mr. Yi with his wife, who was none other than the young woman who was received by the missionary, left for their future field of labor.—The Korea Mission Field.

WHAT UNITARIANISM DOES.

Dr. Ambrose Vernon, a Congregational minister in Brookline, Mass., speaking at a recent Unitarian function, declared it his deep conviction that "to Unitarians is due the great discovery that Jesus Christ came not to be worshipped, but to be followed."

The Record of Christian Work answers the above as follows:—

"But is it so?

"Have they followed Jesus Christ?

"Has it been Unitarians who have pioneered modern missions?

"Is it they who have faced the fevers of the African riverways for the testimony of Jesus?

"Were they Unitarian martyrs who loved not their lives unto death in the back provinces of China during the Boxer days?

"Has it been the Unitarians or the Evangelicals who have gone into Russian prisons and Siberian exile for their Christian faith?

"Were the New Englanders who bound up the wounds of bleeding Armenia in the nineties of the last century followers of Channing and Parker?

"We get admirably jointed and carefully sand-papery essays on social questions from this quarter, but have we in our day received much else?"

CHINA'S MORAL MIRACLE.

Sir Alexander Hosie, who spent the periods between May and September, 1910, and January and April, 1911, in going over the districts in China where the poppy had formerly been heavily cultivated, has just had his report published as a British Foreign Office White Paper.

The report confirms every optimistic rumor that had previously been current as to the eradication of the opium evil, and helps us to see how really wonderful and thorough is the reform that is being accomplished.

It is now almost absolutely assured that poppy culture in China will practically have ceased within two years from the present time, and, according to the new treaty, that means that export from India will cease automatically within the same period.

When we think that it is only three years since the anti-opium edict was first issued, and that China's opium crop was worth over one hundred million dollars annually, we understand that in China today the world sees in every process of accomplishment one of the greatest moral miracles of all time.

If the tobacco habit of the whole continent of Europe were to come to an end within five years on the mere decision of a Hague Conference, it would not be as stupendous a thing as that which has happened in "heathen" China within the same period. The day of miracles has only begun.—Guardian.

A STORY OF FRANCISCO MEDERO

The Famous Mexican Leader.

A few months ago, there was a revolution in Mexico, when General Diaz, the aged President, had to resign.

The leader of the Revolutionists was Francesco I. Medero, who may be elected President of Mexico this month of October.

A few weeks since, at a reception in his honor, in the city of Puebla, Mexico, he was presented with an address by the secretary of the Society for Prevention of Cruelty to Animals, a young lady teacher. She writes regarding his reply:—

"He related the following incident, which I quote substantially in his own words:

'Some years ago I had a passion for hunting. One time while in the country, on a hunting trip, I had the luck to fire two accurate shots at a couple of deer,

male and female. I ran to the place where they had fallen, and found the male deer dead, and his companion dying.

As she died she turned on me a gaze so sad and so full of sweet reproach, that it impressed me very deeply, and from that day to this I have never hunted.'

Mr. Madero continued to enlarge on the importance of the services which animals lend to mankind, and the loyalty and intelligence particularly of the dog and the horse. He finished his remarks with a plea for merciful treatment of animals, and then said that if he should reach any position of public trust, we could count upon his decided support of our work."

Deer have sometimes to be shot. In British Columbia they sometimes destroy the farmers' crops. But that is different from shooting for pleasure, and this story shows the probable future president of Mexico to be a true man with a tender heart. A man who is touched in that way will not be an unjust ruler.

BEGGED HIS HORSE'S PARDON.

A Story of Count Tolstoi.

In his early boyhood Count Tolstoi learned to be kind to animals. He tells in a story written for children how he and his brothers used to ride the old family horse, Raven, and sometimes beat him when he was too tired to go further. On one such occasion an old servant thus reproved him in words which he never forgot:

"Ah, master, you have no pity! Why do you beat him? He is twenty years old and is tired out; he can hardly breathe. Why, for a horse, he is as old as Timofeyitch"—a very old peasant living on the place. "You might as well get on Timofeyitch's back and drive him beyond his strength like that, with a switch. Would you feel no pity for him?"

"I thought of Timofeyitch," said Tolstoi, "and harkened to the man. I got off the horse's back, and when I noticed how his steaming sides were working, and how heavily he breathed through his nostrils, swishing his thin tail, I understood how hard it was for him. Till then I had thought he was as happy as I was myself. And I felt so sorry for Raven that I began to kiss his sweaty neck and to beg his pardon for having beaten him.

"Since then I have grown up, but I always have pity on horses, and always remember Raven and Timofeyitch when I see horses ill-treated."

"Blessed are the merciful."

ADMIRAL TOGO.**Lover of Children.**

The Admiral is more famous for his love for children than for his victories—among those who know him well.

Togo, the Terrible, one of the American newspaper reporters dubbed him once in the war days. He ought to see the Admiral in the midst of children. He is a perfect picture of a loving grandfather. Silent and sparing in words in the company of grown-ups, he laughs full-lunged and heartily when he is with children. All Tokyo newspapers testify that the most beautiful and touching smile which lighted up the Admiral's face on his return from the battlefield to his home city was called forth by the "banzai" of school children.

When Tokyo was on the crest of the riotous flood of enthusiasm to welcome the victorious Admiral home, the boys of the Imperial University hatched up a deep-laid plot which was quite Occidental. They heard of the imperial carriage which the Emperor had sent to the Admiral, that he might ride in it. They were to waylay the great sailor in the imperial carriage; unharness the horses and harnessing themselves in their places, to give him a good ride through the streets of Tokyo.

The Admiral heard of it. He sent his chief of staff in the carriage, and with the hand of his little daughter in his, he walked unnoticed amid the mob of people, along with the procession. And, of course, enjoyed the joke immensely.

The Admiral does not like to make speeches. But he can be eloquent when he wishes. Witness his speech to the spirits of the dead of his own command at the Aoyama cemetery.

But on that occasion, there came to pass an incident much more eloquent than even his memorable speech. The Admiral took a child by the hand, a child whose father had died in battle. "Come," said he, "for I am going to talk to your father." And his eyes filled as those of a woman.—In the American Review of Reviews.

HOW DO I VALUE IT?

A congregation in a small town, with the help of the "Home Missionary Society," maintained regular public worship.

About the time the minister's salary was due there moved into the place a man who made his living by carting coal. It was noticed that this man was very regular in his attendance at church both on Sabbath and at week-night service, but it was not thought he would be much help financially.

It was a custom, when the salary was due, that one of the deacons went to col-

lect all he could from the people, and the balance was paid by the Missionary Society. So one fine morning Deacon A——, a man of considerable means, but rather penurious, started forth to see how much he could collect in the parish for the support of the minister.

The first person he met was the carter moving along the road with a heavy load of coal. The deacon thought it might be worth while to ask him as every little helps, and so accosted him with "Good-morning, B——, are you willing to give anything toward the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand headed the list with the sum of fifty dollars.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?"

The coal-carter turned and drew himself up to his full height, and with great earnestness replied, "I do not value the Gospel at fifty cents a year."

This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said, "If that man can give \$50.00, I can give \$250.00."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

A question for each reader,—“At how much a year do I value the Gospel?”

“LO, I AM WITH YOU ALWAYS.”

The thought of Christ's presence was a magnificent inspiration to the early Christian believers, who went everywhere preaching the word of Him who was Himself with them as the Living Word. The apostles found constant inspiration in the apprehension (if not quite the comprehension) of Christ incarnate, Christ redeeming, Christ vivifying, Christ pervasive, Christ the source of life and the soul of action. "I am with you always!" was the parting gift of Jesus to His disciples. No assurance could have been more welcome, and no confidence greater than that which those words inspired. It was as though the departing Jesus had said to the men he loved, "I will be with you even unto the end of the world, and then you shall be with Me in a world that shall never end!" Faith in such an ever-present Christ overcomes the world.

Young People's Societies.

TOPIC FOR SEPTEMBER.

Note.—Through an error which we very much regret, the Topic for October, "Safeguarding the Sabbath," by Rev. W. M. Rochester, was inserted in the September Record, and headed "Topic for September." But the following article on "Rome in Canada," which should have appeared in September, will be read with interest by those who then studied the Topic.—Ed.

ROME IN CANADA.

BY REV. J. A. MACFARLANE, M.A.

Space does not permit an extensive handling of this subject. I have thought well to select from a volume, written by French Roman Catholics, a short summary of what enlightened Frenchmen think of the clergy who rule Quebec Province. I am extracting from the volume, "Ruines Clericales" (Clerical Ruins).

"We have made of our clergy a class superior to all other classes: we have raised them, even in the eyes of the ignorant, till they are regarded as almost divine. The priest has assisted himself to scale these heights, from which he hovers above the heads of humble mortals, like an Olympian God.

"Our clergy have made use of, and abused, everything.

"They are autocrats everywhere. They cause rain and sunshine at their will, in the town as in the country, in our highest as in our primary schools, among the *Rouges* (Grits) as among the *Bleus* (Tories). We are at their mercy. They make and unmake our laws. We cannot be born, live, or die, without their permission.

"And no one has the right to impeach them. The man who does so is forthwith denounced as a calumniator, a shameless liar, an infidel, and an atheist."

Here are some of the things that the people are supposed to acknowledge, as

the rights of the bishops, according to this volume.

1. Bishops have the right of imposing fines on those who publish, sell, or advertise, any books which have been put on the "Index" at Rome. This is not because the books are bad; but only because they do not glorify Romanism, but the reverse. For instance, The Ecclesiastical History of the Abbe Racine, or The History of the Church of France, are on the Index, though the latter is recommended by forty bishops of France.

2. Bishops have the right to fine notaries, in certain cases, and to deprive them of their office. This was formerly done, if there was reason for suspecting that a notary had not done his best to induce a dying man to leave the Church a legacy, or if he had prevented him from leaving the Church too much, and thus putting his family on the street; or even if he had made a will without the priest being present—an act which was considered as one of illwill towards the Church.

3. Bishops have the right, in themselves, and if they think proper, to change the intentions of testators. Thus when the Church had not received as much as it expected, the Bishop would make the will void, take whatever suited the Church, and the family had to be satisfied with what was left. The Church was sole judge of what was right.

4. Those who bear the tonsure, even if they are married, are exempt from all lay jurisdiction.

5. Governments have no right to legislate even about the civil part of marriage which the Church does not recognize; nor to determine the civil effects of marriage in certain cases; for instance, in the case where a priest, against the will of the parents, and the law of the land, has secretly married two minors, the courts of justice have no right to interfere.

6. On the authority of the Pope's bulls of excommunication, and the authorized

expounders of Canon law, a Roman Catholic is not bound to pay a debt to a heretic, and the Pope has the power of exempting him from it, or of forbidding him to pay it. In the eyes of the Pope all Protestants are heretics.

7. The Pope has the right of absolving people from all oaths whatsoever, political, civil, or private, and consequently of exempting citizens from obeying the Constitution and the Law. "We are not ignorant," says this writer, "of how often popes have absolved from their oaths princes who had sworn to maintain inviolable the Constitution and Laws of a country."

8. It is lawful to deprive the children of heretics of their property, and, in certain cases, to abduct them from their parents.

9. Governments are bound, and can be compelled by ecclesiastical censure, to refuse to allow heretics the public practice of their religion.

These are nine out of sixteen of the rights of the Romish hierarchy, that are specified in this volume written by French Roman Catholic literary men.

The fact is that the Church of Rome will always and in every land take from the people every right and privilege which the people will permit. The Roman Catholic people in the old countries of Europe have found that out, and have asserted their rights in a very emphatic manner. Britain, the United States and Canada, cannot believe that men calling themselves the representatives of the Christian Church can be so lost to all Christian principle.

A CHEERY HEART.

Every master knows how much more work can be got out of a servant who works with a cheery heart than out of one that is driven reluctantly to his task.

You remember our Lord's parable where he traces idleness to fear. "I knew thee that thou wast an austere man, gathering where thou didst not strew, and I was afraid, and I went and hid thy talent." No work was got out of that servant because there was no joy in him.

The opposite state of mind—diligence in righteous work, inspired by gladness which in its turn is inspired by the remembrance of God's ways—is the mark of a true servant of God.—Alexander Maclaren.

SELFISH ENJOYMENT.

There was a beautiful meadow stream so pure and limpid in its flow, such a sparkling mass of flashing drops and rainbow colors in its tiny waterfall, that passers-by involuntarily stopped to watch and admire it.

The man through whose land it ran represented their pleasure. "It's on my ground, and it's my stream," he said. "I paid for it, and it belongs to me. What right has every stranger to enjoy my property?"

So he built a high fence on each side of the stream, and then, because men could still mount the walls and look down, he roofed over the little cascade, and shut it away from the sky.

But when he went into the long shed to view his treasure alone there was nothing left but a little dark stream; its beauty had vanished with the freedom and sunlight.

The story of the stream is the story of every possession, gift or talent, whatever it may be, that we refuse to share, and try to keep wholly for ourselves. We keep the form; the beauty and enjoyment escape us, and are gone.—Ex.

THE BIBLE.

The charter of all true liberty.
 The forerunner of civilization.
 The molder of institutions and governments.
 The fashioner of law.
 The secret of national progress.
 The guide of history.
 The ornament and mainspring of literature.
 The friend of science.
 The inspiration of philosophies.
 The text-book of ethics.
 The light of the intellect.
 The answer to the deepest human heart hungerings.
 The soul of all strong heart life.
 The illuminator of darkness.
 The foe to superstition.
 The enemy of oppression.
 The uprooter of sin.
 The regulator of all high and worthy standards.
 The comfort in sorrow.
 The strength in weakness.
 The pathway in perplexity.
 The escape from temptation.
 The steadier in the day of power.
 The embodiment of all lofty ideals.
 The begetter of life.
 The promise of the future.
 The star of death's night.
 The revealer of God.
 The guide and hope and inspiration of man.—Bishop W. F. Anderson.

Our Church Register

CALLS, INDUCTIONS, ETC.

Calls from

Austin, Man., to Mr. J. S. Davidson, of Shoal Lake.

Knox, Sydenham and Woodford, Ont., to Mr. J. S. Dobbin, of Braeside.

Ottawa Sth., Ont., to Mr. Orr Bennett, of Almonte.

St. Luke's, Dominion No. 6, C. B., to Mr. Jno. Calder, of St. Peters.

Knox Church, Glace Bay, C. B., to Mr. Hugh Miller, of Hopewell.

Earltown, N. S., to Mr. Jas. A. Forbes, of Glace Bay.

Inductions Into

Claresholm, Alta., 27th July, Mr. Wm. McNichol.

Thedford, Ont., 20th July, Mr. Jas. Foote.

Cargill and Pinkerton, Ont., 15th Sept., Mr. Geo. Mason.

Reston, Man., 15th August, Mr. W. A. Hunter.

North Luther and Woodford, 29th August Mr. S. H. Moyer.

Leitches Creek, N. S., 30th August, Mr. J. W. Smith.

St. Paul's Church, Montreal, 19th September, Mr. R. Bruce Taylor.

Streetsville, Ont., 26th September, Mr. J. F. Scott.

Resignations of

Demorestville and Crofton, Ont., Mr. Peter Nicol. Moderator, Mr. J. A. Shaver, Picton Ont.

St. Croix, N. S., Mr. A. J. H. Fraser. Moderator, Mr. Hugh M. Upham, Newport, N. S.

Lunenburg and Wales, Ont., Mr. H. W. Cliff.

Greenwood, B. C., Mr. J. A. Petrie.

Meaford, Ont., Mr. S. H. Eastman. Moderator, Mr. S. D. Jamieson, Thornbury, Ont.

Keady, Ont., Mr. N. P. C. Mackay. Moderator, Mr. Jno. McKinnon, Chatsworth, Ont.

Deaths in the Ministry.

At Guelph, Ont., early in August, ult., Rev. Donald Strachan, in the eighty-fifth year of his age.

At New Glasgow, N.S., early in September, ult., Rev. James MacGregor Mackay, in the ninety-third year of his age.

The home-call of these two venerable fathers severs ties with the far past of our church life, East and West. One of them, dear old "MacGregor Mackay," linked the present in a very special way with the beginnings of that life. He was one of the first-class of students in the first, the oldest college of our Church, the "West River Seminary," now the Presbyterian College, Halifax.

CHURCH UNION.

Notice from the Union Committee.

The Committee instructed by the General Assembly to prepare documents on Union and send them down to the Church, will shortly issue one copy for each family of a brief historic statement and the proposed basis of Union; and also ballot papers for elders, communicants and adherents, with full instructions concerning the use to be made of these. These will all be in the hands of the people in due time.

There has not been in a generation a more important question before the Church for decision, and it is very desirable that there should be a full and conscientious expression of the mind of the Church.

In order that this may be assured, all ministers and elders are hereby urged to neglect no means by which the clear and intelligent judgment of the people may be obtained.

**MEETINGS OF
ASSEMBLY, SYNOD, PRESBYTERY.**

**The General Assembly meets in
Edmonton or Toronto, 1st Wed.**

June, 1912.

**Synod of the Maritime Provinces.
Charlottetown, 1st Tues. October, 1911.**

1. Sydney,
2. Inverness,
3. Pictou, New Glasgow, 7 Nov., 1.30 p.m.
4. Wallace, River John, 21 Nov., 7 p.m.
5. Truro.
6. Halifax.
7. Lunenburg.
8. St. John, St. John, 12 Dec., 10 a.m.
9. Miramichi, Newcastle, 12 Dec., 11 a.m.
10. P.E.I., Charlottetown, 7 Nov., 10 a.m.

Yorkton, 1st Tuesday Nov., 1911.

Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec.
12. Montreal.
13. Glengarry, Alexandria, 7 Nov., 10.30.
14. Ottawa, Ottawa, 7 Nov., 10 a.m.
15. Lanark.
16. Brockville, Winchester, 5 Dec.

Synod of Toronto and Kingston.

Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston.
18. Peterboro.
19. Lindsay.
20. Whitby, Whitby, 17 Oct., 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville, Orangeville, 14 Nov., 10.30
23. Barrie, Barrie, 12 Dec., 10 a.m.
24. North Bay, Powassan.
25. Temiskaming.
26. Algoma.
27. Owen Sound, Owen Sd., 5 Dec., 10 a.m.
28. Saugeen.
29. Guelph.

Synod of Hamilton and London.

London, Last Monday of April, 1912.

30. Hamilton.
31. Paris, Woodstock, 29 Nov., 10 a.m.
32. London, London, 30 Nov., 10.30 a.m.
34. Sarnia.

33. Chatham, Chatham, 1 Dec., 10 a.m.
35. Stratford, Stratford, 5 Dec., 10 a.m.
36. Huron, Goderich, 14 Nov., 1.30 p.m.
37. Maitland, Wingham, 7 Dec., 10.30 a.m.
38. Bruce, Paisley, 8 Dec., 11 a.m.

Synod of Manitoba.

Winnipeg, 2nd Tuesday of Nov., 1911.

39. Superior.
40. Winnipeg, Man. Coll., bi-món.
41. Rock Lake, Deloraine, 1st Tues. Feb.
5 p.m.
42. Glenboro.
43. Portage, Gladstone, 1st Tues. Mar. 2 p.m.
44. Dauphin.
45. Minnedosa.
46. Brandon.

Synod of Saskatchewan.

Yorkton, 1st Tuesday Nov., 1911.

47. Yorkton.
48. Abernethy, Strassburg, 22 Feb.
49. Qu'Appelle.
50. Arcola.
51. Alameda.
52. Weyburn.
53. Regina, Regina, 5 Dec., 10.30 a.m.
54. Saskatoon.
55. Prince Albert.
56. Battleford, N. Btlfrd, 27 Feb., 10.30
57. Swift Current.

Synod of Alberta.

Last Monday of April, 1912.

58. Vermillion.
59. Edmonton.
60. Lacombe.
61. Red Deer.
62. Calgary.
63. High River, Claresholm, 12 Dec., 2 p.m.
64. Macleod.

Synod of British Columbia.

First Monday of May, 1912.

65. Kootenay.
66. Kamloops.
67. Westminster.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During August.	Mar. 1, to August 31.
Home Missions.....	\$ 870.20	\$23,693.03
Augmentation	139.20	2,535.85
Foreign Missions ..	3,116.57	17,336.30
Widows & Orphans ..	49.50	665.15
Aged Ministers....	189.71	1,204.76
Assembly Fund....	42.13	444.15
French Evangel....	313.33	1,889.83
Pte-aux-Trembles...	335.20	1,734.70
Social Service, etc..	795.15	6,863.34
Jewish Mission....	34.24	1,209.77
Deaconess Home..	128.00	190.75
Knox College.....	23.35	323.43
Queen's College....	10.00	268.20
Montreal College....	4.00	219.70
Manitoba College....	4.00	257.75
Westminster Hall....	—	72.75
Alberta College.....	—	14.50

RECEIVED DURING AUGUST

at the Presbyterian Offices, Toronto.
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the Donors.

Ontario.

Comber, St. And.....	\$ 21	Hillsdale, St. And.....	35
Tilbury W., Kx.....	23 10	Brown's Corners.....	29 85
W. Tor. Victoria	25 33	Tor. Cooke's.....	23
Tor. Dovercourt.....	200	Burgoyne	2 40
Tor. Wmstr.....	1	Carluk.....	9 35
W. Flamboro'.....	35	S. Wmstr. St. And.....	34 15
Pictou, St. A. ss.	2 65	London S., Knox.....	22 81
Langside	56	Thames Road.....	73
Windham Cent. ss.....	1 60	Andrew Johnston	5
Barrie.....	67	Unionville.....	10 14
Seaforth, 1st.....	54 40	Brigden.....	24
Ham. St. Paul's.....	600	Bear Creek.....	16
Springville ss.....	4	Riversdale.....	12 90
Bayfield, St. And.....	7	Weston	100
Claude.....	100	Tor. Parkdale.....	179 70
West Lorne.....	30	Simcoe, St. Paul's.....	175
Orillia	1,000	Brooke, St. And.....	7 41
Barton ss.....	7 35	Tor. Dovercourt.....	11 35
Wellesly, Zion.....	7	Thomas Kent.....	50
Mt. Pleasant.....	40	Mrs. M. Elliott.....	10
St. Mary's, Kx.....	1	"X. Y. Z.".....	1
McDonalds' Cor's &c..	9 75	Milberta ss.....	2 65
Duntroon	5 25	Silver Water.....	5
W. Nottawasaga.....	1 50	Tor., Riverdale.....	5 75
Fergus, Melville.....	26 12	Blackheath.....	19
Madoc, St. Paul's.....	2 25	East Seneca.....	5 32
Belv., friend.....	2	Sympathizer.....	5
Tor. Rosedale.....	78	Mrs. G. A. Morrow.....	25
Camden East.....	15	Ayton	4
Rv. E. McL. Smith.....	11 42	Collingwood.....	300
Rylstone.....	25	Dorchester	7 20
Hawkesvil, St. A. ss...	3	Ospringe.....	17 25
Mrs. J. J. S eele	50	L. E. Stephens.....	10
Galt, 1st. ce.....	25	Mrs. A. M. Gunn.....	5
Winchester.....	20 60	Clinton, Willis.....	41 80
Elma, S.S. No. 2 ss....	3	Fort W., St. And.....	20
J. K. Macdonald.....	50	Tor., St. John's.....	44 90
McGillivray.....	28 18	Bowmanville.....	4 50
Mt. Pleasant.....	4 25	Gooderich, Kx ss.....	3 10
Molesworth, St. And...	103 04	Centerville	34
Mrs. John Goldie.....	100	J. F. Caswell.....	2
Oneida	90	Lake Road	23
Mrs. Bruce.....	2	Stratford, St. A. ss...	74
Taniworth, St. And....	5 36	Scarboro', Kx.....	250
Winchstr Springs.....	1	Longford, Memorial ..	3 45
Tor., Chinese Miss....	68 05	Tor., Kew Beach	520 76
Woodstock, Kx.....	117	Winchstr, St. Pa.....	100
Hampden.....	16 80	English's	21
		Marmora	15 30

"M. E." Hamilton....	5	S Kinloss.....	16 65
North Brant.....	21 50	St. Cath, 1st.....	6
Pervie, Kx.....	6 60	Harrington, Knox.....	40
Grand Bend.....	9	Tor. Knox.....	2
Scarboro', St. And.....	100	Otta, McKay, Sunsh cl.	15
Tor., Emanuel.....	40 30		
N. Kinlo's.....	11		
Arthur, St. And.....	48 45	Quebec.	
E. Seneca.....	1	Sherbrooke, ce.....	\$ 25
Burgoyne.....	30	Chelsea, Cantley.....	20
Bolsover, St. And	26	Floodon, Knox.....	13
Victoria Mines.....	9 85	Rivfield, Howick.....	71
Chisholm.....	10 50	Athelstan.....	10
Bury's Green.....	10	Mr. P. V. Pedolin.....	10
Leith.....	6 55		
William Ross.....	7	Manitoba.	
J. H. McKeen.....	1	Plum Coulee.....	5 50
Melbourne, Gush. ss...	12	Rosenfield	1 50
Streetsvl, St. And.....	25	Rosenfield ss.....	2
Hampstead.....	4 50	Orr.....	13
Temple Hill.....	30	Ravenswood.....	3 75
H. N. Boosey.....	30	Roseisle	4 85
Geo. A. MacKay.....	100	Soaris, Knox.....	6 60
Gordonville.....	9	Eden.....	10
Dunbarton.....	45	Rosedale.....	10
Tor., Royce.....	2 83	Springhill.....	5
Ballinafad, Kx.....	5	Wellwood, Oberon.....	78
Leeburn ss.....	1 50	Spruce Creek, &c.....	5 20
Leeburn.....	8	Balmoral	21 50
Goderich Union.....	9 70	Rosedale.....	5 60
Rev. Jas. Hamilton.....	13 80	Oak Lake.....	130
Burk's Fall's, ss.....	3 12	Lidstone ss.....	3
Claremont.....	11 60	Cadurcis.....	37
MacLennan.....	36	Selkirk, Knox.....	24
Sympathizer.....	2		
Vasey ss.....	6 6	Saskatchewan.	
Milliken, St. Jno.....	1 50	Kelfield.....	\$ 8
Elsinore.....	7 60	Ruddell	10
Paisley, Knox.....	30 86	Warmley ss.....	18
Moore, Burn's ss.....	4 28	Carlyle ss.....	6 25
Stirling, St. And.....	16	S. Weyburn.....	7 50
Puslinch, Duff's	50	Delight.....	2 25
Seymour, St. And.....	67 84	Ralph	3
Brethour.....	3	Rv. Du. can Black.....	1
Wellesley, Zion.....	27 50	Gorefield, &c.....	5 11
Tor., Chal.....	19 50	Birch Hills.....	9 10
Georgetown, &c.....	12 25	Redvers.....	6 40
Tor., N. Broadview....	14 50	Brycetown.....	6
Nairn, Beechwd.....	44 13	Longlaketon	9 25
Orangevl Pres.....	21 48	Silton	8
Ayr, Knox	54 20	Glenbrae.....	4
Strangefield.....	3		
Markham, St. And.....	50	Alberta.	
Egmondville.....	100	Brunetta.....	\$ 4
Mildmay.....	5 25	Telfordville.....	2
Brooke, Chal.....	20 20	Agricola	3 40
Blackstock ss.....	20 00	Strathcona, Kx.....	50
Mr., Mrs. McLenah n.	50	Hillhurst.....	23
Beechwood.....	30 25	Bloomington ss.....	1 20
Wintbrn, Chal.....	15		
Shelbourne, Kx.....	74 90	British Columbia.	
Mrs. D. A. Irvine.....	15	Victoria, St. And.....	\$200
Oro, Central.....	28	P. J. MacKenzie.....	17 10
Lonsdale.....	4	Rev. J. H. Cameron....	1
N. Mornington.....	14 60	Grand Forks, ss., ce ..	12 50
Macdonald, &c.....	4	Vancor, Chal.....	50
Tor., College ce.....	7 56	Vancor, Mt. Pleas.....	50
Indian Lands.....	30	Vancor, St. And.....	150
Auburn, Knox.....	78	Haney.....	11
Brookville, St. Jno.....	150	Ponder Island	26 30
Warwick, Knox.....	13	Fairview.....	25
Mr., Mrs. Cameron.....	2	Vancor, Dundas ss.....	10
Victoria Mines.....	2 25		
Motherwell.....	25	Yukon Territory.	
Goldsmith.....	1 30	White Horse.....	80
Blytheswood.....	5		
Bothwell.....	4 60	Nova Scotia.	
Millbank, Kx.....	84 50	Rv. G. A. Sutherland..	\$ 6 35
Winthrop, Caven.....	35 25	Pr. Agent, Hx.....	429 30
Tor., Old St. A.....	100	Rv. R. H. MacPherson..	10
Tor., St. Jas' Sq.....	1 10	Shubenacadie ss.....	11
Mary Brown.....	10	Pictou, W F & H M S...	250
Brampton.....	400	Milford, ce.....	4
Seaforth 1st.....	60 95	Economy.....	15
Fenelon Falls, St. A....	12 50		
Dundas, Knox.....	253 15	New Brunswick.	
Ayton	2 25	Scotch Settlement....	\$ 36 24
Uptergrove, Kx.....	10	Waweig	20
Varna.....	32	Bain's Corne.s.....	29 46
Markham, St. And.....	3 25		
Markham, St. And. b.c.	13 75	P. E. Island.	
Mrs. A. Binnie.....	2	Rv E J Rattee, Princet.	3
Guelph, St. And.....	200		
Wroxeter ss.....	3 09	Miscellaneous.	
Pictou, St. And.....	77	Pr Rv. Dr R P MacKay \$	1,828 27
Moore, Burn's.....	12	W. H. M. S.....	2,184 75
"A Friend".....	2	China Emgncy Apl Cm2	426 38
		"M.M.A.".....	15

The Church Funds, East.

SUMMARY of RECEIPTS

	During August.	Mar. 1. to August 31.
Foreign Missions..	\$2180.07	\$7,308.85
Home Missions....	1,416.75	3,182.47
Augmentation.....	584.87	1,539.14
College.....	4,031.37	6,263.43
Aged Ministers....	1,652.13	1,788.86
French Evangel....	38.00	456.82
Pte-aux-Trembles..	11.25	87.25
For North West....	375.00	728.68
Children's Day Col.	4.25	16.30
Assembly Fund ...	11.25	79.61
Bursary Fund	434.50	814.31
Library	16.20	102.26
Manitoba College..	2.00	2.00
Widows' & Orphans'	15.50	287.90
Social Service and Evangelism.....	103.50	211.53
Total....	\$10,876.64	\$22,869.41

RECEIVED DURING AUGUST

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds
as directed by the donors.

Acknowledged	\$11,992 78	Rv. J. A. McLennan...	8 77
Park St. ss.	75	Waverley.....	13
Stellarton, Sharon....	10 95	F. A. Fowle.....	30
Friend	200	Mrs. S. Henebery.....	10
Tatamagouche.....	54	Summerfield.....	75
Balfrou, Friend.....	25	Chipman, ss.....	16 03
Whycocoma	28	Richmond.....	90
North Salem.....	3 75	Bradalbane.....	90 50
New Glasgow, United	1,008 05	Archd. McKenzie.....	60 15
Mid, Musqdbt.....	55	Waiweig.....	12
Eureka, Ferrona	147	Rv. Jacob Layton.....	5
St. John, St. John's..	15	Onslow	30
"Layman".....	100	Brookfield, N.S..	64
New London.....	100	Hx. Park	75
Kensington, NewLonN.	63 38	Mrs. Wm. Kidston....	2 20
New Mills.....	100	Cape John, Toney Riv.	68 03
Lower Musqdbt.....	16	N. Salem, Ind. Road...	9 45
River John.....	30	Sunny Brae, &c.....	26
Sherbrooke.....	14 70	Little Narrows.....	55
Rv. J. D. McGillivray..	5	Margaree	19
Pictou, Kx. ss....	9	Pleasant Bay	6
Mabou.....	21 40	Fort Kent.....	20
Springside.....	68 50	New Annan.....	50
Baillie, &c.....	10	Sunny Brae, &c.....	21 85
A. C. Thompson.....	30	ConsolidatedRevenue	7,651 93
Cardigan.	25		
Hx., Park St.....	150	Total....	\$22,869 41

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

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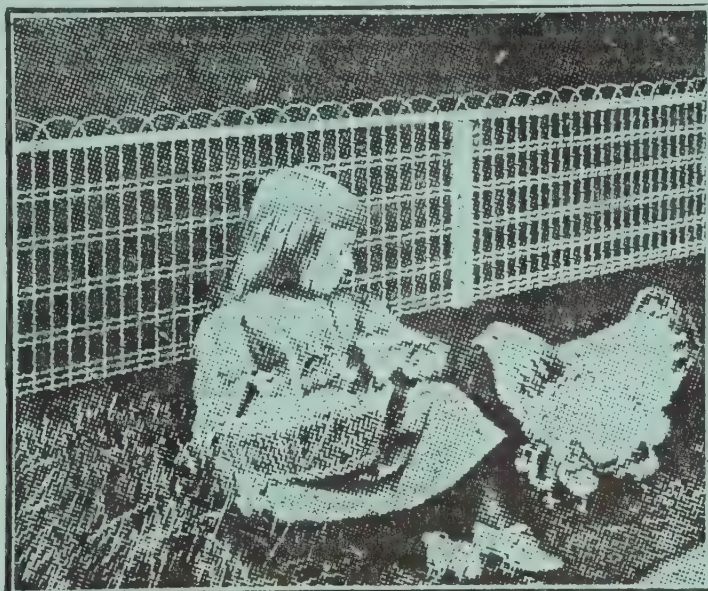
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The calendar consists of thirteen sheets, 12 x 17½, printed in delicate tints and colors. The cover sheet is printed in three colors and contains a beautiful Bible picture. The other sheets contain each a calendar in large figures for the month and a Bible text for each day of the month, selected with care. Besides these, each sheet contains a beautiful Bible picture in half-tone. These sheets are also printed in three colors, and are suspended from a silk cord. The back of the cover contains a two hundred year calendar.

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COFFEE

No lot in life is small enough to stunt a soul.—Maltbie D. Babcock.

Better be small and shine than to be great and cast a shadow.—Brown.

Well arranged time is the surest mark of a well-arranged mind.—Pitman.

All suppression of selfishness makes the moment great.—Lydia Maria Child.

Failure is not the worst thing in the world; the worst thing is not to try.

"It is never hard to do the right thing; it is in deciding to do it that the tug comes."

We must answer for our actions; God will answer for our powers.—Phillips Brooks.

Not what we give, but what we share—for the gift without the giver is bare.—Lowell.

"Every ounce of effort we put into our religion comes back to us, sooner or later, in power."

Make all you can honestly; save all you can prudently; give all you can possibly.—John Wesley.

Let me fail trying to do something, rather than sit still and do nothing.—Cyrus Hamlin.

What else in life is so well worth while as showing a wanderer God's road.—Maltbie D. Babcock.

We should always do our best, and, so far as our work is concerned, we should not be contented with second best.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.—George Macdonald.

There is no surer way to win your daily battle against evil within and without than to make an offensive and defensive alliance with Jesus Christ.

"I do not know why suddenly the storm should rage so fiercely round me in its wrath, but this I know: God watches all my path; and I can trust."

The Jolly Good Fellow—In the Bar—"Come on lads, another on me; whoop 'er up; I've money to burn." At Home—"Confound it woman, why do you bother me about shoes for the kids, I've got no money."

Comfort and content are desired by every one. Comfort may be wholly a thing of circumstance. Content must be learned. Remember Paul — "I have learned" not to be comfortable, but "to be content."

The man who has learned to do something better than any one else, has learned to do a common thing in an uncommon manner, is the man who has a power and influence that no adverse circumstances can take from him.—Booker T. Washington.

A business man overtook a negro trudging through the snow humming to himself. He talked with him and found that he was very poor. Finally he asked him if he didn't think he'd be happier if he were rich. "No, boss, all the rich man I work for never laugh."

The garden where flowers bloom is the garden where flowers were planted and tended. The life that shows blossoms of goodness is the one where good thoughts, words and deeds are cultivated so diligently that the weeds of evil have no room or chance to grow.

It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—Horatius Bonar.

The more a man thinks about himself—if he thinks clearly—the more humble he will become. Conceit is a sign of confused perceptions, and entire inability to see the true proportions of things. "Know thyself" is really a gate to the first beatitude—"Blessed are the poor in spirit."

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field. Ion Keith-Falconer.

Men sometimes think that when God asks for the life, he wants to rob it; to separate it from the objects of its love; to make it a hard, austere, joyless life. There never was a greater mistake. God wants your life to fill, enrich, anoint and hand back to you as a sacred trust, to be lived for his kingdom and his glory. Give your life to God, and God will give you back your life to be henceforth such a life as you never knew before.

Presbyterian Record

Vol. XXXVI.

NOVEMBER, 1911.

No. 11.

TWO IMPORTANT QUESTIONS.

There are two matters of unusual importance now before the Church, calling for definite action within the next few weeks. One of these is the vote on Church Union; the other is the Men's Missionary Movement, the great forward step in fulfilling our duty to a world that needs the Gospel, and the Missionary Conventions that are being held in the leading centres of Canada in connection with that movement.

It is a pity that the two come together. They do not mix well. With the Missionary Movement and its unity of different denominations, there is universal sympathy and hearty co-operation. With the movement for Organic Union among three of the denominations, while the others are left out, there is very decided difference of opinion, in some cases very intense on both sides, so that it may divert in some measure from the undivided attention and effort that should be given to the missionary work.

But both are here, and both demand consideration and action. We give a few notes on each.

The Missionary Conventions.

All across Canada, from Vancouver, B.C., to Sydney, C.B., they are being held as follows:—

Oct. 18-20 for B. C., at Vancouver.

“ 23-25 for Alberta, at Calgary.

“ 25-27 for Saskatchewan, at Regina.

“ 30-Nov. 1 for Manitoba, at Winnipeg.

Special Speakers.—Sir Andrew Fraser and John R. Mott.

Nov. 6-8 for West Ontario, at London.

“ 8-10 for Central Ont. at Hamilton.

“ 13-15 for East Ontario, at Ottawa.

“ 15-17 for Quebec, at Montreal.

Special Speakers.—Sir Andrew Fraser and Dr. Robert E. Speer.

Nov. 20-22 for N. B., at St. John.

“ 22-24 for N. S. and P. E. I., at Halifax.

Nov. 26-28 for C. B., at Sydney.

Special Speakers.—Sir Andrew Fraser and J. Campbell White.

These Men's Missionary Conventions all continue for three days. The first two days are interdenominational.

The third day is devoted to denominational conferences, each denomination meeting by itself and planning for putting to practical use the inspiration and stimulus received in the larger Convention.

These Conventions are a great practical demonstration of the real unity of the Protestant Christian Church. Anglicans, Baptists, Congregationalists, Methodists, Presbyterians and others meet as one, under Christ—their King and Head, and then they go out to carry out their great Commission in the way that each one deems he can do it best.

From the first Convention, Dr. R. P. Mackay wired to the Record:—

“Vancouver Convention good. Interest enthusiastic. John R. Mott and Sir Andrew Fraser gave splendid service. Denominational rallies accepted responsibility for full share and resolved on higher standards and aggressive policy. Vastness of problems in Canada and the World increasingly impressive. Rising tide looked for in succeeding conventions. Urge prayerful and energetic preparation.”

The above message speaks for itself. Let nothing be omitted that men can do to make the Conventions a success, and with all the effort let there be earnest prayer for the power from above, which alone can crown men's efforts with success.

A great many people cannot do much in the way of the planning, but all can pray.

And then it must be remembered that where the real work comes in, the work that tells, the work that fulfils the object of the Conventions, the extension of the Kingdom of God, is not in great gatherings but in the faithful, conscientious

praying and working and giving of the membership of the church, from the largest centres to the smallest missions.

The Interdenominational Convention inspires with grand visions, conceptions, ideas. It is too large for detail work. Then the Denominational Convention plans the details of campaign each in its own sphere. Then the congregations, as working units, take up that plan and carry it out, each among its own people. Then the individual men, women and children do their part, in praying, working, giving, and the great work is accomplished.

The Vote on Organic Union.

The voting papers and other literature are being sent out as mentioned in Dr. Somerville's notice on page 490 of this issue.

On the question to be voted upon, the Church is divided into three general classes, those who are decided, on either side, and those who do not yet see clearly their way.

1. There are those who are decidedly in favor of this Organic Union; who are intense in their conviction that in our special circumstances, as Canadians and Christians, with the incoming immigration, the rapid filling of our country with representatives and ideals "from every tribe and tongue and people and nation;" that to meet and cope with the forces of evil that inevitably attend such conditions, the worldliness, the materialism, the sin, and to save our country to high ideals of truth and righteousness, making her "loved at home revered abroad"—and further, in view of the needs of the heathen world which is now open to the Gospel, and the call of the fourteen millions of heathen, in our fields set apart for us, for which, as Canadian Presbyterians, we are responsible; that in view of all these things, the Congregationalists and Methodists and Presbyterians should unite into one organization, and that this Organic Union should be consummated without delay.

2. There are those who are equally intense in their conviction that, as all the

Christian denominations, Anglican, Baptist, Congregationalist, Methodist, Presbyterian, and others, are not antagonistic, but supplemental to each other, each with its own peculiar type of doctrine or polity, working together for the one common end, the redemption of our country and the world, they can accomplish more with their variety of type than they would if all of one uniform name and type; that one church would never have accomplished for the North West what the different churches have done; that the incoming multitudes will be more readily won by a church of their own denomination, and thus there will be less of lapsing; that in any case the Union would not be complete, but would add one more denomination, a wholly needless one; that Union with others who have their own allotment of the heathen world would not lessen our part of it, or bring us help to overtake it; that in view of all these things it would be unwise to press this Union at the present time.

3. There are those who have not given the subject much thought, or who having thought, are still undecided whether to vote for Union now, or to wait till the way seems clearer.

Let each member and adherent of the Presbyterian Church carefully study the question so far as opportunity offers and faithfully and conscientiously follow what seems to be, under present circumstances, the best and wisest course, whether it be Organic Union with the Methodists and Congregationalists, with the probable consequences; or Unity and Co-operation, as far as possible, with all the denominations, with the probable consequences.

Let each one study carefully all the reasons available on both sides and seek to form his own judgment on these reasons.

Let each one be fully persuaded in his own mind and follow his own convictions, and not the opinions of other people, whether for Organic Union or against it, so that the vote may be the mind of the Church as a whole, and not of a few on either side.

Let it be remembered too, that whatever may eventuate, God reigns.

THE MARITIME SYNOD.

Unique among the eight Synods of our Church is this grand old Synod by the sea, representing more than a century of unbroken synodical succession, unique in that it is responsible for and practically controls its own work and Schemes and Funds, as it has done all down its long history. This adds greatly both to its attendance and interest.

It met this year in Charlottetown, 3rd October ult., and was opened with sermon by the retiring Moderator, Rev. John Murray, of New London, P.E.I., after which Dr. W. P. Archibald was chosen Moderator for the current year.

With the pre-synod conferences on Evangelism and on Sabbath Schools, three full and busy days were spent in reviewing the work in its different departments and in planning for another year.

College, Home and Foreign Missions, Augmentation, Social Service and Evangelism, S. S. and Y. P. S., Aged Ministers' and Widows' Funds, Church Building Funds, etc., were dealt with as needed.

The ne temere decree, that disturber and destroyer of home peace in almost every civilized land, was condemned.

A pleasant interlude was the laying of the corner stone of the new Zion Church.

Details of what was said and done, the visit of Dr. A. S. Grant, Dr. Shearer and Dr. Duncan, from the West, of our Trinidad missionaries, Messrs. H. H. Morton and Jamieson, and the many inspiring presentations of the different lines of work by the men of the Synod, of whom Dr. Grant spoke so enthusiastically on his return, all these have already been published and need not repeating here.

The practical outcome of most importance was the adoption of the Budget for 1912, as follows:—

College.. . . .	\$11,000
Home Missions and North West...	17,000
Augmentation.. . . .	14,000
Foreign Missions.. . . .	42,000
Widows' and Orphans'....	550
Aged Ministers.. . . .	5,000
Assembly Fund....	800
French Evangelization.. . . .	1,850

Pointe aux Trembles.. . . .	1,250
Social Service and Evangelism..	4,750
Bursary Fund.. . . .	2,100
Children's Day.. . . .	2,500
Synod Fund.. . . .	2,200
Total.. . . .	\$105,000

These amounts have been allocated among the Presbyteries, as follows:—

Sydney.. . . .	\$12,500
Inverness.. . . .	4,200
Pictou.. . . .	18,200
Wallace.. . . .	4,900
Truro.. . . .	11,400
Halifax.. . . .	20,000
Lunenburg and Yarmouth.. . . .	2,500
St. John.. . . .	12,500
Miramichi.. . . .	7,400
Prince Edward Island.. . . .	11,400
Total.. . . .	\$105,000

This amount does not include the giving of the Woman's Foreign and Home Missionary Society for Missions.

The increase is seen in the following:—

Given by congregations, in 1910,	\$78,319
Asked for 1911.. . . .	\$96,337
Asked for 1912.. . . .	105,000

All that is required to make up the amount is that the poorest give their weekly mite, and the richer, as God hath prospered them. This last is too often forgotten.

Women's F. and H. M. Society.

At Sydney, C.B., 13th-14th September, was held the Annual Meeting of the "Women's Foreign and Home Missionary Society"—representing the Presbyterian women of the Maritime Synod—with its membership nearing ten thousand, Miss Carmichael, president. During the year, there has been raised for Home Missions, \$4,283, and for Foreign Missions, \$23,232, a total of over \$27,500—a larger sum than in any previous year. Mr. and Mrs. Harvey Morton and Dr. and Mrs. Jamieson spoke for Trinidad, and Miss Robb for Korea. Some of the ministers were privileged to help, and with a past crowned with blessing and a future beckoning to greater things, the delegates separated for more and better work in the coming year.

Election Lessons.

The General Elections took place just after the final form of the October Record went to press, and comment and moral are by this time pretty well exhausted.

But the lessons remain. There is another contest on. If men will spend time and means without stint to win an election contest, should not Christ's followers be at least as ready and devoted in effort that He may win. Is He less worthy than earthly leaders and His cause of less moment than that for which they stand? Do men honor Him when they work and spend to win an election contest, and are lukewarm or indifferent in advancing His interests?

Three Essentials.

The Presbytery of Lunenburg and Yarmouth at its latest meeting, urges upon the people of its congregations the importance of these three things: (1) Family worship, and attendance of both parents and children going regularly to church, and sitting together there. (2) Bible study, the careful and regular following of the Daily Readings in the Home Department of the Sabbath Schools. (3) The adoption of Scriptural giving by weekly envelopes. It is the faithful following of such lines that leads to true success in all Christian life and work. Large gathering have their place, for information and inspiration, but when these are over the real work begins.

Investment Opportunities.

The Foreign Mission Committee is offering several opportunities for a splendid investment of a life. The Eastern Division is seeking three men, one to take up the work in Demerara that Rev. A. D. MacKenzie was obliged to lay down, owing to ill health; another to fill the place in Trinidad that Rev. R. B. Layton had to vacate for the same reason; and one to aid in the harvesting in Korea. The Western Division is seeking for two medical men, one for Formosa, and one for Kongmun, South China.

Who will answer gladly saying
Here am I, send me, send me?

Death of Principal Patrick.

The death of Principal Patrick, of Manitoba College, came as a sad surprise to many. During the dozen years of his residence in Canada, he has thrown himself with great energy into the work of the Church. He was at the Assembly in Ottawa in June, taking an active part. Few were aware that he was not in his usual health. Shortly after his return to Winnipeg illness developed. His brother came and took him home to Scotland, fondly hoping for restoration, but in a few weeks he passed away.

Several copies of Miss Louise H. McCully's very interesting book, "Corn of Wheat," which describes in most readable style the beginnings of missionary effort in Korea—especially the part which the Rev. Wm. J. McKenzie took in the evangelisation of the "Hermit Nation"—are still in stock in the Foreign Mission Office, 439 Confederation Life Building, Toronto. The book originally sold for seventy-five cents, but anyone may secure a copy while they last for fifty cents postpaid.

File Hills Indian Boarding School, Saskatchewan, requires a Principal. It is one of the most desirable Indian Schools in Canada. Splendid new buildings costing about \$30,000 have been erected by the Government. Remuneration good. Attractive position for man with executive ability. Ministers and teachers may secure information by writing Dr. J. Farquharson, 317 Portage Avenue, Winnipeg, or A. E. Armstrong, 439 Confederation Life Building, Toronto.

"There has come to hand," writes Dr. R. P. Mackay, "a note of warning against a certain Oriental who is said to be in Canada collecting money for some great work he is professing to do in India. No minister wants to have his congregation imposed upon. I shall not mention names, but suggest that in case such a visitor appears it might be well to communicate with the Foreign Mission Office, Confederation Life Building, Toronto.

SOCIAL SERVICE AND EVANGELISM.

BY REV. D. C. MACGREGOR, B.A.

For the RECORD.

The youngest, but one of the most important departments of the life and work of the Presbyterian Church in Canada!

1. Relation to other Departments.

The department of Social Service and Evangelism sympathizes with Home and Foreign Missions as with all other departments of the church. Its missions of evangelism hearten the ministers and missionaries, deepen the spiritual life of the church members and augment their numbers. In consequence, the efficiency of the churches and missions is increased and their contributions to the General Funds enlarged. Mission fields and augmented charges become self-sustaining.

Social service also, by righting wrong conditions and improving environment increases the efficiency and adds to the influence of all ministers, missionaries, congregations and mission stations.

2. Sabbath Observance.

This department assists in preserving the sanctity of the Lord's Day, and in securing to the toilers of our land the right to a day of rest and worship.

Since the Lord's Day Act went into force in 1907, the Sabbath with its gospel and other privileges has been restored to 100,000 out of the 150,000 Canadian workmen previously Sabbathless, and to other 50,000 has been secured the right to one full day's rest in seven.

In this great work we Presbyterians have had our worthy share.

Has it not been worth while?

3. Temperance.

The bar-room is a moral curse, a social blight, and an economic burden.

Against any institution open to this terrible indictment the Church must wage an unceasing warfare. Such an institution has forfeited the right to live.

And the sentence of death is being executed. Through the work of this department, co-operating with other churches and bodies, the number of licenses in Ontario has been reduced in recent years from more than 6,000 to less than 2,000;

Prince Edward Island and Nova Scotia have Provincial Prohibition laws; New Brunswick, Quebec and Manitoba are in advance of Ontario, and the other Western Provinces are waging a worthy warfare against this enemy of our church and country. Soon it must go down before the combination of religion, morality, science, and economics!

4. Gambling.

The prevalence of this debasing and enslaving vice in sport, athletics, society, and even in business and politics, should make a powerful appeal to ministers and Christian workers earnestly to discourage and combat it in every form.

The evils of race track gambling have not been lessened but increased under the recent legislation limiting racing meets, but legalizing professional gambling and betting at these meets.

Professional race track gamblers have been driven out of almost every American State, they have flocked into Canada as their paradise.

How long will Canada tolerate this stain upon her national honor? How long suffer these parasites to rob her of much of her best blood by ruining her promising young manhood?

5. The White Slave Traffic and Social Vice.

No longer can the Christian Church maintain a policy of silence with respect to this appalling evil. In three cities of the United States and in two of Canada, independent commissions have investigated the social evil, and the revelations made have been unspeakably terrible.

What is to be Done?**(1). Punitive Effort.**

The law must be vigorously enforced against the criminal business.

(2). Preventive.

Male and female offenders must be treated alike. Better economic conditions must be secured for women wage earners, safe boarding houses must be provided for girls in cities; immoral books and pictures must be suppressed;

segregated areas and houses of vice must not be tolerated; our youth must be taught the purposes, the problems and the perils of sex.

(3). Redemptive.

Provision must be made to reclaim the victims of this vice. Already this work has been initiated under the over sight of the Board. Since early spring we have ministered to about one hundred and fifty girls and forty have passed through the Rescue Home in Toronto!

Consider this sample case:—A— B—, a fine girl of seventeen, a member of one of our rural churches, a singer in the choir, a teacher in the Sunday School, came to one of our cities. She got work in a factory, she fell in with bad company. She refused to join her companions. They conspired to drug her. She was brutally outraged and almost died.

Her reputation thus soiled, she lost heart and went into the evil life. She was found by our workers, brought to our home and tenderly ministered to. She was won back to God, to a pure life, and restored to her parents. She is now doing well.

Would not Jesus reclaim these poor girls? Must not we?

And what of the vastly greater number of men and boys who fall with them?

Great numbers of both classes are from the country. This, therefore, is the work of both city and country churches.

6. Industrial Problems.

Many employers are splendid Christian men and treat their employees as human brothers. Unfortunately, many others regard their employees as little more than money-earning machines.

The members of the church as the Assembly has urged must give serious study to social problems, avail themselves of their opportunities for social service and create a Christian public sentiment demanding the removal of wrong wherever found.

7. The Problem of the City.

The last General Assembly made the Board responsible for the problem of the city also. Our cities will soon dominate

our national life. Will the domination be for good or evil?

In them are vast unchurched masses. Great numbers of foreigners are crowding into congested districts. Slum conditions follow. Churches move out and leave disease, drink and vice to work a work of death upon the masses.

Conditions are already critical and the church must face them. Nothing but a strong aggressive evangelism combined with humble, patient, social service can accomplish a task so difficult. Could any department of the church have a greater or more glorious work to do?

Men are needed.

Women are needed.

Money is needed.

Pray ye the Lord of the harvest to send forth laborers and to provide money in abundance!

\$24,000 was used in 1910.

\$35,000 is needed for the greater work of 1911.

\$50,000 the Assembly calls for in 1912.

Let every church and every individual undertake a worthy share willingly, generously!

The missionaries of our Honan field are to be highly commended for their excellent review of the past year in their booklet, "The Year's Work, North Honan, China, 1910." A copy was mailed direct from China to every minister of the Western Section, the missionaries generously meeting the cost of printing and postage.

As the list used was an old one (1909 Bluebook) copies have been mailed from the Foreign Mission Office to many whose names were not on that list. If any minister has not received a copy he should write for a free copy. It is hoped that ministers will use this material to inform their congregations, on Sabbaths and at mid-week meetings, concerning our rapidly-developing work in North China.

Anyone may secure a copy from the Foreign Mission Office for ten cents, post-paid. This barely covers the cost, and is very cheap for such a handsome, well printed, tastily bound and beautifully illustrated book of over sixty pages.—
A. E. A.

NEW EDUCATIONAL WORK OF THE W. H. M. S. AT TEULON AND VEGREVILLE.

For the Record.

The educational work of the W.H.M.S. was first begun by the missionaries and nurses in our mission houses and hospitals taking little foreign children into their homes, overseeing their school work and endeavoring to make little Christian Canadians of them.

But the work soon outgrew the accommodation and it was felt that larger and more far-reaching work might be done if separate school homes were provided.

A year ago Dr. Arthur received the sanction of the General Assembly to raise five thousand dollars to provide a school home at Vegreville. A request for just such a home followed soon from Teulon, where Dr. Hunter and Miss Bell had long wished educational work begun.

At Christmas time a calendar was prepared by the editor of the Home Mission Pioneer and from its sale a sufficient sum was raised to provide scholarships for seventy children for one year. It is estimated that fifty dollars a year per pupil will meet the cost of maintenance.

When the new educational work of the Society was discussed at the Annual Meeting in March last, it was received with great sympathy and the future policy of the Society in regard to its educational work was outlined.

The Annual Meeting voted to extend the seventy scholarships over two years providing for thirty-five children and also to buy or build a second home at Vegreville and one at Teulon.

These homes are not schools. The W. H. M. S. guided by the Home Mission Committee believes in leaving the education of the children to the public schools provided by the government, and aims rather at providing, near to these schools, small Christian homes for foreign children where they may be under supervision and have constantly before them a model of Canadian home life which will in time be copied in their own homes.

Following out the wishes of the Annual Meeting a second home at Vegreville was bought and paid for. The first home Dr.

Arthur bought for \$2,000, and of this the W. H. M. S. gave \$500, also supplies of clothing and linen for the home.

Twelve of the brightest boys had the advantages of this home last year. Mrs. Arthur Sr., and Miss Stewart are the Matrons of the two homes. The proceeds of the Calendar sale provide for twenty-four boys at Vegreville.

At Teulon plans were drawn up for the new home and it is now under way and will be completed in November. It is a two story frame building with stone basement; with furnace and cistern and an unfinished attic. The cost of the lot and building will be about \$5000.

A small farm of thirty acres adjoining the home has been purchased for \$1,650. The proceeds from the calendar ensures the support of eleven children for two years.

Teulon is well adopted for the location of a school home. There is a Ruthenian Presbyterian Church there, also the hospital. There the public school is a rural normal school where pupils may matriculate or qualify as teachers. It is hoped that many of the boys from this home will enter Manitoba College to train as ministers among their own people.

It was suggested that the Sabbath School children of the Church should be given the privilege of erecting this house at Teulon. The Sabbath School Committee expressed sympathy.

The \$5,000 required for the building was divided into twenty thousand shares of twenty-five cents each and special literature sent to the 2,900 superintendents of our Presbyterian Sabbath Schools, asking them to give the children and young people either as individuals or classes an opportunity to contribute shares.

The name of the shareholder with the number of shares subscribed should be sent with the money to Mrs. Edward Cockburn, 85 Brunswick Ave, Toronto, who will acknowledge and return a share certificate.

The Committee would like exceedingly to be able to report at next Annual Meeting that the building and furnishings were completely paid for.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our Foreign Missions

Rev. Dr. Morton, of Trinidad and his wife have been forty-four years in the mission field, the longest service of any in all our mission history. His jubilee in the ministry is to be celebrated this winter in Trinidad. This also is unique in our missions.

Some of Dr. Morton's friends purpose honoring the event by the erection in the Mission of a Memorial Church. To this the recent Synod gave its approval. What a grand return of a life investment has been given to these honored co-workers, in the living church that will be their memorial for ever!

Of the floods in the Yangtse river in China, Dr. W. J. Scott writes:—"At one point where the river is normally three miles wide, it is now thirty-five. The condition is said to be indescribable. Added to the numbers of bodies floating down the stream, of those who have been drowned, are corpses washed out of the graves. Many of the coffins in China rest on the ground, not in it, and covered only by a layer of brick or mud."

"Veteran" is honourable among men. Why not among women? A few days since I had the pleasure, for the fourth time in her mission life, of seeing Dr. Margaret O'Hara on board ship at Montreal, bound for India, with the earnestness and enthusiasm of earlier years only intensified by knowledge and experience. She came home on furlough a few months ago, worn out with the six years of strenuous toil in that trying climate. Rest and Canada's bracing air soon wrought wonders, and after taking but little more than half her time, she is away again on her mission of healing for body and soul to the sad and suffering women of India.

She was accompanied by Mr. and Mrs. Davidson, of India, returning after their first furlough; and by Miss Bremner, of Minnesing, Ont., who goes out to share

the joys and trials of missionary life with Rev. Mr. Cook, who is already on the field.

To two more veterans, Rev. J. Buchanan, M.D., and Mrs. Buchanan, M.D., good-byes were said a few days later, as they took ship at Montreal on their return to India. For twenty-three years, they have given themselves to India, with an unselfish devotion.

Their work among the Bhils has been a very successful one. Nearly twenty years ago, they went in among these wild hill tribes, and now there is a large christianized community, who wait for their coming as a family waits and longs for the parents' return, and will give them a glad "welcome home."

A farewell meeting for six new missionaries is a unique but most fitting climax to a series of opening services in a new church. It expresses the true church ideal, living, moving, having its being, not for itself, but for a needy world.

Such a climax had the new First Presbyterian Church, Montreal, on the evening of October 12th, after its splendid series of opening services on the two preceding Sabbaths.

The new missionaries were Mr. and Mrs. Mackay for Formosa, and Mr. and Mrs. McDonald, Miss Drummond and Miss Cameron for India.

Mr. and Mrs. McDonald go to work with Dr. and Mrs. Buchanan among the Bhils.

Mr. Mackay is the only son of "Mackay of Formosa," and is returning to take up the educational training of the young men from whom our future workers in Formosa are to come. His wife is a daughter of the late Rev. John Ross, of Brucefield,

On October 18th, Mr. J. B. Hattie, B.Sc., was designated in Knox Church, Montreal, for our Honan Mission. He is a Nova Scotia boy, a graduate in Science of McGill, a devoted Christian worker who is investing a life for the uplift of China. He left the following day, "westward for the far East."

POSITION OF HEATHEN WOMEN.**In the New Hebrides.**

BY REV. T. WATT LEGGATT.

The condition of women in heathen islands is one of inferiority and degradation, and if in course of generations they have reconciled themselves to the inevitable, and so fitted their necks to the yoke that it is really less galling than it seems to us, their condition is no less pitiable.

The outstanding feature of woman's position on heathen islands is that of inferiority. In some places she can not pass in front of a man. She may be bowed to the earth with a heavy load, but if a man comes along the path she must crush herself into the bush at the wayside to allow him a clear road. When he is seated she must make her way behind him, and if he is of high rank she must crawl out of his sight on her hands and knees.

On the northern islands, theoretically, she is not worthy to live under the same roof as her husband, and when occasion requires she must slip in and out of his hut by a back entrance. At no time does she dare to set foot on the village square, which she skirts, by a side track, from which point she is permitted to stand and view the dances. During certain ceremonies she must seclude herself entirely.

The woman in the New Hebrides has nothing, or next to nothing, to do with her disposal in marriage. Her father, her brother, her late husband's brother, or even her own son, will arrange all that. Her own consent is never asked, and her only resource, if she is dissatisfied, is to lead her husband such a life that he will be glad to pass her over to some one else.

What seems to me even more degrading is that she is hardly regarded as a moral being; she must never be seen alone; some one, even if it is only a child, must accompany her on her expeditions or to her garden; and when she falls into sin, while her male partner in guilt has to skulk in terror of his life until he compensates her husband, her conduct is hardly resented at all from a moral point of view. An angry blow may descend on her in the heat of passion, but rarely, if ever, is she discarded or made to feel ashamed by any manifestation of repulsion at her

sin. She is a woman! What else can you expect? You must just watch them!

Of course, on all the islands there are elderly women who by sheer force of character have worked themselves into a position of influence and respect in the village; but that is so exceptional that it but proves the general rule. This seems deplorable, but we must remember that the present high position of women in civilized countries is one of the final achievements of Christianity.

But in the New Hebrides woman's position is not one of "utter" degradation. In many instances a woman holds her own property, sometimes very tenaciously, and her children inherit through her. A woman has been known to affix her mark to a deed for the sale of land; and all the fruits of her labor—mats, garden produce, as well as her tools and clothing—are her own. She is the burden-bearer and the toiler, no doubt, but there may have been a reason for that in the old days of tribal feud, as it left the man free to handle his weapons for her protection.

The custom, too, of disposal in marriage for a certain number of tusked pigs is not quite such utter slavery as it looks at first sight. It is really a kind of hostage or ransom to the tribe that the other tribe will give a woman in return at a future period, and then the property will be returned. If the husband should die, her own tribe claims the right of redeeming her.

So far from resenting this purchase, we hear of the women in the Santa Cruz Islands going on strike and refusing to marry because the men were not ready to pay a high enough price for them.

But the idea of purchase, which regards woman as a chattel, is repugnant alike to modern ideas and to the Christian mind. It is a work of time and patience to elevate woman, but we are convinced that it is the Gospel of Christ alone that can accomplish this great result.—Missionary Review of the World.

Demand of every common thing of life, whether it be your body or your money or your daily experience, that it shall bloom to fine results in your own soul and in your influence upon the world.

Church Union

NOTICE FROM DR. SOMERVILLE.

For the RECORD.

The Committee appointed by the General Assembly in June last, to prepare and send out the documents on Church Union to the congregations, has decided, as far as possible, to send them direct by mail, or express, to ministers in self-sustaining, augmented, and ordained mission fields.

Owing to the fact that the unordained missionaries appointed to mission stations are known only to the Presbyteries concerned, the supplies of the documents for mission fields will be sent to the Presbytery Clerk, who will consult with the Home Mission Convener, obtain their addresses, and forward to the missionary or other responsible person in charge.

The expenses for postage or express in sending documents to the mission fields will be paid by the Rev. J. Somerville,

D.D., for the Western Section, and by Rev. E. A. McCurdy, D.D., for the Eastern Section.

The Sessions are instructed by the General Assembly, (See Minutes, page 62) to make arrangements to secure a full vote of the members and adherents of the congregation, and to report the "yea" and "nay" vote of elders, members and adherents, separately, to the Clerk of Presbytery, on or before March 15th, 1912.

The Clerks of Presbytery are instructed to tabulate and report the vote of the congregations to the Clerk of the General Assembly and to the Secretary of the Union Committee, not later than March 25th, 1912, (See Minutes, page 71). Should more ballots be required, they can be had on application to the undersigned.

JOHN SOMERVILLE,
Confederation Life Bldg., Toronto.

BRIEF SUMMARY RE UNION.

There are in Canada several Protestant denominations, Anglican, Baptist, Congregationalist, Methodist, Presbyterian, and others.

Church Union, as the term is used in this article, means the outward organic union of the Congregationalist, Methodist and Presbyterian Churches into one Church, a Church to be afterwards named.

Federation, or co-operation, means two, or more, or all, of the Protestant churches entering into agreement, as they have done in the U. S. A., that, as they are working for the one end, they will, while retaining their individuality, divide new territory, each assuming responsibility for giving the Gospel to its own part, and lessen needless overlapping.

For Union With Uniformity.

Some of the main reasons given by those who think that this Organic Union with the Congregationalists and Methodists

should be at once carried on to a consummation, may be summed up as follows:—

That in view of the great need of the world, the incoming multitudes in our own country, and the opening up of heathen nations beyond, with their Macedonian cry unanswered, the churches should unite their forces for this great work of world evangelization:—

That they would thus avoid the waste of money and men in overlapping, and more effectively accomplish the great end for which Christ died, and for which the Church exists:—

That in failing thus to unite, the Church loses a great opportunity of fulfilling her mission, of glorifying her Lord, and of furthering the Kingdom of God; and incurs thereby a very grave moral responsibility, for which she cannot be held guiltless.

For Unity and Co-operation.

Some of the main reasons given by those who think that pressing this Union

is not best, may be summed up as follows:—

That there is not nearly the overlapping and waste that is claimed, and that Federation would greatly reduce it, as has been done already in Alberta:—

That this Union at best would be only partial, with Anglicans and Baptists and others left out indefinitely, and the difference more accentuated; while a measure of unity and co-operation among all the Protestant churches may be realized here and now, which would lessen waste far more than the Organic Union of these three Churches:—

That there is the practical certainty, in view of opinion expressed throughout the Church, that the pressing of this Union will mean merely the forming of a new denomination, with the others still continuing, and with less of the spirit of unity:—

That instead of agitating the Church over Organic Union and diverting and wasting her energies, all effort should be turned towards the great work to be done, and to emphasizing the Unity of all Christians, and to co-operating with other denominations for the one end, the winning of the world to Christ.

CHURCH UNION, SOME REASONS PRO AND CON.

CHURCH UNION IN RELATION TO CHRISTIAN DUTY.

For Union With Uniformity.

It is claimed:—

That it was outward organic union among His followers for which Christ asked when He prayed, "that they all may be one"; and those who have the mind of Christ will, like Him, pray for this Union and seek to bring it about:—

That where there is no matter of principle to keep those of different Christian organizations or denominations from becoming one, it is their imperative duty to unite into one organization or denomination:—

That in the case of the proposed Union between the Presbyterians, Methodists, and Congregationalists, there is nothing in principle to keep them from becoming one in name and form, and therefore it is their duty to unite into one denomination, a duty which cannot be evaded or avoided without the moral responsibility which always attaches to failure in known duty:—

That so far as Christian duty is concerned, there can be no excuse for the church continuing along denominational lines, with the world's need pressing as it is today:—

That if our Church does not enter the proposed Union, she cannot be guiltless.

For Unity and Co-operation.

It is claimed:—

That what Christ prayed for was not uniformity of outward organization, but "unity of spirit in the bond of peace"

That while unity of the Spirit among Christs' followers, working with one heart towards the one great end, is a duty, the form of organization is merely a matter of expediency:—

That ten men of different denominations may fulfil Christ's prayer, and satisfy His longings for their oneness, while ten others, all of one denomination, may be doing far otherwise:—

That in gatherings such as the Laymen's National Missionary Congress in Toronto, two years ago, in the Edinburgh Congress a year ago, in the great Missionary Congresses that are being held this autumn all over Canada, in the world wide S. S. and C. E. and Y. M. C. A. Conventions, etc., and in all the harmony of living and working that results from these Conventions, Christ's prayer is being continually answered:—

That whatever guilt there may be connected with this subject lies not in following what men may think their path of duty, but in any unchristian attitude towards those who differ, or any self-righteous spirit, which presumes to sit in judgment on other people's consciences.

CHURCH UNION AND THE HONOR OF CHRIST AND THE CHURCH.

For Union With Uniformity.

It is claimed:—

That the divisions in the Church of Christ—grieve Him—dishonor Him, and are a reproach to Him, just as quarrels among the members of a family are a dishonor to the family and its head. He is thus dishonored not only in the house of his friends, but in his own household:—

That the separations, the controversies, the strifes, have been a standing dishonor and disgrace to the Church, and continue to be:—

That the great aim of every follower of Christ should be to seek to wipe away the stain and to bring in a new era, the healing of these divisions, and the union of the various denominations into one, and putting upon the Church her beautiful garment of outward Union, worthy of her Head.

For Unity and Co-operation.

It is claimed:—

That controversy is no reproach. In science and all else, it is one of the ways by which truth is attained. Controversy for truth is necessary to counteract error. Paul and Christ are examples:—

That different names and uniforms are no reproach any more than in the King's army:—

That this Union if pressed would result in one more division rather than less; that even at the best it would not include Anglicans, Baptists and others, and would go but a small way towards uniting all denominations, while Unity of spirit would heal all strifes:—

That the aim of every follower of Christ should be to lessen the spirit of division, to work in harmony with all others for the world's redemption, and then will the Church be arrayed in beauty, worthy of her Lord:—

That this beauty, which He so much desires, is being seen, more and more, in the co-operation of all who bear His name.

CHURCH UNION AND ITS MORAL EFFECT UPON THE WORLD.

For Union With Uniformity.

It is claimed:—

That the divisions in the Church greatly hinder her usefulness and progress:—

That the world sees the divisions and is repelled rather than attracted to the Church:—

That the careless and the sceptic are confirmed in their carelessness and scepticism and "with scornful wonder, men see her sore distressed, by schisms rent asunder:—

That a divided Protestantism is a special source of weakness in the face of the solid and united Romanism in Canada and hinders the progress of evangelical truth among the Roman Catholic people:—

That the Church of Rome points to her own uniformity, and to the divisions of Protestantism, and thus confirms her own people in their faith and wins others to her fold:—

That in the foreign field the heathen note the divisions, and are prevented from accepting Christianity; that they say, "Which of you is right? Agree among yourselves before you ask us to join you."

That the denominations of the Church are thus made a stumbling block to the heathen, repelling them from Christianity rather than attracting them to it:—

That Union would do away with these evils and add greatly to the effectiveness of the Church in winning the world to Christ.

For Unity and Co-operation.

It is claimed:—

That in so far as anything in the Church of Christ repels rather than attracts men, it is not the different names or modes of worship, but the lack of the Christian spirit among His professed followers:—

That the different modes and types of different denominations, appeal to different people and win more than any one type would do:—

That the real spiritual unity of the Church can be even better shown to men by diversity than by uniformity, for the world expects those of the same society

and name to work together from self interest, but when different names and organizations show brotherhood and a common aim, then men see that there is something different from worldly societies, something better than selfish or party interest, something divine:—

That as to the R. C. Church, it has not the real unity which exists among Protestants, for in Canada alone, there are over one hundred and ten different religious orders, of men and women, with greater real differences between some of them than there is between the denominations of the Protestant Church; and that Protestants should be true to themselves and emphasize their real unity:—

That in heathen lands the "Comity of Missions" divides up the territory among the churches and societies to prevent overlapping, each being responsible for its own territory; that all of the Protestant Evangelical Churches and Societies unite in the one great message of Jesus Christ and Him Crucified; and that what the heathen see is the co-operation of the different churches in the one great work, the one teaching, "the Jesus Doctrine."

CHURCH UNION AND SAVING THE LORD'S MONEY.

For Union With Uniformity.

It is claimed:—

That if this proposed Union be consummated, the uniting of the smaller congregations all over the country into larger ones would mean the saving of a great deal of money. Instead of two or three complete church plants, only one would be necessary, and the money thus saved could be used to give the Gospel elsewhere at home and abroad:—

That it is a great waste of money to have several churches where fewer would do:—

That where two smaller establishments are doing the same work, the business man unites them and saves half the expenditure of money, and uses it elsewhere:—

That business, the world over, is carried on by uniting weak agencies, and could not pay otherwise, and that the church

should be run on business principles; only thus can it prosper:—

That it is time for the present wasteful, unbusiness-like methods of church work to give place to better ones:—

That in view of the great need of the heathen world, there is no excuse for disunion at home.

For Unity and Co-operation.

It is claimed:—

That all experience shows that even if Union came about, not many smaller congregations would unite. Once a congregation is born, it does not like to die:—

That even where they do unite, the first step is usually to spend more upon themselves, then often to lessen their giving, inasmuch as there seems less need:—

That in business, the money that can be saved by amalgamation is available for other purposes elsewhere, but that in church life, it is not available:—

That giving is not regulated by ability, but by inclination:—

That people will give largely to maintain a small cause when interested in it, and will not do so for a larger one, where there is not the same necessity.

That seldom, apart from growth, does a congregation give more for missions than was given by the uniting parts, and financially there would be small gain to missions from the uniting of small causes:—

That church and business are entirely different. Business deals with things that the owner and manager controls, the Church deals with men and women who think and act for themselves:—

That the object of business is to reduce the workers to the smallest number, and they work for the good of the employer; while the object of the Church is to get as many into the work as possible for their own good.

CHURCH UNION AND ECONOMY OF WORKERS.

For Union With Uniformity.

It is claimed:—

That the union of small charges would set free many men for home and foreign fields:—

That in view of the white harvest fields

and the scarcity of laborers, it is not right that they should be so unevenly distributed:—

That the Lord of the Harvest cannot approve of such a distribution of His laborers:—

That it is vain to pray that He would thrust forth laborers into His Harvest, when such a poor distribution is made of those already at work:—

For Unity and Co-operation.

It is claimed:—

That few congregations would unite, even if Union should come:—

That where small Presbyterian congregations exist side by side, few of them unite; that there are numbers of them to-day all over Canada who might unite, but they prefer to work apart. And there is more accomplished. Where two causes unite, some workers fall out, to their own loss, and the careless, and unattached are not so well looked after:—

That places which seem over-churched are often the centres of larger territory, and that in such cases Union would not lessen the men required:—

That the workers who stay at home do not stay because of the necessity of the Home field, but by choice, and if union of congregations was to set free many men to-morrow, few of them would go to the foreign field; and if they were to go because out of a job, they were better at home.

CHURCH UNION VS. FEDERATION.

For Union With Uniformity.

It is claimed:—

That Federation is simply compelling small congregations to do what larger ones will not do:—

That those who will not enter Union but advocate Federation are putting upon other people's consciences something which they themselves will not assume:—

That for men to thus put upon others what they claim they cannot conscientiously do themselves, is a moral baseness of which no sensitive conscience would be capable:—

That where tried, Federation has been a failure from the start,—

For Unity and Co-operation.

It is claimed:—

That the form of church organization is not a matter of conscience, but of expediency:—

That Federation does not compel any one to join another church, they can retain membership in a neighbouring congregation:—

That Federation does not affect congregations, but is simply an agreement between churches that they will not both go into the same new territory:—

That the testimony of those who have had experience of it in Alberta, is that it has been attended with a large measure of success:—

That the General Assembly of the Presbyterian Church, U. S. A., speaks strongly in favor of their Federation with "The Churches of Christ in America." See Minutes of their last Assembly, pages 227-229.

CHURCH UNION AS RELATED TO CIVIL POWER.

For Union With Uniformity.

It is claimed:—

That this Union of the Presbyterian, Methodist and Congregationalist Churches, would make one church so large that it could exert a very great influence for good in civil matters,—

That there is no influence so potent in securing legislation, as the power of the ballot:—

That when great moral issues are before the country, it could bring its strength to bear upon the civil power:—

That with the influence of such a church, representing so large a proportion of the best elements in the country, legislators who may be in sympathy would be encouraged, and those who are not in sympathy would hesitate to oppose:—

That race-track gambling, the liquor traffic, social vice, and other evils, have their influence upon legislation, and that a strong, united church could do much to counteract that influence:—

That the Church of Rome owes much of her influence in national affairs to the

solidarity of her government, and her power at the polls:—

That this influence is always exercised in a way to further her own interests:—

That such a large and powerful Protestant Church could do much to counteract the power of Rome in the Councils of the country:—

That Mormorism is a rising power in the West, and ever aims at political advantage and control, and that a body such as this united Church would be could help in counteracting such evil influence in political and national life.

For Unity and Co-operation.

It is claimed:—

That the Church of Christ has no right, as an organization, to set itself up as a civil power:—

That it is a peril to any church to become identified, as a church, with civil power and control:—

That great moral questions are greater than church organization and separate from it:—

That the latter is simply the way in which people organize for their church work, while in civil organizations they unite to do their civic and national work:—

That even if this Union were complete, other large churches would not be included:—

That the only way in which the united moral forces of the country could be exercised would be as now, by the co-operation of all true patriots, irrespective of denomination and name.

CHURCH UNION AND SETTING A WORLD EXAMPLE.

For Union With Uniformity.

It is claimed:—

That in looking forward to this Union, the eyes of the world are upon us:—

That churches in other lands are watching and waiting to see our action in this great demonstration of Christian Union:—

That if carried to completion, we would have the honor of leading the world in a great forward movement.

For Unity and Co-operation.

It is claimed:—

That other churches are paying little attention to us; they are quietly doing their own work:—

That the desire for the glory of men is not a wholesome one:—

That the very fact that larger and older churches are not moving in this direction, should give us pause.

CHURCH UNION AND OBEDIENCE TO MAJORITY.

For Union With Uniformity.

It is claimed:—

That a majority should rule; that to ask or expect that a minority should rule, or that a majority should submit to a minority is most unreasonable:—

That when a majority declares its will a minority should acquiesce:—

That only in this way can church government be carried on, and that to this kind of government, Presbyterians are pledged:—

That for several years at every Assembly the vote has been largely in favour of Union:—

That last year, when it was voted on by presbyteries, a very large majority of presbyteries voted in its favour:—

That if a majority of the sessions and congregations vote in favour, the minority should accept the situation and the Union should be consummated:—

That if any should decline to enter the Union and should continue as Presbyterians, they would incur a grave responsibility, yea, moral guilt, for thus refusing to accept the will of the majority and disrupting the Church.

For Unity and Co-operation.

It is claimed:—

That the majority in Assembly has been growing smaller year by year; that in the earlier years, when there was little more than the principle of Unity, few voted against it, but in the last Assembly at which the question was up for discussion (1910), the adverse vote was very much larger than ever before:—

That in the voting by Presbyteries, more than one-third of the total vote recorded

was in the negative:—

That the Constitution and laws of the Church were made for the Church only, and that obligation to render obedience to a majority refers to matters within the Church:—

That when a majority decides to do away with the Church, to merge it into another and a different body, then the minority who wish to abide by their Church have a right to do so; and it is those who break away from the Church who are responsible for disrupting it:—

That if in this case there should be a break, those who leave their own Church for a new one are responsible for the break:—

That those who remain are giving true obedience to their vows as members of the Presbyterian Church.

CHURCH UNION AND THE PRESENT BASIS OF UNION.

For Union and Uniformity.

It has been claimed:—

That the three negotiating Churches are agreed on the great essentials of the Christian faith, and preach the same Gospel:—

That all these essential doctrines of Christianity are stated clearly and fully in the Basis of Union:—

That there is no reason why the churches that are thus in essential agreement, and can subscribe to these doctrines should not unite in making this Basis the statement of their common faith:—

That the agreement of Protestant Christendom would thus be emphasized, and the world would see that they are really one.

For Unity and Co-operation.

It has been claimed:—

That brotherly co-operation will show their oneness, better than a creed which they are not even required to subscribe:—

That the Basis of Union is incomplete, that there are many questions relating to administration, property, etc., which are not in it, but are left over to be settled afterwards, and may lead to much trouble:—

That in its Polity, the tendency of the Basis of Union is to take from the people some of that full control of their church affairs, which Presbyterians now enjoy, and to centre that control more in the hands of officials:—

YOUR FACE BEFORE YOU WASHED IT?

In the time of King James II., when the Roman Catholics were much countenanced, there was a coffee-house set up somewhere near the Temple by a number of priests to hold public conferences concerning the chief points in debate between Protestants and them, in which one of them generally took the Protestants side of the question, that he might defend it weakly and at length give it up.

It happened one evening that they were debating on the antiquity of the Church, which, indeed, they generally put in a more artful manner, thus—"Where was your religion before Luther?"—when a shoemaker's boy came in upon some errand or other, and listened with a great attention.

At length he thought he could speak better on the subject than the pretended Protestant did, and asked whether he might have liberty to do so. They told him very courteously that he might; everybody was free; they did not want to impose upon any.

"Why then," said the boy, "I have but little to say; but I insist upon two things—that my antagonist shall freely answer me whatever questions I ask him, and that he shall not be angry"—which was agreed to.

"Pray, sir," said he, with a grin, to an old Jesuit, "when did you wash your face?"

"What is that to you, foolish boy?"

"Nay, sir, you promised not to be angry?"

"Why, that is true; well, child, I washed my face this morning."

"And pray, sir, where was your face before you washed it?"

"Where? why, just where it is now. Where dost think it was?"

"Ay, sir, that is exactly the case. Christianity was always the same thing; and your Church sullied and dirtied it for many ages. At the Reformation we washed it clean again, and it is now where it was at first—in the Bible" (John xx: 31; Acts xxiv: 14). "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Rom. x: 9).

Young People's Societies.

TOPIC FOR NOVEMBER.

CANADA AND THE BIBLE SOCIETY.

On the seventh day of March, 1804, the British and Foreign Bible Society was organized with the avowed intention of giving God's Word to every man in his own tongue; at cost price to those who could buy, and gratis to those who could not.

Since that date over 229,000,000 copies have been sent out in 432 different languages. The complete Bible is now published in 107 different languages, the New Testament in 102 more; and at least one book of Scripture in 223 other tongues. Last year saw a total issue of 6,975,886 and eight new languages added to the list.

This great Society is represented in Canada and Newfoundland by the Canadian Bible Society, with its 14 auxiliaries and 1,850 branches. The management is vested in a General Board and a General Secretary, who is sent out by the Parent Society.

At present the Rev. W. B. Cooper, M. A., occupies the office of General Secretary and with him are associated seven District Secretaries, whose duties consist in visiting the various branches in their respective fields.

In each Auxiliary there is a Secretary and in two or three cases he also visits the field besides attending to his office duties. However, the regular staff cannot visit all the Branches each year and so Provisional Agents are appointed in order that all the work may be covered.

Of course the great work of the Society is the distribution of the Scriptures; more and more this is becoming the prominent feature of the Canadian section. Last year nearly 200,000 copies were distributed in Canada—this number being more than double that of four years ago.

It will be interesting to all the young people to know that these copies were is-

sued in over fifty different languages. Possibly some would like to have a partial list at least of these: Breton, Portugese, Gaelic, Hindi, Croat, Armenian, Micmac, Slovak, Irish, Wend, Uran, Punjabi, Yiddish, Chinese, Telugu, Icelandic, Danish, Servian, Flemish, Albanian, etc. Now take up your geographies and find out where all these come from.

An interesting way in which some of these languages are published is what is called the 'Diglot' (or two tongued). Some thirty of these are being issued and here we find in each a foreign tongue side by side with the English. Such issues are wonderfully helpful to the foreigner who finds it necessary to learn the English language. But while he may learn the English in this manner he also gets the Gospel into his heart and life.

This brings us face to face with one of the greatest, if not the greatest, problems of the day in this fair land, the evangelization of the various peoples that are thronging our shores. During the past ten years immigration has added nearly 1,000,000 to our population and vast numbers of these have no knowledge of experimental religion.

It is quite true that some of them return to the lands that gave them birth, but very many will make this country their life home. Many of them are taking out their naturalization papers, and are thus swelling the ranks of our voters and are having a say in how this land is to be governed. Our duty then is to evangelize them but if we fail in this their influence upon us will be most detrimental.

The churches are making, in many quarters, an effort to overtake the task, but the only organization at the present time that can speak to all in their own languages is the Canadian Bible Society, which has a list of over one hundred languages in which the Word has been asked for in our country. (Any Young Peoples'

Society wishing a copy of these can secure such by writing to the Canadian Bible Society, 14 College St., Toronto, Ont.)

One of the best methods of reaching the people with the Message of Salvation is through the Colporteur and the Bible Woman. Some seventy-five were employed in Canada last year. These are to be found at the ports of entry, in the sparsely settled portions of the country, in the mining and lumber camps, along the lines of railway construction and among the densely populated sections of our towns and cities where the foreigners are found living, often in unsanitary conditions.

These workers are gladly welcomed and the good they accomplish cannot be reckoned. Their monthly reports are most interesting and often thrilling.

One says, "I went into a Hungarian house, and sold the only Bible and Testament I had; then nearly every man in the house ordered one. They all seemed anxious to get one. One man who had been here for seven years had not seen a Bible in his own tongue before I showed him one."

Another worker in Toronto, paused to speak to a man with a pea-nut wagon. Addressing him first in Italian he received no reply, but when he spoke in the Modern Greek the man, delighted, answered him. After a short conversation the Gospel of John in the Modern Greek was displayed. The peanut vendor fairly grabbed the book, asking its price. When he was told it was only three cents he cheerfully paid the money and commenced to scan its pages.

Then he turned to the Colporteur and asked him to come that evening to his home. At the time appointed the Colporteur on entering the home was greatly surprised to find some forty Greeks eagerly awaiting his arrival. To them he preached Jesus and Him crucified, with marked results. It might be interesting to note in this connection that these men could not receive the Word in their own land in the Modern Greek.

A special feature of the work needs to be much emphasized. No real live church organization to-day is to be found wholly ignorant of and uninterested in the cause

of Missions. At the same time too few appear to be aware of the vital unity between the Missionary cause and the work of the British and Foreign Bible Society. What would the Missionary do without the Word?

Yet here is a Society that supplies all the various Missionary Societies of the Evangelical Churches with the Bible, practically free of cost and still has to go in debt to keep up with the demands. To make effective every ten dollars raised for Missions, the Bible Society has to spend over one dollar in providing Bibles.

A few of the churches are becoming aware of what this means and are measuring up to the necessities of the case. The Presbyterian Church receives the Word in 131 different languages throughout the world from the British and Foreign Bible Society.

In closing permit us to call attention to the splendid work that is being done in Canada by the Society that exemplifies the Scripture, "And hath made of one blood all nations of men for to dwell on all the face of the earth." Here is a unifying force; here a leveller of all nationalities:

"Indian and Chink, Saxon and Celt, Latin and Teuton and Gaul,
Mere surface shadow and sunshine,
while the sounding unifies all;
One hope, one love, one duty theirs; no
matter the time or kin;
There never was a separate heart beat
among all the races of men."

CURING SLANG.

"I was away from home last fall for six weeks" writes a mother "and upon my return found that my boy and girl had picked up a large variety of slang at school, and used it constantly.

"I disliked to correct them all the time, so we organized in our family what we call 'the slang collection box.' Each person using a slang expression when good English would have served the purpose, drops into this box a penny. An expletive calls forth three pennies. The proceeds go to a babies' hospital in which we are interested.

"At first the pennies flowed in thick and fast, but of late the family language has become so much better that my son informs me that 'the babies will go hungry if they depend on our box for supplies.' A disagreeable habit was thus broken without any scolding or hurt feelings."

The Family Circle

CANADA THE REFUGE.

DAVID LYALL IN "THE BRITISH WEEKLY."

As Adam Gourlay skirted the edge of his barley field in the cool of the early morning there was gloom upon his brow. He paused at the corner of the field where the little wood began, and from a rising hillock surveyed the sparse stocks lying here and there on the mouse-coloured stubble. It was a poor, thin crop. He had counted on the Knowe Park to pay the greater part of the rent, and he knew now that it would not provide the half of that always formidable sum.

Over the high, thick hedge of beech and thorn which separated the barley from the next field, there were bare, hungry breadths where a splendid crop of turnips ought to have been. The long, dry summer, the drought at the very moment when the young plants were in need of moisture, had done its deadly work. Three times had the turnips been sown, and patiently watched; the net result was here and there a few green leaves or a few feet of fairly healthy plants.

Altogether, things looked black to Adam Gourlay that Sunday morning, and sitting down suddenly on the hillock, he leaned his head on his hands and tried to think how he was going to make ends meet.

He had been in straits for money before, because he had started farming with no capital to speak of; but he had no margin at the bank this time; in fact, his account was already overdrawn. And he knew, with what he saw in the field before him, that when everything was realised to the uttermost farthing, he would not have enough to go on with.

As it happened, in November he had a break in his lease, and it would be possible for him to leave the Knowes if he liked. But what to do then was the question. He loved the place, and his wife loved it, and his little bairns for whom he laboured early and late.

A certain hardness crept into Gourlay's mind as he rose again, reminded that Jeanie would be waiting her breakfast for him by now, and wondering what had become of him.

The world was fair to look upon, in the quiet of the Sabbath morning, the trees had lost their early freshness, and the pasture lands were no longer green; but there was still beauty to refresh the eye, and away down in the hollow, beyond the

red roofs of the fishing village, the gleam of a silvery sea. But Gourlay was not in tune with the beauty of his surroundings; though often his heart had risen to meet it, he was out of love with life, full of dread for the future, almost ready to be done with it.

He made his way slowly up the side of the pitiful turnip-field, and then skirting the breadth of pasture in which the cows were vainly trying to find a green morsel, he came within sight of his home. It was a pretty little slate-roofed farmhouse with some trees about it, and a square of green lawn before the door, in which Jeanie took great pride, and herself kept in immaculate order, watering it through all that dry summer, so that even now it was like an emerald spot in an arid brown world. She was waiting at the door, shading her eyes to look for her husband, waved to him, and ran back to see that all was ready.

Adam Gourlay was blessed in his wife. She was years younger than he, and looked ridiculously young to be the mother of three chubby children. She was round and rosy and happy-faced, and her clear eyes flashed love and happiness and hope. She it was who throughout that trying year had kept the gloomier Adam from despair.

In her heart, however, there was much anxiety, but realising that it would not do to show it, she crushed it down, and went on praying and hoping. So she was smiling when Adam, with the gloom still on his face, came in by the kitchen door.

"You've been a long time oot, Adam; it's ten minutes to eight o'clock. I want to get breakfast ower, because I want to gang to the kirk the day, and Annie Kinnear is coming over to look after the bairns, and to boil the potatoes."

"I'm no' for the kirk the day, Jean," answered Gourlay dourly, as he drew in his chair to the table, and began to deal out a portion for each.

"Oh yes ye are, my man," replied Jeanie blithely. "It's the anniversary o' our wedding-day, and ye've forgotten it, Adam, a bonnie thing! If I were like some wives, I'd be cast oot a' day for that."

"I'm no' for the kirk the day," he repeated darkly and firmly. "I dinna think the Almighty plays fair, if ye ask me. We dae oor pairt on the land, but whaur is His? Is it oor faut that everything's burned up, an' that the crap winna pay the rent? Nae mair kirk for me, till I see

things bettered. I could mak' a better job of them mysel'."

Jeanie had the good sense to appear neither shocked nor pained at her husband's words. Nay, up to a certain point she sympathised with him, and even her lively faith had been tried by the anxieties of that rainless year.

"It's no' easy to be patient, Adam, I grant ye," she said at last. "But ye'll gae to the kirk wi' me the day, jist for auld lang syne, and next Sunday I'll let ye off. It's no' often I can get Annie Kinnear, and ye may be vera sure I'll no' let ye aff the day, my man."

Adam Gourlay was a man of a dour temper, but Jeanie could wind him round her little finger. She had one incomparable advantage over many women; she knew when to speak and when to hold her tongue.

So she busied herself with her household affairs, and at ten o'clock laid out her own and Adam's things, and was rewarded by seeing him in the stable-yard putting a bit of extra polish on the gig harness.

"I want to gae by the Carse Road the day, because there's mair shade," said that wily woman, after she had climbed to her perch in the gig.

Her true reason being that the Carse road led away from and not through the Knowe fields, so that Adam's soul would not be wrung afresh by the poverty of them. And all the way she talked blithely of old times, and of happy days they had had, and were going to have, and by the time they had reached the old weather-beaten kirk, standing on its rocky promontory, Adam was, if not exactly happy, at least soothed and comforted, which proved that Jeanie Gourlay knew her business as a wife.

But when she crept into the cool, dim corner of the Knowe pew, she put down her head rather more quickly than usual, for her eyes were wet. She was not less anxious than Adam, and she knew just as well as he did the seriousness of the future. She had in many silent night watches faced the prospect of leaving the farm, and of seeing Adam obliged to hire his labour to others. She prayed hard, and when the minister made a heart-felt appeal for the rain that was so sorely needed, she joined in it with all the passion of her soul.

The sermon she could not listen to, for her thoughts, in spite of her, wandered; but the text was more than comforting and quite appropriate: "The river of God which is full of water, Thou preparest them corn, when Thou hast so provided for it."

Jeanie did not know whether Gourlay was listening. He sat with his arms folded, and his eyes bent down, and a rather grim expression on his face.

"It's easy to preach like that when ye've nae corn, an' it's ither folks' stuff

ye are speakin' about," was his comment as they rose to leave the building.

He hastened away to the stable, not caring to speak to his neighbours about the door, and Jeanie had her pleasant gossip over when Adam came back in about ten minutes' time.

"I've been to the Post Office, Jean. I minded that it was near the time for the Canada mail, and that there might be a letter fra your Uncle Peter."

"And is there?" she asked interestedly, her Uncle Peter being her mother's brother, and her only relative living in the world. He had asked her to go out and keep house for him in Alberta just about the time she had married Adam Gourlay, but had borne her no grudge for her choice.

"Yes; ye can read it as we gang up the Carse brae. The brute seems to be fresh the day, ower little wark, and ower muckle corn. I wonder wha'll be drivin' her next winter."

He said it deliberately, to let Jeanie know what was in his mind. But she, though hearing every word, took no notice at all; and the moment they left the town street and breasted the Carse brae, she asked for her letter.

Gourlay was always kind and considerate to his brute beasts, and permitted Katie to take her own sweet will on the Carse brae, while he lighted a tardy pipe, suddenly remembering that he had not had one at all that day. He was interrupted by a sudden exclamation from his wife, and turning, saw her face aglow, and the tears raining down her cheeks.

"Oh Adam, Adam! It was true what the minister said. The river of God is full of water."

"What are ye haverin' about, lass?" asked Adam in astonishment.

"It's frae Uncle Peter. I canna read it, for greetin', but I have got the meanin' o' it. He wants us a' to come oot this very year. He has mind that ye hae a break in the lease an' could hae a roup at Mair-tinmas. He says he's gettin' an auld man, and finds his big place ower much. An' it's to be mine, he says, at least yours and mine, and you will take it ower an' look efter it. He wants to come hame to Scotland for a year, he says, and will start oot whenever we come. He says we can come at Christmas if we like, for where he is, the winter is not hard. Oh, Adam."

The brave little woman's pent heart overflowed, and in the very middle of the Carse brae, Adam had to stop and comfort her in the good old way.

And at the top of the brae she said they need not go round the long Carse Road this time, for it would not matter, she thought inwardly, though Adam should have to look on the scanty barley sheaves.

God had not forgotten them after all!

A PRAYER FOR EMPIRE.

Britannia's Empire strengthen, Lord,
Her sovereign king defend;
And let her leal Canadian sons
His western realms extend!

Our fathers' God; from many lands,
Of many schools are we;
Unite us in one mighty whole
To keep this land for Thee!

Our great Dominion prosper, Lord,
Till nations call us blest;
And freedom, glory, righteousness,
Our heritage attest!
God save the king!

—Com.

HOME, ITS INFLUENCE.

There's no place upon earth that is so helpful, God's sanctuary excepted, as the Christian home. From babyhood to age, it is just the place above all others where life is at its best.

Many a time the young go wrong simply because they are away from home. Love and the rightful authority that are found at home as nowhere else is so helpful, so wholesome, that they hold the young as nothing else can. As one said of late regarding a young growing girl, when it was proposed to send her from her home, in order that she might earn her own way:

"No," said the wise friend to whom the proposal was made, "defer this till the girl is wiser concerning the world and its wiles; if now you take her out from home's wholesome restraints, she will likely go wrong in some way. If you let her feel that she is her own mistress, and may guide her own affairs, you have removed from her one of the best restraints that can be kept over the young." The girl was an orphan, and the dear friend who spoke so kindly in her behalf cried: "Do not as yet send her from a Christian home, her safeguard is here."

To the man of business, the home is a harbor of rest from the office, the store, the workshop, and how needful to have that home pleasant place for him to enter after the cares and labors of the day.

To the aged, the home is perhaps more of a rest and solace than to any other class. Here he sits down to meditate upon the past, and, if a Christian, upon the not far away happy future. 'Tis hard, indeed, if he has to be torn, as it were, out of his home. "It is hard to make old trees take new root," is a proverbial saying, often applied to the dear aged ones.

How often we hear the exclamation, "I am so glad to reach home." The love, the confidence, the freedom from conventionalities that are found in the home as nowhere else, oh, how blest, how sweet they are!—In Church Intelligencer.

BOYS AND THE THEATRE.

Frederick Winsor writes to the "Atlantic Monthly" on the subject of "Boys and the Theatre," says that the "stage occupies a very large place in the life of the city-bred boy of to-day. . . .

"Three kinds of plays are dangerous to boys; the 'problem play,' the 'salacious farce,' and the 'musical show.' Of these, the first is the least dangerous; the last the most. Moral: don't let your children see a play that you haven't seen yourself."

"'Musical comedy,' however, presents the real difficulty and danger, and it is dangerous because its influences are insidious. A piece comes to town and captivates the whole city. The music is catchy, the girls are pretty, the dances are graceful, the chorus is well drilled, and the ensemble is an artistic masterpiece that delights the eye. We see it, and are charmed by it, and we take the children. But, when we sit down in cold blood and analyze the thing, we are somewhat horrified to realize the atmosphere we have allowed them to breathe. The scene was laid in Paris. . . .

"Now, what do our boys take away from such a show besides the recollection of the music. They take away from it, in the first place, a series of photographs of costumes and posturings which we should confiscate with horror if we found them in their possession as actual pasteboard realities. They are none the less real, and we ourselves have furnished them to our boys by taking them to such a play. "The above was not written by a Puritan in a religious paper, but by a man of the world in a magazine of the world, and both the writer and the magazine, from their own standpoint, realize the evil, to morals and to society, of that about which they write. "But that is a small matter in comparison to the fact that they take away with them the idea that drunkenness, infidelity, and immorality are laughing matters. All about them they have seen people laughing at them, and we have been sitting placidly by their sides, laughing, too."—Sel.

WHAT WRECKED THE BANK.

In the office of the State Bank Commissioner of Kansas, is a memento of a recent bank failure there. It is one of the familiar pint whiskey bottles, covered with wickerwork and tied with a lavender ribbon. It is one of hundreds found in the vault, and in the drawers of the Bank by the examiner, who was sent there to straighten up the affairs of the institution. The examiner sent it back to the bank commissioner, with a slip of paper tied around it. On the paper were these words: "This is what wrecked the bank."

"That will wreck any bank if applied in the right place and frequently enough," said the Commissioner.—Topeka, Capital.

THE VALUE OF EARLY YEARS.

"The years of early childhood are the time when the child in the true Christian home learns the duty of honoring God. Beside its mother's knee are learned the prayers that in after years will be a source of strength and consolation in the trials, sorrows and temptations of life.

Through these simple home lessons of the greatness, the goodness and the love of God, there is nourished in the plastic mind of the child a fear and love and confidence in Him. And through these sentiments the first motives of conduct are instilled.—Rev. P. E. Blessing.

LIGHT IN A DARK PLACE.

I met him at first with a beating heart, for the better class in the tenement spoke of "Black Muir" and his household with disgust, and the worse-behaved with satisfaction that here indeed the pot might call the kettle black.

"My man won't allow me to visit there," said one virtuous matron from the depths of her washtub, "but whiles the childie goes down to the auld man. He's gey fond o' bairns, and she can get nae harm frae him."

"Who's the old man?" I asked.

"Black Muir's brither Geordie," she answered; he's got a sair leg, and he cannae gae oot. I'd give him a call, but my man, he says, we'd jist bring Black Muir about the hoose, and I'm no to meddle!"

A sick man must be visited, so I boldly tapped at the door, which was on the latch, and entered. A spotlessly clean kitchen, though very bare. An equally clean old man on crutches, with three tiny tots seated on the floor before him. This was the stronghold of Black Muir!

Black Muir himself was out early, and did not return till after five, the old brother told me, and his bad leg allowed him to move about sufficiently to keep the house clean. "I weary by myself," he said, "so the bairns comes in to cheer me up, and we have gran' fun. I'm the Dominie, and they learns their A. B. C., just as wise-like as ye please!"

This was the beginning of a friendship which lasted many years. But it was only by degrees that I learnt how Black Muir gave him little except neglect and abuse, while the rowdy drunken evenings were a daily scourge to the sensitive old soul, who had to endure them in silence.

He was often half-starved; he was in torture from his leg, for which even the clever little Jubilee nurse whom I brought to dress it could do little; he had no society beyond

the children and his drunken brother; yet I never heard old Muir grumble, nor did he ever ask for help. When I went to see him, feeling harassed by difficulties, perhaps cross with the weather, or ruffled in spirits, five minutes' talk with this tranquil plucky spirit would shame me into acknowledgment of my blessings.

One day I said to him, "You are very contended, Muir; do you never worry?" He looked up at me over his spectacles, and answered quietly, "Why should we sing 'The Lord is my Shepherd,' Missy, and then always be looking for the wolves?"

Neither of us ever referred to Black Muir and his doings, till one day I told the old man that there was a vacant "but and ben" on a groundfloor higher up the street, and I could rent it for him, if he thought he could keep it himself, while the parish, and one or two charitable Societies would give him enough to feed and clothe him. His face, when I told him, almost made me cry. It was like that of a prisoner who has got a reprieve from a long sentence.

His life in his "bit hoosie" was very happy till he died, five years later. The neighbours, freed from the fear of encountering Black Muir, were full of the kindness they so rarely fall in; and he had the street corner window, where he could watch the traffic. The funerals were his chief excitement. "I seed three the day, yin a child, yin a boy, and yin plumes and twa horses. Well, well, they're a' alike noo!" he would tell me.

The children used to go to him for help with their lessons; and the mothers made him the guardian of their youngsters when they went out shopping. Soon "Auld Geordie," as they came to call him, was the first to whom they turned in happiness or grief. His kindly counsel helped to heal many a quarrel, and strengthened the faint-hearted whose eyes gazed longingly at other paths than the straight and narrow way.

When reminded of him, the thought often came to me, how his strength was made perfect in weakness, and how, possessing nothing, yet he possessed all, for he dwelt in the house of Hope, and God was with him there. When old Muir died, all the neighbourhood mourned. He was buried on a Saturday afternoon, and men, women, and even the bairns he had loved to see about him, put on the best attempt at "blacks" they had, and followed the humble funeral, to show their respect for their old friend. There was not one there who did not feel that the faithful spirit had returned to God who gave it.—A "Visitor" in the "Church of Scotland Magazine."

A CURE FOR SELFISHNESS.

I have tried it again and again on my spiritual patients, and it always works. In fact, no other remedy effects any cure.

There was a very striking girl in one of my old city parishes. I had been there only two weeks when I singled her out, and I heard her story in a short time, from several sources. She was cultured and brilliant and a remarkable musician, but she was morbidly selfish,—perhaps self-centered is a better word. She looked at life only in its relation to her own happiness. She thought of people only as they contributed to her comfort.

And yet, she was unhappy, morose, gloomy. Her religion meant little to her. It was merely form. It was not life and light and sunshine pervading all her life, and this is true religion.

Some of our good women had lots to say to me about her. "Oh, you can't do anything with her. We have talked to her again and again. We have tried to get her interested in missions, in the societies, in visiting the sick, but she won't pay any attention to us. We do hope *you* will talk to her about her selfishness, and try and get her to do something."

"My good friends," I said, "the last thing to do with that girl is to talk to her about her selfishness. It is a peculiar case, a temperamental thing, strengthened by indulgence. What she needs is not talk about service, but service itself. You've probably talked to her too much already."

I thought over her case a good deal. A few days after this, I accidentally met her on the street and had just passed her with a bow when I suddenly turned and said, "Excuse me, Miss Jarvis, but they tell me that you are an unusually fine pianist. I wonder if I could get you to do something for me."

"What is it?" she asked, somewhat surprised.

"Well, I'll tell you how it is," I answered. "There is a little girl on Dinsmore Street who has spinal trouble. She has not been able to sit up for a year; but she is very fond of music. She has a nice piano and was considerable of a player before the sickness came. She just pines for music. I play a little, and I have been in the habit of dropping in and playing to her once a week.

"I am going away this week and wondered if you wouldn't be willing to take my place. I'll tell her you're coming and you go in Thursday afternoon and play to her. She will go into ecstasies over your playing," and so I went on.

She agreed to go—indeed, was very willing. It offered novelty to her.

The next Saturday when I got home I ran in to see Laura Fletcher, on Dinsmore Street, and asked her if Miss Jarvis came to play for her.

"Yes, indeed," she answered, her eyes brightening. "Isn't she nice. She played two hours on Thursday and we had a nice talk, and she came again yesterday afternoon and stayed till supper time, playing and talking. She said she would come again soon."

After a little more talk with Laura I walked around to see Miss Jarvis, and found she had become very much interested in Laura and was going in every week to play for her. And she did go in right along.

And a change began to be noticeable in her. Does God send these little invalids like Laura to soften hearts and save such girls as Miss Jarvis? I declare I sometimes think so. Anyhow, everybody saw the transformation in Miss Jarvis. She began to show more interest in others as she came more and more in contact with this little missionary of God.

One day I said to myself, "I must bring Miss Jarvis in contact with one of my saints," so the next time I met her I asked her if she ever had time to read aloud. Of course she said she did have.

"Well," I said, "Mrs. Bleeker is blind. The days hang heavily with her, and I want to get some of you girls to go and read to her. Now can't you take one afternoon every two weeks and go and read. She's a lovely old woman, and she likes the best you may take. I'll tell her you're coming?"

She hesitated a little, but agreed to go. I went away saying to myself, "This will settle the question. She thinks she is going to help Mrs. Bleeker. Mrs. Bleeker will change her whole nature."

So she played for Laura two or three times a week. She found Mrs. Bleeker such a responsive listener that she went once a week, and learned to love her.

One night in the Christian Endeavor Society, instead of reading a verse in her usual indifferent way, she spoke. The subject was "Christian Patience," and she referred to Laura so touchingly that all saw she loved her. Everybody involuntarily turned and looked at her and then at one another as she spoke. Surely the depths of her heart were being stirred. The leaven was working.

About two weeks after that she came to my study, and what do you think she said? She said, "If I can be of any service to you, playing or reading to any people who would like to hear me, I should be glad to do so."

That evening I met one of my good women. I said, "How do you do? She's cured."

"Who's cured?" the surprised woman asked.

"Miss Jarvis," I answered. "She's the only girl in the parish that has come and asked to be allowed to serve others,"—and I told her the story.—Rev. Frederick Lynch in SS. Times.

SERENITY.

Somewhere I have read a story of a mother who, when asked by a fairy god-mother what gift she would choose for her baby girl, asked for serenity.

I thought to myself, foolish mother! Surely there are many better gifts she could ask for her child.

I began to think it over, and the more I thought of it the more sensible it seemed, until at last I exclaimed: "Why, she was surely wise, for after all serenity is the consequence of all other good qualities, and is the most comfortable thing in the world to live with."

I thought over all the serene (not cool-headed alone) people I knew, and decided they were not only the best people I knew, but the most successful—the best business men and women, the best mothers and home-makers, and the best friends to possess in the world.

I first thought of my grandmother, the serenest old lady I ever knew. My father tells me she was always thus, and she brought up nine stirring children.

Then I thought of an aunt who visits me sometimes. Dear Aunt Jean! She makes rest and comfort for herself and others wherever she goes. If you ask me why, I can only answer: "Oh! she is so serene. Her sweet, quiet smile is like oil on troubled waters."

Then I thought of one after another, and as I picked out the serene ones from among the others I felt more and more how wise was that mother's choice of gifts for her child.

Now my idea of serenity is not indifference—these selfish, indifferent people who do not let anything or anyone bother them, simply because they think too much of their own comfort. Perhaps there is a certain amount of serenity in such people, but it is the selfish kind—not sweet serenity.

Nor do I mean the stoical serenity—all affections and emotions held under until they almost cease to exist.

No, *my* serene person goes through life enjoying and making the best of everything, especially human and divine love—else she could not be serene.

Spiritual, not bodily serenity.

Do we have to be born with serene spirits in order to have them? No, I do not think so. Certainly the child of our story could not have been born thus, or why the need of the fairy's gift?

I am inclined to give the mother more credit than the fairy. A mother who would choose such a gift rather than beauty, wealth, or social success, would surely lay a foundation for the sweet gift—se-

renity. Do you think there would be any talk of racked nerves by such a mother? Never; she would teach her child to do her best under all and every circumstances; to be happy and contented with what was given her; to reach out a helping hand to those about her; to smile away worry and endure pain.

Oh, yes! the excitable, high temperament has its place in the world—perhaps we need it to set our pulses tingling occasionally; but I notice when we are in trouble, when death comes to our home, or even when our joy is great, its the serene people we send for to comfort and share those things with us.

The day of fairies and fairy gifts is past, we say; but I think if we stop to think a moment we will admit the fact that we are our own and our children's fairy gift-mothers. I think every mother can, by the exercise of choice, then example and counsel, have this gift for herself and child.—Sel.

OUR BEST FRIENDS.

Our best friends are not those who make life easy for us; our best friends are those who put courage, energy and resolution into our hearts . . . If you can wake up a young man, arouse his sleeping or undiscovered powers, so that he will win a fortune or do a brave thing with his own hands and brains, that is an infinitely better thing to do for him than if you were to give him a fortune as a present.

Things are not possessions. Money and real estate and stocks and bonds are not real possessions in the hands of a man with a soul. They are entirely external to the man himself. Hence it is a greater kindness to incite another to open the hard rocks and thus find water for himself than it is to bring him the water which another has led down from the mountains.—F. R. Miller.

HOW TO SUCCEED.

What makes one man succeed where another fails? Naturally ability has something to do with it. Environment may be a help. But every man who has made his mark will tell you that the chief factors are energy, confidence, indefatigable toil, readiness to learn, a determination which never relaxes its grip.

And if so, why should you not succeed as well as someone else? What is there out of these qualities that you may not cultivate? Most of us have ability enough, if we will add to it the push and hard work and determination without which talent is helpless—Young People's Weekly.

THE LIQUOR TRAFFIC.

Some weeks ago, when the Prohibition fight was on in Texas, Mr. Morrison Sheppard, a Texan representative in the U. S. Congress, wrote a letter, summing up the case against the traffic. As human nature is the same, in its appetites and frailties, in Canada and in the U.S.A., and the traffic the same in its results everywhere, we quote some extracts from his letter as follows:—

What a contradiction is involved in the fact that society condemns its criminals and isolates its insane on the one hand, yet encourages a traffic that produces them on the other! In the present contest it will be definitely shown whether the love of man for fellowman, the sympathy of one for all and all for one, the sense of keepership that should inspire what is best in government and holiest in action is sufficiently strong to prompt the people of Texas to step to the forefront of the movement that is leading humanity upward.

But there is another and more material phase of this movement for the elevation of mankind. The protection of defenceless women and children, the safeguarding of men against the ravages of a vice which they are too frequently powerless to resist are not the only reasons that should prompt the State to prohibit the liquor traffic. Alcohol is a poison of the deadliest character. It is the ferment of decay, the liquid excretion of rotting matter. It will kill every living tissue, every living organism with which it comes in contact. It will destroy the vital elements in men or plants. If a fruit tree is sprinkled with water and alcohol combined the fruit will fall before its time. Taken into the human system alcohol will paralyze the white corpuscles of the blood, the sources of life and health and strength, producing degeneracy of mind and body, disease and death.

It has produced a million confirmed drunkards in the United States, a reeling and besotted mass of human wreckage. Think of the homes they darken and destroy, the lives they ruin beside their own, the jails they fill, the asylums they crowd, the economic and moral loss they cause. Add to this army of hopeless drunkards the 4,000,000 heavy drinkers and the 20,000,000 so-called temperate, but regular, drinkers in the United States and you will gain some conception of the menace of this frightful evil.

When we realize that the chances of the children of the moderate drinkers alone to die in infancy or to grow up consumptive, deformed, idiotic, insane, constitutionally subject to disease, or physi-

cally frail are almost doubled by reason of the hereditary alcoholic taint we ought to welcome as a dispensation from heaven the opportunity to stop the sale and manufacture of this terrible drug. It is conservatively estimated that 90 per cent. of the crime, the lunacy, the poverty, the vagabondage in the United States is traceable to the use of alcohol. The effect on the living is terrible enough. But when we condemn babies yet unborn to premature death, or to lives of agony and shame, how can we as a State excuse the crime?

The destruction of the individual character and efficiency by the liquor traffic results in a lowering of moral standards, the debasement of the people as a whole, a reversion to savage instincts and a final incapacity to preserve or defend the institutions of free government. Opponents of State prohibition talk of local self-government and personal liberty. The liquor traffic will destroy the capacity for both as surely as it is allowed to continue. I have seen it stated on reliable authority that in our great cities the alcoholized degenerates are already sufficiently numerous to hold the balance of voting power among the various parties.

The economic loss occasioned by the liquor traffic must also be considered. The annual consumption of alcoholic beverages in this country now reaches a total of 2,500,000,000 gallons, costing nearly \$2,000,000,000, more than twenty-five gallons for every man, woman and child. The added annual cost in taxation on account of crime, pauperism, idiocy and insanity traceable to alcoholic sources approximate another \$2,000,000,000.

We cherish no bitterness against those who differ from us in this contest. Their destinies are interlinked with ours. With them we compose the commonwealth of Texas and for them we are striving as much as for ourselves.

In lifting the body of this death from our beloved State we will perform a service that means the elevation of every citizen of Texas, increased mental, physical and economic efficiency, a purer moral environment, happier homes and brighter firesides, more laughter and fewer tears, a service that will give an infinite impetus to the movement toward universal brotherhood where the good of one is the concern of all, where no evil that imperils the social unit will be tolerated, where man will rise in final triumph over the serpent that was subtler than all the beasts of the field, again to be crowned with the confidence and approbation of Almighty God.

"The measure of a man's real character is what he would do if he knew it would never be found out."

THE PREACHING THAT IS NEEDED.

Extract of address by Rev. Dr. Carson, Moderator of the General Assembly, U.S.A. to Evangelistic workers of Philadelphia:—

"I have been interested in preaching the Gospel, along evangelistic lines, during my whole ministry. My church was first located among homes of moderate cost, where the old Gospel attracted so many that a larger building was necessary. We moved among the brown-stone-front people. I was told my style of preaching must not be so evangelistic there, that the people would not endure it, but they had the same needs, and the same Gospel attracted the crowds there. Brethren, if you find you are losing interest, preach more emphatically, the old doctrines of repentance, conversion and redemption, and you will find the gospel the power of God unto salvation.

Men cannot be saved by culture. They cannot be saved by environment. The case of Judas proves that the best of company can not alone save a man, helpful as it may be.

"That which is born of flesh is flesh." It may be cultured flesh, but it is still flesh. It may be attractive flesh, but only flesh. It is impossible to have "salvation by character." A man is saved only by the power of God. He is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

You cannot save a man by giving him a better home, better clothing, and better food, desirable as these things may be. His surroundings will not put spiritual life into his soul. But get him saved, and he will make his surroundings better.

There are 56,000 bedrooms in Brooklyn, the city of churches, where not a ray of sunshine ever comes. We ministers are making every effort to better these conditions, and the gospel of Jesus Christ will do more than all else to relieve the distress. Make a man better, and he will make his surroundings better. We should aim to save the man, and the man will take care of his surroundings. Proclaim the truth, and God will do the rest.

We should emphasize the things of the Spirit. If we could take away one-half of the brain of the church, and substitute heart instead, we would gain immensely. Our Church often places the emphasis on the intellectual, at the expense of the spiritual.

God has placed, in the humblest soul, the power to grasp the sublimest truths. Jesus revealed to the woman of Samaria, the sublime truth of his Messiahship, notwithstanding her scarlet life; naturally unfitting her for the comprehension of such a great truth. God makes the hum-

blest intellect, even that of a child, able to take hold of immortal truths.

The old Gospel, is what the old world needs, with its old-fashioned doctrines of repentance, faith, love and the new birth. Preach salvation through the Gospel, and not through ethics, culture, refinement, and environment. Do not criticise methods that bring results. William A. Sunday could not succeed with the classical methods of Dr. Jowett, of New York. But he gets results. God gives him wonderful success. Neither could Dr. Jowett succeed with the methods of Sunday. Yet he is thoroughly evangelistic in his preaching, and wins souls to Christ in his own way. Be yourself. Use the methods that God will bless. Let us have done with criticism of the methods, which God himself owns. Let us always preach a spiritual, evangelistic Gospel, and God will richly bless our ministry with abundant results.

BUSINESS AND THE CHURCH.

There is great danger in the attempt to introduce the spirit and methods of secular business into the Church.

The chief object of business is exchange for profit. The chief object of the Church is rescue and reconstruction, with no view to profit.

The materials for business are things. The materials for the Church are souls.

Business accomplishes its purpose by keenness and force. The Church uses only love and persuasion.

Business throws away or casts out the inefficient. The Church clings closer to the inefficient, aiming to make them efficient.

It is evident, therefore, that to project the methods of the one into the other must be disastrous. As well attempt to guide and control an aeroplane by the same rules as pertain to machines running upon solid ground.

There is a temporal side to Church work. This may be called the "business" part of the Church. This has two parts: the outlay and the income. Now, the outlay may, to a great extent, be managed upon business methods; at least, so far as accuracy and order may go. But the income can be secured, not by keenness of exchange, but by enlightenment and persuasion.

The methods of the commercial traveler, the "every-member canvass," and other such plans, are liable to miss their point, because they rely wholly upon the momentary impulse, and neglect the convictions which are necessary for continuance. Mere mechanical methods in Church work soon run dry, because they drain without giving in any new supply.—Ex.

THE FAMILY ALTAR.

An intelligent lady, somewhat past middle age, speaking not long ago of the changes in family life, recalled the custom of her father's house of daily family prayer.

"Nothing less than a catastrophe would have interrupted the custom," she said. "It grew to be a part of our lives. Father did business in the city, and had to start early, but we were always on time at breakfast, in order that there might be no delay of prayer.

"I recall those days with fond memories; and they mean much more to me now than they did then. I think now of the restful ten minutes at the close of the breakfast hour, and the upward look that was given to the whole day by that hallowed custom.

"And now I am wondering just what influence in the lives of the young people of to-day can take place that family worship of the old sort had in our childhood training."

It is well worth the careful thought of earnest men and women how to conserve those influences in the life of the home that accompanied and were fostered by the old time family worship.

Perhaps some households have assumed that there could be no family worship except in the old way, and have given it up, when a modified method could have been found that would have accomplished the essential purposes of family worship.

It is likely that there are others who would have family worship if they saw how they could get time for it. The necessities of modern business life make it difficult, perhaps; but whether it be accomplished is, after all, a question of whether it be regarded as important enough to be placed first.

Perhaps we are too intent on studying the philosophy of prayer, instead of availing ourselves of its simple privileges. Certain it is that prayer brings inward peace, strength for the day's duties, and hope for the unseen future. And family devotion fosters within the home those elements that glorify family life—confession of error, aspiration after higher living, reverence for God and duty, and united search for the good and the true.

Not long ago a well-known poet and literary man went back to his boyhood home. He was received with enthusiasm by his old-time neighbors. Standing in the living room of the house which his father had built when the country was a wilderness, and recalling the struggles and sacrifices of the years that had gone, he reckoned the mornings and evenings that the father had knelt in that room, and said, "From the spot where now I stand the Throne of Grace has been invoked not less than thirteen thousand times."

The answers to those prayers, and prayers in homes like those are found in the lives of the children who have gone out of them to bless the world.—In "The Lutheran."

MY TREASURES.

Only a pretty little cap
With his band of faded blue;
Worn and fraying about the edge,
And a tiny half-worn shoe.

But the shoe retains print of the baby feet,
The cap crowned his curly head;
Dearer to me than costly gems,
For my little boy is dead.

Never again shall I hear his voice,
Hear his cry, nor his laugh of glee;
I listen in vain for his toddling step,
Or his prattle—sweet music to me.

But the little cap and the half-worn shoe,
And one of his yellow curls;
These are the treasures I cherish more,
Than costliest diamonds or pearls.

There are times when I kneel by the
chest of clothes,
And handle them over all;
And fondle and press them close to my
heart,
When the burning tear-drops fall.

Should my heart grow hardened and life
seem dark
I need but these treasures see;
And the bitterness falls from my cup of life
And my spirit once more is free.

Thoughts of my little one waiting above,
My angel child in heaven;
Lead me upward to meet him, and draw
my soul
Away from its earthly leaven.

God sends these little ones into our lives,
To brighten and cheer and bless;
God calls them, that we may come to him,
Led by our loneliness.

And love for the sweet little lives once lent,
Yet recalled to himself some day,
So I kneel by the chest of my baby's clothes;
And for holier life I pray.

Thus hearts by the deepest afflictions tried,
Grow purer; come nearer to God;
We never can taste of His holiest peace,
Who have felt not the chastening rod.

—Selected.

The Children's Record.

BILLY MACK'S MISSIONARY.

It was the second day of the convention, but Billy had not yet got over a feeling of dignity when he put on the gold star and white cap that proclaimed him to be one of the "pages." There were three gold letters on the cap, which stood for "Bradford Missionary Conference," and being a page stood for a great deal of running about with notes and messages in the church during the meetings, and considerable running outside, escorting delegates to their stopping places.

To-night Billy felt himself to be the most important of all, because a perfectly real missionary was coming to stay over night at his own house.

"They were going to send him to a hotel," Dr. Mack had said at lunch time, "but I wouldn't hear of that, even if mother is away. He's a splendid fellow, right from the field in China, and I'll be proud to entertain him. I'm very sorry I can't be home to dinner to-night, but I have a special case out in the country and I can't get back before half-past seven. But you can take care of him, Billy. Meet him on the five o'clock train and bring him right over to the church after dinner. I'll get a bite somewhere and be there to meet you both."

It was not till his father had started on his long drive that Billy remembered that he had not thought to ask what the missionary's name was or what he looked like. But he was sure he should know a "splendid fellow" when he saw him, and he started for the five o'clock train with no fears on that score, only a rather nervous sense of responsibility.

A number of people got off the train, but no one that Billy felt answered the description till a tall young man in a long black coat swung down from the step. He had a fine, strong face, and he carried a suit case.

Billy did not hesitate. "You're to come right to our house," he said, walking straight up to him and touching his cap; "I'll carry your bag. Father's sorry not to come himself, but he'll be there to-night all right."

The stranger looked at the gold letters in some surprise, but when he saw Billy's face a sunny smile broke over his own.

"Well, I call this kind," he said, heartily; "I'm not used to being so taken care of. I supposed a hotel was the best I could expect."

"Father wouldn't hear of that," Billy smiled back at him. "Shall we go on up to the house? Here's our car."

The missionary proved a very delightful companion. As the car rattled along he told Billy a lot of interesting things that had happened on the way to Bradford, and the boy hugged himself to remember that he was to have at least two hours of such jolly company, with no grown-ups to interrupt.

"There's the church, he pointed out as they rounded the last corner, "where the convention is, you know."

"The church?" asked the young man, peering over his shoulder. "The conference is being held there, you say?"

"Sure," said Billy, nodding, "it's ours. It isn't so very big, but it's the biggest there is."

"Oh, it's big enough; I wasn't thinking of that," the missionary hastened to say. "You look as if you might belong to the conference yourself, with your cap and star."

Billy straightened up. "I do," he admitted proudly, "I'm one of the pages. I haven't missed a meeting."

"You like it?" The young man eyed him curiously.

"You just guess," assented Billy; "it's great."

Billy never remembered to have had such a good time at a dinner in his life. The missionary was bubbling over with fun and friendliness. Billy wondered how he could ever have been nervous at the idea of taking care of so great a person all by himself.

When they were on the way to the church he thought to ask the missionary's name, "In case I have to introduce you."

"Well," the young man told him, laughingly, "I am generally introduced as John Burton Kennedy, but my special friends call me Jack. You can take your choice for yourself."

The church was already well filled when they arrived and Billy could see no sign of the doctor.

"Father's late," he said to his companion. "Do you want to go right up front, Mr. Jack, or stay with me till he comes?"

"Stay with you, by all means," Mr. Jack assured him, staring about curiously. It was not exactly the sort of gathering he was expecting to find, though Billy seemed to think it all right. At all events, there was not much chance for questions, for while he and Billy were wedging themselves into a seat, somebody on the platform announced a hymn which was speed-

ily entered into by many enthusiastic voices.

A few minutes later Billy saw his father hurrying in with a white-haired old gentleman, close beside him. The doctor stopped as he saw the boy.

"Ah, here is my son, Doctor. I'm sorry you had your waiting for nothing, Billy. Our missionary did not come till the seven o'clock train, after all. I picked him up on my way to church."

But Billy was on his feet, open-eyed.

"Why, yes, he did come, father. I got him myself, and here he is: Mr. Jack—I mean Mr. John Burton Kennedy, father."

For a moment the four stood staring at each other in bewilderment. Then Mr. John Burton Kennedy laughed.

"There seems to be some slight misunderstanding," he said, laying his hand on Billy's shoulder; "I've been suspecting it, but I had no idea that this young man did me the honor of mistaking me for a missionary. I'm simply a traveling man, and happening to know that there was a meeting of business men here this week I decided to stop over night."

I was rather surprised to be met and entertained, but Billy assured me that he was a part of the conference, and the letters 'B. M. C.' certainly seemed to mean 'Business Men's Conference.' I did not mean to sail under false colors"

By this time his fine face was rather red, but the doctor and the real missionary were laughing heartily and the doctor was holding out a cordial hand.

"Billy is a wise boy—knows a good thing when he sees it—and he is evidently quite satisfied with his choice of a missionary. There is plenty of room in our home for two guests. We are glad to have welcomed you with unexpected courtesy, so just feel perfectly at ease about everything. Billy will take you over to the Business Men's Conference and you can meet us later, if you prefer, or we should be glad to have you hear our missionary talk on his work in South China."

Billy's heart went down for an instant, but came up again when Mr. Kennedy replied quietly, with a twinkle in his eyes: "Thank you; I think I'll stay with Billy. This convention seems to be my business to-night—a good thing, perhaps, for I'm afraid I do not know as much about missionaries as the boy does."

"It isn't too late to learn," smiled the white-haired old gentleman, adding earnestly, "we need strong young fellows like you over there among our yellow brothers."

If Billy had thought the other meetings "great" he found that this surely crowned them all. Perhaps the wise old missionary was thinking of the two as he spoke. At

any rate, he talked a great deal about the Chinese boys and young men. He told of the ridiculous pictures and queer idols they prayed to, trying to please them by burning incense and firecrackers; of the terrible doses they had to take when they were sick, which did no good at all; of how many of them were very wicked indeed and very unhappy indeed, all because they did not know anything about the true God.

Billy's eyes grew very big and sorrowful as he listened, and when he glanced up he found that Mr. Jack was listening as hard and as soberly as he was.

Then the missionary began to tell how glad these people were to learn the "Jesus way" when there was anybody to tell them, and how many more missionaries were needed and how many more dollars to send them.

"What are you doing about it?" he finished. "Are any of your dollars helping? Are you sending some one to tell them the good news? Or better still, are you—oh, why aren't you—going yourself?"

The boy's heart swelled. If he were only big enough! Well, he was growing, and some day—

When the collection plates were passed he was delighted to see his small offering swallowed up under a bill from Mr. Jack's pocketbook.

But the best time of the whole evening came when they were all back in the library at home. Here Billy could ask as many questions as he liked and the missionary answered them. Mr. John Kennedy asked one or two himself.

"I'm going," Billy declared at last, digging his hands deep into his pockets. "Just as soon as I get through school and college I'm going to China to help—if it only weren't so long to wait."

The young man turned to Billy. "Do you suppose," he asked gently, "that I could go in your place, Billy? Just till you are ready? After that we could work shoulder to shoulder, couldn't we? If you think the Board will take me, Billy, I'll go."

Billy's eyes were one shining joy. "Take you?" he cried fervently. "Well, I should just guess! Father! father! do you hear? If Mr. Jack wasn't my missionary, he's going to be!"—World-Wide.

"Is the time growing, short? Give more of it to God. Waste less in dreaming and gossip. Realize that the best dividends here and in the glory-land will come from the work done for Christ. And even then time will beat on. We cannot halt it, nor delay it, and the only thing possible is to fill it up as it flies, with the least thought and work possible for self, and the most possible for the Kingdom."

SAVED FROM THE ARAB SLAVERS.

Tinda, a little lad about ten years old, came to the missionaries who were building the "Good News" on the shore of Lake Tanganyika, Central Africa.

Dirty, tearstained, and trembling through fear, he was like one of those whom Christ took in His arms and blessed.

Arab slavers were with their cruelty capturing slaves and killing all who opposed them. He had heard of the pity and kindness of the missionaries and fled to them. He was taken first as a little servant and then he became a workman in the joiner's shop.

All the while he was being taught. He in time became a devoted Christian and a zealous worker. He was able to speak well and became an eloquent preacher, and is now the head of the Kafukula Mission of the London Missionary Society.

He was asked why he had become a Christian, and answered: "Not so much for what the missionaries said, but for what they did—for their sympathy and kindness to the oppressed. The Christ that gave them sympathy and kindness was the Christ that led me to give Him my heart."—Messenger for the Children.

PAYING FOR THE BROKEN WINDOW.

The bell of the Hart School had hardly ceased ringing, when, with a rush, the boys came down the steps. Somehow order was evolved from confusion, and the boys were soon in full swing in a lively game of cricket. Harry Dicks was bowling. Stanley Orchard keeping wicket, Raymond Harman was in, and the other boys in the various positions as fielders.

Across the street was Mr. Storey's grocery, and he was greatly concerned whenever the boys came to play in the corner field, fearing that they might send the ball through the plate-glass window of his shop. He warned the boys repeatedly of the danger, but they did not seem to realise that there was any possibility of such a catastrophe.

It was in the second innings with the last "man" at the wicket, and only two runs needed to score a win for the "Lefts," "Betsy" Bobbet was taking a run for a short hit to leg when Don Glenn, in an anxious effort to get the ball in quickly to the wicket, made a wild throw. There was a crash of falling glass, a cry from Storey's shop, a rush of boys from the field, and a sudden stillness reigned where but a few moments before all was the wildest excitement of a closely contested game, and not a boy to be seen.

"I'm going back," said Harry Dicks to "Betsy," as he suddenly stopped running

after they had doubled round the corner of the road.

"Going back! What for?" gasped fat "Betsy" out of breath and full of astonishment. "You'll be arrested; Storey said he'd have us taken up if we broke his window."

"I'm going back, anyhow, for my grandfather has always said to me: 'If you do anything wrong, don't be mean enough to run away, or put the blame on any one else,' so I'm going back," insisted Harry.

"You didn't break it," urged "Betsy," as Harry went down the road.

"But I was one of the fellows, and I am responsible for a part of it;" and he kept on, while "Betsy" went to find the other boys.

When Harry got to the shop quite a crowd of people had gathered, and among them a policeman.

"I'm one of the boys, Mr. Storey, who were playing in the field, and I've come back to tell you," said Harry, timidly, for Mr. Storey was scolding fearfully.

"You are, are you?" exclaimed the angry man, as he seized Harry by the arm and dragged him over to the officer. "Arrest him! Arrest him, at once! The young scamp!" shrieked Mr. Storey, beside himself with rage and excitement. "I'm going to put a stop to this ball-playing about here once for all, if I have to put the whole lot of you good-for-nothing rascals in prison to do it."

"Don't—don't have me arrested," pleaded Harry, greatly frightened by Mr. Storey's anger. "That would worry my mother, and be a disgrace."

"Disgrace! Disgrace!" fairly yelled the angry shopkeeper. "Isn't it a disgrace to break windows which cost ten pounds? Arrest him, constable!"

"I'll work for you, Mr. Storey, till it's all paid for, but don't have me taken up, please don't!" pleaded Harry.

"Pay for it! How long do you think it will take you to earn enough to pay for it?" demanded Mr. Storey.

"I'll work till it's paid for, no matter how long it takes," answered Harry.

The policeman knew Harry's mother, and also his grandfather, with whom he lived, and came to his aid and advised Mr. Storey not to insist on having the boy arrested, but to give him a chance to pay for the broken window.

"All right!" said he, as he grew calm. "I need a boy, and he might as well pay for it that way as any other. When will you begin?" he asked Harry.

"To-morrow, after school," said Harry, promptly; "but you know I can only work after school and on Saturdays and holidays."

"That's when I shall need you most, so I'll look for you to-morrow; and, remember, if you don't come, I'll have you arrested yet."

"I'll be here," promised Harry, as he started homeward when Mr. Storey finally released his hold on his arm.

Mr. Storey agreed to pay Harry eight shillings a week, and, as Harry learned when he was shown the bill for the new plate-glass window, he would have to work twenty-five weeks to pay for it.

Harry worked faithfully, and Mr. Storey declared he never had a better boy about the place; but the boy missed many an hour's fun, and not once during the autumn did he have a Saturday to himself.

"How much did that window cost?" asked Don Glenn one day at school.

"Whew!" he exclaimed when Harry told him. "That's a lot of money."

"Say, Dicks, did you know 'Betsy's' working after school?" asked Ben Norris one day, "and I'm going to get a job to-morrow, and so is Tom Masters."

"You are? What are the fellows coming to?" asked Harry. "I saw Orchard and Smith selling 'Bulletins' last night."

"Oh, the fellows are anxious for jobs—want to make money, I expect," answered Ben.

Harry was finishing his tenth week of work, and had credit for four pounds on the bill for the window, when, as he was preparing to close the shop one Saturday night, he was aroused by the tramping of feet, and fourteen boys, led by "Betsy," marched in.

"Hello? What do you fellows want?" asked Harry, greatly surprised.

"We want to see Mr. Storey. Is he in?" answered "Betsy."

"I'm here. What do you want?" inquired Mr. Storey, as he came from behind his desk.

"We're the rest of the fellows who were playing cricket in the field the day the window was broken, and we ran away," said "Betsy," who was the spokesman; "but we've come back to pay our share of it." And each fellow dived down into his pocket, and placed thirteen shillings and fourpence on the counter.

"I was wondering whether you fellows would be mean enough to let one boy pay for it all," said Mr. Storey, as he counted the money.

"Not quite, although we were afraid to come back like Dicks," answered Ben Norris shamefacedly.

"You will have some money to take home with you to-night, Harry—quite a nice sum," said Mr. Storey, as he gladly refunded all Harry had paid over his share, "and here's something for faithful services," and he laid a bright sovereign in his hand. "You will not need to work any longer for

the window, but if you'll continue to work for me, I'll give you four shillings more a week; or, if you prefer to work for the same old wages, you may break another glass," and Mr. Storey smiled as he looked at the other boys.

"Thank you Mr. Storey, I'd rather work for the increase and have no windows to pay for," said Harry, as he held his money tightly.

"You boys are a better lot than I thought," was Mr. Storey's parting words, as they filed out of his shop.—*Messenger for the Children.*

MARTHA ANN'S SONG.

Martha Anne was out in the back yard hanging up the weekly wash of the Brown family. As she toiled she sang loud and clear a merry little song.

The grocer's boy, trudging along the dusty street, heard it, and whistled the same tune.

Mrs. Brown heard it too. Poor Mrs. Brown! She was always at work in her stuffy little house, and always tired, but the song flew in through the open window, and she smiled at it, because it was a careless, happy little thing; and before she knew it she was singing as she moved about—something she had not done for many a weary day.

Baby May heard the ripping sounds. Her little white teeth were pushing their way up into sight. They hurt the little maid, those hidden teeth, so that she fretted uneasily and cried to be comforted. But the merry song laughed at her, and she listened and cooed and dimpled with delight, and she reached out her pretty arms as if she would catch and hold it fast.

A little girl who had been shut in for several weeks, and was downhearted and blue because she could not go about, also heard the song and unconsciously hummed the merry tune.

Just a little song, such as anyone might sing, quickly sung and quickly sinking into silence, but what a pleasant mission it had in the world!

It is worth while to be a Martha Ann; to drop a little oil of gladness on the grinding wheels of life, to make them run a little easier and a little smoother. Even you and I can do that.—"Comrade."

No soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*Faber.*

Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon?—*George Macdonald.*

SOME STRANGE THINGS IN CHINA.

BY MR. WILLIAM B. PATON,
HIGH SCHOOL, SWATOW, CHINA.

Out here in China-land, paper is put to some uses which most boys and girls at home have never dreamed of.

I know of a place, about thirty-six miles from where I live, where you can buy paper umbrellas, full size, ready-made hats, coats, trousers, shoes, both for ladies' and gentlemen's wear; and you can buy the whole outfit for a few copper cash. You can even get silver head ornaments (made of paper) which look remarkably like the real article.

But you ask me: "What is the use of all these articles?" They are certainly no good to wear. Why! the coat is so flimsy it would come to pieces before you had got your arm through one sleeve, and the hats would never stand even the slightest shower of rain.

These things are not meant for use in this world! When anyone "passes beyond his body," as the Chinese say, when a person dies, his (or her) relations buy these things and burn them at the grave. They think the things enter the other world in the flame, and that the dead person gets the wherewithal to clothe himself in the spirit world.

At certain times in the year the hillsides are strewn with small pieces of yellow paper. This is paper money which dutiful relatives have offered at the graves for the use of their departed.

But paper money is not only used in this way, it is often offered as a gift to obtain the favour of the good spirits upon some work in the present world. Some time ago, I saw the captain of a junk preparing to put out to sea; his men were all hard at work swabbing the decks and putting everything into order.

But the captain himself was busy in the hinder part of the junk, enveloped in smoke, burning sheaf after sheaf of paper money to invoke the favour of the gods on the journey he was about to commence. His devotions, however, did not appear to require much mental exertion, for while thus engaged he found no difficulty in carrying on at the same time a conversation with a bystander.

What think you? Is that the kind of devotion God loves? Do you think it possible to "worship in spirit and in truth" and at the same time hold a conversation with a friend?

In some parts of the country, when visiting from house to house, it is not at all un-

common to find in a prominent place in your host's house an elaborate construction made of paper, highly ornamented, with windows and doors all complete, after the model of an ordinary dwelling-house. This, it is explained to you, is made for the spirit of a departed parent, or other near relative, to come and live in.

So you see that the Chinese have a strong belief in the existence of another world, and that, although the body dies, the spirit still lives on. This is good. But, sad to say, they do not at all understand the nature of that other world, or the "living hope" which Christians have through the resurrection of our Lord Jesus Christ.

But now let me tell you of something very strange. Do you remember the two narratives in your Old Testament—the one of the Passover, the other of the Scapegoat? It is curious that in some places the Chinese have customs which cannot but remind one of these.

For example, at the New Year, they will paste on their door strips of paper sprinkled with chicken's blood, hoping that when the evil spirits come and see the blood they will pass by and not enter the house. Does not that speak of the Passover lamb, whose blood was sprinkled on the lintel and two side posts of the door, so that when God's destroying angel saw it, he would pass by and not come into the house to smite anyone?

The Chinese have another strange custom at the New Year. They make a paper boat, into which they put a live duckling. Then the sins of the past year are confessed over the boat, and it with the duckling is floated down the river, to go no one knows where. Does not that remind you of Leviticus xvi. verses 21 and 22? Look and see what it says there.

Now we know that both the Passover lamb and the Scapegoat are but types of our Saviour Jesus Christ; in virtue of Whose redeeming blood the powers of evil cannot hurt us; in virtue of Whose atoning sacrifice there has been "laid on him the iniquity of us all," so that God "remembers against us our sins no more."

But the Chinese do not know this. And so, despite all their thoughts regarding a world to come, and all their beliefs regarding the continued life of the soul after death, their outlook is a very dark one. There is not a gleam of hope in it, not a particle of joy.

Pray then that the light of the Gospel of Jesus may scatter their darkness. Pray that the Chinese may learn of His redeeming love. Pray that they may understand that He only can "unlock the Gate of Heaven" and let them in.—Messenger for the Children.

A BABY IN INDIA.

"Dear me! What do you call that?" The new missionary shaded her eyes from the setting Indian sun and peered down the road.

At first, a tent woven of straw seemed to be walking straight towards her, but soon three pairs of brown legs were visible beneath. She watched with growing interest. Straight on they came and halted under a spreading banyan tree on the mission premises. Then the tent began slowly to come down and presently settled as if for the night.

"Dear me!" said the new missionary again, "I wonder if they are going to stay here. I must see what they want—in the morning." And so when morning came and the missionary felt very brave, she walked out to call on her new neighbors.

A big man with no shoes or stockings or hat or shirt, was cooking breakfast in a tiny brass pot placed upon a few stones. A little girl was scouring her shining white teeth with a piece of charcoal.

"Salaam," said the man, putting his hands together at his forehead and bowing almost to the ground.

"Salaam," said the little girl, shyly, and then running towards the tent she pulled away the straw door and looked in as if to say, "Won't you go in?"

The missionary stooped and put her head inside, and what do you think she saw? The dearest, littlest mite of a brown baby lay on the ground blinking its eyes in the light; and over in the corner on a pile of weeds lay the poor sick mamma.

The little girl carried the baby outside in her arms. "It's a nice fat baby," she said, kissing it.

The man frowned. "The gods are angry with us. They send us only girls." Then he straightened himself up and looked at the missionary. "Will you buy it, your honor?" We are too poor to fill so many mouths, and this is but a girl."

The sick mamma, hearing his words, crept to the door. "Oh, Miss Sahib," she pleaded, "do take her. Your face is kind, you will be good to her. She won't be much trouble. Soon she will be big and can serve you. Please take her, Miss Sahib. Don't leave her here," and her face had a piteous, frightened look.

"I won't buy your baby, but I will take care of it if you will give it to me," said the missionary, soberly, for she knew that every year in India many little girl babies who are not wanted die very mysteriously or are sold to wicked men.

"Take her," said the father, crossly.

The mother lifted her head for one long kiss and a parting caress. The big tears ran down the little sister's face.

The next morning, when the missionary looked out, the straw house was gone and

only a few ashes showed where the visitors had been. But the new baby, who, one day—God willing—should go back to teach her people about the kind Heavenly Father, who loves little girls as well as boys, slept sweetly on her clean blanket.—*Children's Missionary Friend.*

THE STORY OF VAIEA.

Vaiea was born on an island far away in the great Pacific Ocean. She was just a little fat brown baby, with bright black eyes, who could laugh and crow and kick exactly like an English baby.

Then she grew into a merry, mischievous girl, loving fun and laughter every bit as much as her white sisters; and really the only difference between her and them lay in the color of her skin, which was of the shade of coffee after it has been mixed with milk.

She lived in a round hut, open at the sides, and her chief amusements were bathing in the sea, in which she could swim like a little brown fish, making strings of shells which she wove into delicate patterns, and adorning her black, curly hair with the lovely flowers which grow wild all over the islands.

By and by Vaiea's parents decided that they would send her to "Missie's" school, where a great many other girls went, and one reason which they had for sending her there was rather a curious one.

"You see," they said to their neighbours, "the girls who go to that school become fairer in color, and so they are prettier than those who do not attend, and we want Vaiea to be the prettiest of all."

"Missie" was the lady missionary who had come all the way from England to teach the brown girls at Samoa, and she had gathered about eighty of them into a big boarding school, where they lived and were very happy. But they said, "Missie has cat's eyes," by which they meant that she was not like themselves, because she was English and her eyes were gray, like those of the white people.

Many wonderful things Vaiea learned in the school, such things as geography and spelling, and all the things which English girls learn; but the most wonderful of all were the lessons which she learned out of the sacred Book that "Missie" had brought with her from over the seas. For the first time she heard that she had a Father in heaven, who loved her, Vaiea, the little brown girl, and that his son Jesus Christ had died for her. And as this wonderful story took hold of Vaiea's heart, it changed her life.

She was just as happy as before; indeed, she was a great deal happier, for the new knowledge brought to her a strange joy; it also brought a new purpose into her life.

"Missie" and the other teachers soon noticed the change, and saw that in everything she did Vaiea was now trying to please Christ, and so they trusted her more and more, until in time she became the head girl in the school. Of course, she had a great deal of influence over the others, and it was always used to help them to do right and to live up to the best.

Now, in the same island there was a college for young men who, having become Christians, wanted to be trained as teachers, and some of them married the girls who had been taught in "Missie's" school; but when one of them asked Vaiea to marry him, she always shook her curly head and said:

"No; I don't want to leave 'Missie,' and, besides," she would add, with a sparkle of fun in her eyes, "I don't think she could get on without me." And, indeed "Missie" didn't think she could either.

But at last he came! He had been trained in the college like the other students, but he did not want to stay at home to be a teacher to his own people. He had a greater desire, and that was to be a missionary himself. He had heard that away over the water there was another island, much larger than his own, called New Guinea, where many of the people were savages, and even cannibals, who had never heard of God their Father in heaven or of Jesus their Saviour, and his heart called to him to go and tell to them the story which had changed his own life.

It was a real sacrifice, for this young Samoan knew that if he reached the island his life would be a hard one, and that there would be many dangers, and, besides, he felt very sad at the thought of leaving all the friends who were so dear to him. But he believed that he could face it all, if only Vaiea would consent to go with him.

So he went first to "Missie," and asked her to find out how Vaiea felt about it. "Missie" was very sorry to think of losing her best scholar; but when she told her of the young man's wish, Vaiea said bravely that she would marry him and become a missionary too.

"But," she added, "I must ask my mother's permission, and I am afraid that she will find it hard to let me go so far away."

So on the very next half-holiday Vaiea asked her special friend, Alisa, to go with her to her mother's house to ask her to give her consent.

When the two girls entered the hut, Vaiea's mother was sitting on a mat on the ground, and her daughter, putting her arm around her neck, kissed her tenderly.

"Mother," she began timidly, for she knew that what she had come to say would give her pain, "do you love Jesus?"

Now, Vaiea's mother was a Christian, but the question startled her, for she felt sure that some purpose lay behind it, so she said tremblingly, "You know I do, Vaiea, but why do you ask me that?"

"Mother," pursued the girl, "do you love Jesus more than me?" And after this second question, the poor mother knew that there was a special meaning in Vaiea's words, and the tears ran down her cheeks so fast that she could hardly speak.

"Yes," she said, with a catch in her voice.

"Then, mother, dear," answered the girl—and the tears were running down her own face now—"Jesus is calling me to go far away to tell those who know nothing of him the story of his love. Will you let me go?"

And then she told about the young man and his great wish.

For a little while there was only the sound of sobbing heard in the little hut, for brown mothers love their children just as much as white ones do, and they find it hard to part from them. At last the poor woman sobbed out, "I can't—Vaiea—don't ask me—I can't let you go."

By this time Vaiea had come to the end of her strength, so she turned to her friend and whispered, "Alisa, pray." And the three knelt down on the bare floor whilst Alisa poured out her heart in prayer.

When she had finished, and they rose from their knees, there was a new light in each face, and Vaiea's mother turned to her, and without a tremble in her voice said:

"If Jesus is calling you, my child, I will not keep you back, for I do love him best of all."

Not long after that Vaiea was married and set sail with her husband in the Mission ship for the distant island, where they made their home, teaching to those who sat "in darkness and the shadow of death" the glad story which had brought light into their own lives.—News From Afar.

CHEAP TALK AGAINST CREEDS.

There is a good deal of cheap talk these days against creed and theology. Some churches are trying to win the world by eliminating all theology from their standards. I would as soon commit a cargo of diamonds to a chartless ship as commit the religious education of my child to a creedless church. When you can have tulips without bulbs, or a body without bones and blood, then will I believe you can have a vital church without the vital beliefs of the gospel. The first requisite of a sound revival is a sound gospel.—Advance.

Foreign Missions--continued.

A CHRISTIAN SCHOOL FOR BOYS IN FORMOSA.

BY REV. MILTON JACK, M.A., B.D.,
FORMOSA.

For the RECORD.

The great aim of all work connected with Christian Missions should ultimately be the evangelization and Christianization of all classes of society. Hence the justification for educational work is not that it should merely give knowledge, but that its ultimate aim should be the winning of the individual to Jesus Christ, and the training and developing of Christian character. Any educational institution that fails to accomplish this end, fails in some measure, as a mission agency; and in proportion as it accomplishes this end, is its existence justified.

The same is true of medical work in a modified sense, for although there is not here the same opportunity for the systematic training of Christian character, yet the opportunities for evangelism and the winning of men to Jesus Christ, are perhaps even greater than in educational work.

Both these great departments of mission work should be but phases or expressions of that Gospel which is the missionary's sole message, and they cannot afford to be neglected or overlooked any more than preaching.

This is seen from the life and works of Jesus. The three great aspects of his ministry were preaching, teaching, healing, and no one of these aspects was emphasized to the neglect of another. All found an important place in His life and all were needed to round out His ministry of love to mankind.

We cannot conceive of Jesus apart from His preaching, His messages of Divine love and forgiveness. On the other hand take away from the Gospel narrative the love and compassion of Jesus as shewn in the ministry of healing, and our Lord's life would be incomplete.

The same is true of teaching. While

our Lord began His ministry by preaching, yet He very soon began to lay special stress on teaching and training the twelve.

It may be objected that the example of Jesus is not a parallel case with that of present day missions because it was owing to the growing opposition to the truth he taught, that Jesus so emphasized teaching. Anyone, however, who has had experience of heathen opposition to the establishment of Christianity, must feel that there is a good deal of validity in the comparison.

It may also be further objected by some that the parallel holds good only in the case of the training of evangelists; that Jesus confined Himself in His educational work only to the training of leaders in evangelistic service, and that the example of Jesus holds good only in its application to Theological education, and not to education in general. But it must be remembered that at the time of Jesus the schools of the land taught a pure monotheism. There was no need for establishing schools where the children of believers could get an education that would be free from the contaminating influences of heathenism, because all children who attended the Jewish schools received thorough instruction in the knowledge of God and the fundamentals of the Mosaic Law. But in a country where idolatry and superstition sway the minds of the people, and influence education, it seems to us to be in harmony with the methods of Christ to recognize the need for Christian educational work in the broad sense.

As a matter of fact, in the early history of the Church, it was not many decades after Christianity came in contact with heathenism before the need was felt for educational institutions where Christians could get a Christian training. And throughout the greater part of the history of Christendom, the need has been felt for a certain amount of control of education by the Christian Church.

Now, while it may be an open question

how far the Church is justified in seeking to control education in countries where public sentiment is essentially Christian, there can be very little doubt that a factor essential to the very life and growth of the Christian Church in non-Christian lands, is the degree in which she follows and conserves the results of her evangelistic effort, by the thorough inculcation of Christian ideals and principles among her members. Let her emphasize evangelism to the neglect of instruction and the ultimate result will be failure. The history of Christianity in more than one great branch of the Church bears this out.

Not only is it proved by the experience of the Christian Church, but the experience of the ethnic religions is of a similar nature. There have been times in the history of China when Buddhism bade fair to become the predominant religion of the country; the Emperor and Court officials favoured Buddhism and Buddhist monasteries dotted the land. But Confucianism controlled education and because it exercised this control it ultimately triumphed and Buddhism was compelled to take a place of inferiority in the history of the race.

If then the Presbyterian Church in Canada is to succeed in her aim to Christianize North Formosa, she must follow up her evangelism by the thorough inculcation of Christian ideals and principles among those whom she reaches by her evangelistic effort. But this cannot be adequately done without the aid of Christian schools, and especially secondary schools. We say adequately, because there is no doubt that much of the work of Christian instruction can be done through the Bible Class, Sunday School and other ordinary church agencies. But in order to raise up an adequate force of lay members who shall be qualified leaders in this work, the Church must control, to a certain extent at least, the education of her young men.

What then has been the actual condition of Christian education in North Formosa up to the present? Broadly speak-

ing, for the first thirty-five years of the history of the mission, there was no regularly organized education institution, apart from that for the training of evangelists and their wives. In 1907 the Girls' School was regularly organized, and the fact that within two years from its organization it was taxed to the full capacity of the building, indicates the interest of the Formosa Christians in Christian education. Last year a Women's School was built and organized and in the first session there were more applicants than could be accommodated. This too indicates that there is a need felt for education among the members of the Formosan Church.

But as yet the Church has made no provision for the Christian education of Chinese boys and young men. More than five years ago, before the writer arrived in Formosa, the senior member of the Mission, Mr. Gauld, had presented this need to the home Church. Since that time the North Formosa Mission Council has made repeated appeals for a school for the training of Christian boys; but as yet the school has not been established. Lack of funds and lack of a volunteer in the person of a qualified teacher are the two hindrances which prevent the development of this most important work.

The value of a good secondary school in Formosa would be inestimable, but there are three respects in which its influence would be specially felt:

1. For training young men from Christian homes who wish to enter the Theological College. While the Japanese have established a good primary school system in the island, they have made no provision for a secondary or "Middle School" education for the Chinese, corresponding to what Canadian boys would get in an Academy or High School in Canada. Consequently, even if it should be felt desirable that Christian boys intending to enter the Theological College should get their preparatory training in non-Christian secondary schools, there are practically no such schools in Formosa. But the young men who enter the Theological College and are to be the pastors and evangelists of the Church in future years should have the best possible preliminary training for their Theological studies. To secure them thus

the Church must provide a good secondary school.

2. Another important need which a Christian secondary school would meet, and one that is scarcely less important, is the training of the boys from Christian homes who are preparing for other vocations than that of evangelist. One is constantly meeting with Christian Chinese parents who have perhaps only been recently converted from heathenism, who are anxious to have their boys educated in schools where they will get Christian teaching, and not be surrounded by non-Christian influences as they are in the Government Schools. But for such the Mission makes no provision, and we have to turn away the anxious parents with the statement that some day the Mission intends to establish a secondary school. We are undoubtedly suffering a great loss every year through this lack.

These boys and young men pass largely out of the influence of the Church into hostile influences, at the very period in life which is most critical for the formation of Christian character. The practical result, of which the fruits are already being seen in the Church, is that there is developing within the Church a body of laymen who ought to be the leaders in all aggressive Christian work by reason of their superior education, but who are not so because the Church failed in her duty to them at the critical period of their life. Several years of non-Christian or anti-Christian teaching in heathen schools, has so dwarfed or narrowed their conception of Christianity that they are of very little value as an aggressive force in the Church.

It is useless to talk of the influence of the Church services and Sunday School and Bible Class being sufficient. It may be sufficient in Christian lands, and it is doubtless sufficient in the case of some few stronger Christian characters in non-Christian lands. But it is not in the natural order of things to suppose that with boys of that critical age, the agnostic teaching of six days of the week will be wholly neutralized by a sermon or Bible Class talk on Sunday.

3. A third important work which a Mission Secondary School would accomplish is the education of a limited number of boys from non-Christian homes. It is true that some question the advisability of the Church carrying on educational work for non-Christians, but as a matter of fact this is found to be one of the most fruitful means of propagating Christianity in China, in schools where the proper emphasis has been laid on evangelism.

The same law which works to undermine the faith of Christians attending heathen schools, works to build up faith in non-Christians attending Christian schools. There is quite a good percentage of non-Christian Chinese who adopt a very liberal attitude towards Christianity and who while perhaps not ready to embrace Christianity themselves, are not opposed to their children receiving anything that is of value in Christian teaching. It is among this class of non-Christian that an important work might be accomplished by providing a Middle School training.

This then is our plea, for a Secondary or Middle School where our Christian boys can get a Christian education, and for two well-trained teachers of deep spirituality and broad sympathies who will be able to exert such an influence on the lives of these boys that they will become the loyal servants of our Lord Jesus Christ, the evangelists and laymen of the future Formosan Church. Are there not some with a love for boys and the work of teaching, who, seeking for the field of larger service, will feel the call of God to this work, which is of such importance to the development of the Church, and to the triumph of the Kingdom of our Lord in North Formosa. The work calls for men of purpose, men of ability and men who will give themselves now.

(Note.—Since the above was written, Mr. George Mackay, only son of the late "Mackay of Formosa," who has been in Canada and the U. S. A., for his training, has been appointed by the F. M. Committee to the above work, and sailed from Montreal, 13 Oct. ult., en route for Formosa, Ed.)

World Wide Work

The Roman Catholic orders of monks, friars, nuns, etc., in Canada number 109, thirty-four male and seventy-five female. This means not merely different communities or congregations, but different orders or kinds, corresponding to the different denominations among Protestants. And all this among those who boast of their unity as contrasted with the divisions of Protestantism!

PROMISE IN CHINA.

BY REV. A. A. FULTON, D.D.

Thirty years ago I arrived in China. The China of to-day differs from the China of that day as April differs from December. The frosts of oppression, the cold blasts of persecution, and the blizzards of destruction were in the land. From Peking to Canton dislike of the foreigner was deep seated. During the first ten years of my stay here most of the chapels in the mission had been either partly or entirely torn down and looted.

As far as the East is from the West was the thought of the Chinese from abolishing their system of literary examinations, and from anything remotely approaching constitutional government. The conservatism of the dominating literary class was seen in the destruction of the short railroad built by foreigners, purchased by the Chinese, torn up and shipped to Formosa. To-day trunk lines are being rapidly built, and thousands of miles of new roads surveyed. Educational reform leads all others in promise of influence.

Millions of children were held down to the study of Confucian classics, and had no more knowledge of the fundamentals of science and general history than they had of the armies of Germany. To-day buildings fashioned after western models take the place of the cramped cells, where students often at risk of life were obliged to grind out essays after stiff conservative models. Thousands of schools have been opened with graded studies. The great demand is for competent teachers, and the best men from our mission schools are eagerly sought. Foot binding, opium smoking and gambling are strongly interdicted, and edicts have just been issued granting the privilege of cutting the cue.

How shall we meet these marvellous changes, so favorable to our work? One year of this century in China is worth more to our work than five years in the preced-

ing century. Why? This is a time of peace. No armies infest the Provinces. This is the time to lengthen our cords and strengthen our stakes. Only a few days ago I returned from nine days' work, assisted by native helpers. We reached fifty-two villages, and in every instance we were kindly treated. Ten years ago we would not have met with a friendly reception in any village.

More than seven hundred bright students from China are now in American universities. In brain, brawn and vast natural resources China easily ranks with the great nations. To-day the blight of superstition and the lack of just and capable officials weakens and retards her progress. Christianity is China's only hope. China has had in Confucian teachings the best system of ethics outside of the Bible, and did not advance an inch in a thousand years. Friendliness toward this great nation in time of her weakness will not be forgotten in the day when her vast and solid superstructure shall rest upon Christian foundations.

China is one of the most democratic countries in the world. I have seen the river trade of Canton almost entirely suspended because the magistrates tried to force the boat people to pay an unjust tax. The magistrates had to yield. When officials attempt to extort unjust taxes or encroach on rights long granted to the people the shops will be closed and all traffic will be suspended. The people know how to combine to gain their ends, and this very power of combination will greatly aid in the propagation of the gospel. The homogeneity of the people favors the unification of our work.

The construction of thousands of miles of railroads adds vastly to our facilities in reaching the people. The vast majority of the Chinese live in villages. Thousands of these villages remote from waterways and lines of travel will be brought near by lines of railroads that will be constructed before another decade. In my own field a railroad only forty miles in length has brought within easy access more than a thousand villages.

The present force is far from adequate to meet new responsibilities. Widespread, continuous, persistent preaching of "old time religion" is the only way to the heart of China. And China will respond. The harvest will be the mightiest the world has ever seen.—Laymen's Missionary Movement.

A JAPANESE "WATERSTREET."**The Story of Kagawa.**

BY REV. H. W. MYERS.

I greatly doubt if anything can be found in the worst section of New York that will equal the wickedness of Shinkawa, the slum section of Kobe. Certainly nothing in all America, and perhaps nothing else in all Japan, can equal the poverty, the filth and the degradation of Shinkawa.

Every year or two, there is an outbreak of the plague in Kobe, and almost invariably it starts from Shinkawa. The worst thieves, gamblers, cut-throats; the beggars, the sick and the unemployed, the prodigals and the outcasts make Shinkawa their headquarters, and crime is rife among them.

The proportion of sick people and the death rate is something like six times the average for the whole country.

The maze of narrow, dirty alleys, the filthy hovels and the hideous poverty make it hard for one to believe that he is still in beautiful Japan.

In scores, or perhaps as many as a hundred houses, marriage is only another name for the worst slavery, and the poor woman can get freedom only by the payment of a sum that is far beyond the power of most of them. Illegal, of course, but a woman who would dare to assert her legal rights would not improbably be murdered.

A year ago last fall one of the students in the Presbyterian Seminary began work for these people by preaching on the streets wherever he could get a crowd to listen to him. He is a thin, weak boy named Kagawa, just recovered from a serious case of tuberculosis. From the first he could see results from his work, and before long had quite a number of earnest inquirers.

The trouble now arose as to how he could lead those babes who were surrounded by wickedness on every hand. He soon came to see that the only way to work for these people was to live with them and like them; so he asked permission to withdraw from the dormitory up on the hill, and rent one of the horrible little rooms in the heart of Sinkawa. We could not refuse thought it seemed like sending the boy to his grave; so just as Christmas, a year ago, he moved down and began fighting the devil at close quarters.

The methods that are succeeding among such people are worth mentioning. First, there is constant preaching, morning, noon and night, indoors and out, in season and out, telling of the love of the Father, the awfulness of sin, and of the atonement

through the cross of Jesus Christ. There is no uncertain sound about this young man's faith or his message.

A second method has been to help every one in need to the limit of his ability. He is allowed five dollars a month from the school for food and clothes and books; and of this he spends a dollar and a half on himself, and the rest goes to the people about him. A few friends help him to his work, and so he has been able to care for many who were sick and friendless, to provide food and medicine for scores of others.

Several doctors have given their services free, and supplied medicines at cost prices, so a large number of sufferers have been helped. When a death occurs in one of these poor families, there is always the greatest difficulty in providing for the funeral expenses. Only the other day there was a woman began a life of shame because that was the only way she could hope to pay the debt incurred at her husband's funeral. Kagawa has buried just fourteen persons in the last year, a number of whom died while being cared for in his room.

At the ordinary prayer-meeting in his room there are thirty to forty who believe, and are entering on the Christian life. And what triumphs of grace they are. Their earnest, simple prayers, and their new hope shining in their faces show that they are new creatures. At five o'clock on Christmas morning, long before daybreak, ten of the believers were baptized, who have been tested for a year.

The work is not all plain sailing. One young man who seemed very promising for a while broke up a prayer-meeting by kicking over a brazier full of live coals, and flourishing a small sword with which he threatened in sight. He wanted a suit of foreign clothes, a salary and the position of general superintendent. I now have that sword on my desk, and a vicious looking weapon it is.

Only a few days ago a brawny scoundrel who is the bully of the community, came to Kagawa to "borrow" some money. Kagawa has helped this fellow in times and ways without number in the past year, but when he was refused, he struck Kagawa and knocked him down. A word to the police would probably land this fellow in jail, but Kagawa has a love that "bears all thing," and accepts literally the command to turn the other cheek. He has set out definitely to win that fellow to Christ and salvation, too, and I think it will not be many months till he who is now persecutor will be born again and saved.—The Missionary.

THE CHINESE CHRISTIAN CHURCH.

BY REV. CHENG CHING-YE.

At the World's Miss. Conference, Edinburgh.

Christian missions have been in China over a hundred years, and what are the facts? Large sums of money spent, and large numbers of converts received!

But there is something more and something greater. The outstanding fact of Christian work in China is the character of the Chinese Christians, and the activity of the Chinese Church. A self-supporting and self-governing Church in China is the reward, the fruit, the joy, and the crown of your long period of labor in that land.

Some of our missionary friends are, indeed, a little afraid of the Chinese Church movement. But the Church can only become able to manage its own affairs by actually trying to manage them. A child learns to walk by actual walking.

Does this mean the breaking of friendships with those who have sent us the Gospel, or is this anti-foreign? Decidedly no! We can never thank you enough for what you have done for us. The controlling power of the churches in China has largely been in the hands of the foreign missionaries, and there is no doubt that it should have been so in the days gone by.

But now the time is come when every Chinese Christian should be taught and led to undertake this responsibility, and to know his relation to the Church.

What is the motive power of all this? This is the working of the same Spirit that inspired you to realize your responsibility toward men of other lands. Yes, the same blessed Spirit of God. Every believer in Christ should be a soul-winner for Christ, and every Christian is a part of the Church of God.

A Chinese pastor, the Rev. Dingimeì, has been greatly used of God among the Christian students in Peking. He had some special evangelistic meetings in our colleges, and the result of this good pastor's work is indeed remarkable. In the Peking University some 300 students decided to serve the Lord at much cost to themselves; in the Arts College at Tung-Chow about 100 students decided to enter the Theological College to prepare for the ministry. In the Medical College some tens of students decided to preach the Gospel while practising the medical profession. This was simply amazing, and at the same time delightful. The Chinese Christian students, both at home and abroad, will be the center of our interest, whom we watch with great expectation and hopefulness for the future Chinese Church.

Speaking of the Chinese Church movement an Amoy L. M. S. missionary wrote: "They (i.e., the Chinese Christians) are beginning to show most unmistakably and distinctly that they desire to take charge of their own Church life, while quite willing to look upon the missionary as a friend and one who can give valuable advice when required....."

"In December last the question of self-government was brought up for discussion in the Congregational Union in Amoy. All the members were tense with suppressed excitement when I presented the motion that the power of self-government should be conferred upon the churches, and that the missionary should henceforth act only in an advisory capacity, and with no authority to control them.

After a discussion of great power and thoughtfulness the proposition was carried unanimously, and as I looked upon the beaming countenances, I felt rewarded for the years of effort that had resulted in this far-reaching determination."

THE PRESENT DAY R.C. CHURCH.

That the Roman Catholic Church (that is, not the R.C. people, but the organization which is outside and above the people) wherever it has power, is the oppressor and suppressor of every other form of religious worship and activity, is not merely a matter of history, but a present fact. Recently the attention of the British Government was called to the fact of mission services at the Theatre Royal, Malta, having been suppressed at the demand of the Roman Catholic authorities. This resulted in the proclamation of royal instructions providing for religious freedom and liberty of worship throughout the island.

Then comes a memorial to the king from the archbishop of Malta, praying that his majesty may be pleased to withhold his approval of the clause in the royal instructions relating to the treatment of religious denominations in Malta which provides for the liberty of religious worship in the island, and also a memorial from the members of the Cathedral Chapter to the same effect.

All in vain. They could not make the King refuse his subjects ordinary religious liberty.

This incident closes with a letter to the governor from the archbishop in which he expressed his deep regret that liberty of religious worship should have been sanctioned after a century and more, during which the exercise of religious worship in public had been exclusively reserved to the Roman Catholic religion.—N. Y. Observer.

A TRIBUTE TO MISSIONARIES.

Dr. Sven Hedin, a noted traveller and explorer in Asia, who was feted by Lord Minto, viceroy of India and enjoyed the friendship of many leading Britons in India, speaks as follows of his experience of missionaries:—

"Dr. Arthur Neve is one of the men I most admire. He has devoted his life to the Christian mission in Kashmir and his hospital is one of the best and most completely equipped in India. There he works indefatigably day and night, and his only reward is the satisfaction of relieving the sufferings of others."

"Many of my dearest recollections of the long years I have spent in Asia are connected with the mission stations. The more I get to know about the missionaries the more I admire their quiet, unceasing and often thankless labors."

"Some young coxcombs, to whom nothing is sacred and whose upper stories are not nearly so well furnished as those of the missionaries, think it good form to treat the latter with contemptuous superiority, to find fault with them, sit in judgment on them and pass sentence on their work in the service of Christianity. Whatever may be the result of their thankless toil, an unselfish struggle for the sake of an honest conviction is always worthy of admiration and in a time which abounds in opposing factors it seems a relief to meet occasionally men who are contending for the victory of light over the world."

The writer has been honored by a personal acquaintance with nearly all of our older missionaries who have spent from ten to forty years in the mission field, and the longer I live and the more I know of their life and work the more am I impressed with the truth of the above as a just tribute to the body of foreign missionaries as a whole.

There is a world of practical philosophy in Christ's teaching about losing one's life to save it. Only as a man spends himself in unselfish toil for others does he gain an insight into the true secret of existence. Not until he is lifted up on a cross of sacrifice can he obtain the broad vision of life, the clear understanding of brotherhood, and the full perception of truth that are the richest rewards the human soul can know this side of heaven. If you would save your life from smallness, meanness, selfishness and death, then lose it by fearless service.

TOO GOOD TO HEAR ALONE.

A missionary visited some Singhalese villages in Ceylon. Stopping at one house, only one woman was to be seen. "We sat down and talked to her; suddenly she sprang up and said, 'This is too good to hear alone; I must find some other women!' In a short time she returned with five."

"Too good, this Word, to hear alone,"
thus thought
Samaria's daughter standing by the
well;
And hast'ning village-wards she quickly
brought
Others to hear what Jesus had to tell;

"Too good to hear alone, and I must
share
With other folk the gladness of this
Word."
So spoke a daughter of Ceylon who ne'er
Before the Gospel of God's grace had
heard.

And we—who know the power of Jesus'
Name,
And countless precious Gospel-blessings
own,—
Can we account ourselves as free from
blame,
Whilst myriad souls in heathen bondage
groan?
Oh, may these women make us feel some
shame
And deem that Word "too good to hear
alone"!

—In Church Missionary Gleaner.

UNCONSCIOUS INFLUENCE.

It was said of one of the best men of our generation: "Whenever he entered a room of any kind, the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added: "Men thought their best and spoke their best in his presence."

What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt.

And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every man and unworthy thought was asphyxiated."—Great Thoughts.

MR. YIP AND HIS PERSECUTORS.

BY OUR MISSIONARY, REV. R. DUNCANSON,
B. D., KONGMOON, CHINA.

A short time ago two people came in from one of the out-stations, Pei Tsz, a village some ten miles from here, to report a case, and ask advice. A Mr. Yip with his family, have been the only Christians there. He has been faithful in preaching the gospel to his fellow villagers at his own expense, and through many discouragements. At one time he had his house in which his daughter taught school pulled down.

This time he had loaned some rice and money, and his wife went to collect the debt, when she was beaten and abused and left outside the door. Mr. Yip could do nothing.

Then the same family took their own mother and beat and abused her in a similar way, and left her at Mr. Yip's door, and said they were going to have him before the magistrate. Of course Mr. Yip could do nothing.

There is another side to the story. Lately Mr. Yip has had the satisfaction of seeing two young men of the village coming into the church as a result of his efforts, the first-fruits from years of toil.

One looks back on theological difficulties that seem to be the heritage of men, and especially of college men, and thinks how quickly mission work in China must settle these. With a gospel less than Jesus Christ and Him crucified we might as well give up. But that Gospel will some day make a new China.—East and West.

MAO FA'S EIGHTH COMMAND.

It was waking-up time in Mao Fa's home in China. The eight-year-old boy had himself seen the dawn peering through the cracks above the door, but he hoped his mother was still asleep. Then in a minute came her sharp voice:

"Mao Fa! Get up. Time to turn the mill."

He knew what that meant—tramping in a circle round and round, grinding the wheat for the day's bread, while his head grew dizzy and his back fairly ached. He rebelled at the thought; he had turned that mill every morning for many moons, and he was tired, tired.

Without a word he climbed from the brick bed, saw that his mother's back was turned, and dashed out the low door.

"Mao Fa, Mao Fa!" he heard her call behind him, but he sped on, down the alleyway to the corner where it joined the Great Street. There he stopped in wond-

er. Across the narrow street were hung countless strings of paper prayers, bamboo twigs, and strangely inscribed cards.

"He hailed another boy: "Bao Shan! What is this?"

The other looked at him for a moment in disgust, then replied shortly: "Where've you been? Didn't you hear the priests praying for rain last night? We're all praying for rain; that's why those prayers are hanging up there."

Sure enough; the priests' tom-tom had kept him awake last night for quite a while, Mao Fa remembered also that his father had said the day before that only an early rainfall could save his wheat crop from drying up. And he knew that when your wheat crop is ruined your children get very hungry every day.

He went on, out through the big gate in the town wall, and in a moment was squatting on the edge of a dirty pond making mud pies.

There he sat for many minutes, hard at work, and wondering what he should do when he went home to breakfast after a while to avoid a severe beating for running away. Suddenly something was happening. He heard light footsteps near, looked up, and there beheld some one that he had often heard of, but had never before seen. It was the foreigner, the Jesus-Church lady.

In blank amazement he gazed at her as she passed him on her way to town. How strangely her eyes were set in her face, and how ridiculous her huge feet! He hastily got up, left his mud, and followed the foreign lady.

Then he saw something fall to the ground by her side, something white. The boy said nothing; he waited until she was quite a distance ahead, then ran to the object and picked it up. He had never seen its like before. Pure white cloth, only a few inches square—"it must be a handkerchief," he thought.

Nothing of this kind was owned in Mao Fa's family, though he had seen his uncle's handkerchief. But that was very much larger than this, and usually looked almost black. Indeed, he had never seen or heard of a handkerchief so white and so fine as this one just dropped by the Jesus-Church lady.

Then he had a happy thought: Mao Fa decided that this beautiful handkerchief, so clean and white, he would take home and give to his mother. And then—there would be no beating at all for Mao Fa!

Up the street he ran intent on his purpose, but stopped short when he heard some singing in a vacant shop at one side, a singing different from anything he had ever heard before. He listened a moment

and heard the words of "Jesus Loves Me:"

"Jesus, Saviour, loves me,
Jesus, Saviour, loves me,
Jesus, Saviour, loves me—
There's a Bible tells me so."

Wonderingly, Mao Fa went in the door, and there, still in wonder, he saw the owner of the white handkerchief. He stood staring at her again while she was speaking to the few women and children in the room. It was a strange thing that she was talking about.

"We have Ten Commands," he heard her say, and her voice was very sweet. He began to feel a little sorry that it was her handkerchief that he intended giving to his mother. "The First Command," the voice went on, "is, 'Except me, Jehovah, you may have no God.'"

"Ai!" laughed Mao Fa to himself. "We have many gods. I saw them this morning in the temple yard." His thoughts wandered again to his mother, the beating, and the new white handkerchief pressed tightly in his dirty-hand. Once more he felt a little sad about that handkerchief; perhaps the foreign lady of the sweet voice might want it.

Clouds were gathering in the sky without, and the room was getting dark, but again he heard her voice: "The Fifth Command is, 'You must honor your parents.'"

"Exactly," was the boy's thought. "That is what every one says, even in my own home. Won't I eat bitterness when I get home if I don't give mother this pretty handkerchief?"

He looked at the lady once more, and at once wished that he had not done so, for she was saying, "The Eighth Command is, 'You must not steal!'" Mao Fa jumped, for she seemed to be talking directly at him; she must have known his thoughts!

In alarm he started to run from the house, but at that instant there came from the sky a terrific noise. He stumbled on the door-sill and fell to the brick floor, terrified beyond all expression and shrieking at the top of his voice. Instantly he was up again, however. Over to the wondering missionary he ran, and in fear and remorse thrust the now dirty handkerchief into her hand.

"This pretty handkerchief—it's yours, it's yours!" he gasped; and before she could recover from her surprise he was gone, and far on his way home, sobbing with dread at every bound, but now with no sin in his heart.

There was no beating for Mao Fa that morning. Before he reached home the rain, but now heralded by the thunder peal that had so frightened him, was com-

ing down in torrents, and the whole family was rejoicing. Even his mother, as she gave him his share of breakfast, fried bread and onion-top, had nothing to say but "The rain is good; our wheat is saved."

Mao Fa munched his breakfast in much content. He hoped that the Jesus-Church lady had not got wet going home.—By a missionary, Paul Patton Faris, in SS. Times.

WAS IT NOT HIS BUSINESS?

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and two daughters were coming home in the lighting express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did someone say "Accident"?

There are twenty-five railroads centering in St. Louis. If there has been an accident it is not likely it has happened on the—and Mississippi Railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon inquiring he finds it has occurred twenty-five miles distant on the—and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drank fifty miles away by a railroad employe was the cause of the catastrophe.

Who dares say of this tremendous question: "It is none of my business?"—Selected.

The truth we learn from every highest study of humanity is that the highest and divinest men are the most truly men; not the mean and the base, but the noble and the pure.

Our Church Register

Calls from

Erskine Ch., Montreal, to Dr. Geo. Hansen, Belfast, Ireland.
Cumberland, B.C., to Mr. Jas. Hood, of Summerland.
Hanover and Hampden, Ont., to Mr. W. I. McLean, of Waubuno.
St. Andrews Church., Moose Jaw, Sask., to Mr. W. G. Wilson, of Guelph. Accepted.
Lloydminster, Sask., to Mr. Allan Lang. Accepted.
Duncans and Somenos, B.C., to Mr. W. L. Raynes.
Glenboro, Man., to Mr. D. M. Buchanan, of Jarvis, Ont.
Rathwell, Man., to Mr. Geo. Aitkin, of Brandon.
St. Pauls Church., Nelson, B. C., to Mr. E. S. Logie, of Sudbury.
Knox Church, Clifford, Ont., to Mr. J. H. Lemon, of Walters Falls.
Dover Centre, Ont., to Mr. D. L. Campbell, of Moorefield.
Zion Church, Brantford, Ont., to Mr. R. B. Cochrane, of Woodstock.
Richards Landing, Ont., to Mr. Samuel Prenter.
Knox Church, Dundas, Ont., to Mr. Walter Nichol, of St. Marys.
Lumsden, Sask., to Mr. Jas. Russell, of Wolseley.
Maisonneuve Church, Montreal, to Mr. R. I. Ballantyne, of Riverfield.
Huntsville, Ont., to Mr. D. H. Marshall, of St. George.
Griswold, Man., to Mr. Fred. Miller.
Dungannon and Port Albert, Ont., to Mr. R. M. McEachern, of Dover Centre.
Bridgetown, N.S., to Mr. J. F. Dustan, of Halifax. Accepted.
Elmsdale, N. S., to Mr. J. A. Mackenzie, of Thorburn.

Inductions into.

Pinkerton and Cargill, Ont., 19 Sept., Mr. Geo. Mason.
Braeside, Ont., 3 Oct., Mr. Jas. Taylor.
Kipling, Golden Plains and Lansdowne, Sask., 31 Oct., Mr. A. Henderson.

Rosburn, Man., 8 Aug., Mr. T. R. Forbes.
Francis and Fairview, Sask., 19 Sept., Mr. Jas. R. Urie.
South River and Eagle Lake, Ont., 13 Sept., Mr. R. J. Craig.
Cookstown, Ont., Mr. D. J. Lane.
Bethany Ch., Halifax, 28 Sep., Mr. R. B. Layton.
St. Andrews Church, Truro, N. S., 15 Sept. Mr. Geo. M. Dix.
Brookfield, P. E. I., 19 Sept., Mr. A. J. W. Back.
Zion Church, Thessalon, Ont., 15 Sept., Mr. John Galloway.
Rainy River, Ont., 26 Sept., Mr. Hyslop Dickson.
First Church, Fort William, Ont., 29 Sept. Mr. Jno. McEwen.
St. Johns Church, Vancouver, B.C., 17 Aug., Mr. E. Leslie Pidgeon.
Ottawa South, Ont., 28 Sept., Mr. Orr Bennett.
First Church, Scott, Sask., 18 Sept., Mr. W. A. Cameron.
Kinnears Mills, Que., 5 Oct., Mr. A. Henderson.
Blairmore, Alta., 3 Oct., Mr. A. S. Tod.
Port Dalhousie, Ont., 28 Sept., Mr. D. Tait.
St. Andrews, Brandon, Man., 5 Oct., Mr. J. Knox Clark.
St. Pauls Church, Brandon, Man., 5 Oct., Mr. R. S. Laidlaw.
Haynes Ave. Church, St. Catharines, Ont., 5 Oct., Mr. Crawford Tate.
Knox Church, Glace Bay, C.B., 17 Oct., Mr. Hugh Miller.

Resignations of

Brucefield, Ont., Mr. E. H. Sawyers.
Fleming, Sask., Mr. J. Leishman.
Windthorst, Sask., Mr. R. B. Ledingham.
Condrie, Sask., Mr. H. N. MacLaren.
Silver Creek, Man., Mr. R. W. Beveridge.
Richmond, N. B., Mr. R. A. Macdonald.
Fairfax, Man., Mr. R. Ashcroft.
Elgin, Man., Mr. J. W. Little.
St. Johns, Brockville, Ont., Mr. A. G. Cameron.
Knox Church, Lethbridge, Alta., Mr. A. M. Gordon.

Lock Lomond and Framboise, N. S., Mr. John Fraser. Moderator, Mr. D. MacDonald, Grand River, N.S.
Waterville and Lakeville, N. S., Mr. A. D. MacKinnon.

New Churches Opened.

First Presbyterian Church, Montreal, union of Chalmers and historic St. Gabriel, Oct. 1st, 1911.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

**The General Assembly meets in
Edmonton or Toronto,
1st Wed., June, 1912.**

**Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.**

1. Sydney, Sydney, 7 Nov., 10 a.m.
2. Inverness.
3. Pictou, New Glasgow, 7 Nov., 1.30 p.m.
4. Wallace, River John, 21 Nov., 7 p.m.
5. Truro, Truro, 19 Dec., 10 a.m.
6. Halifax, Halifax, 19 Dec., 10 a.m.
7. Lunenburg.
8. St. John, St. John, 12 Dec., 10 a.m.
9. Miramichi, Newcastle, 12 Dec., 11 a.m.
10. P.E.I., Charlottetown, 7 Nov., 10 a.m.

Synod of Montreal and Ottawa.

Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Sherbrooke, 5 Dec., 2 p.m.
12. Montreal, Montreal, 14 Nov.
13. Glengarry, Alexandria, 7 Nov., 10.30.
14. Ottawa, Ottawa, 7 Nov., 10 a.m.
15. Lanark, Arnprior, 28 Nov., 10.30 a.m.
16. Brockville, Winchester, 5 Dec.

Synod of Toronto and Kingston.

Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Kingston, 12 Dec., 11 a.m.
18. Peterboro.
19. Lindsay, Lindsay, 12 Dec., 10 a.m.
20. Whitby.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville 14 Nov. 10.30
23. Barrie, Barrie, 12 Dec., 10 a.m.
24. North Bay, Powassan.
25. Temiskaming, Cobalt, Mar.
26. Algoma, Blind River, 5 Mar. 8 p.m.
27. Owen Sound, Owen Sd., 5 Dec., 10 a.m.
28. Saugeen, Harriston, 12 Dec., 10 a.m.
29. Guelph, Guelph, 27 Nov., 10.30 a.m.

Synod of Hamilton and London.

London, Last Monday of April, 1912.

30. Hamilton, Hamilton, 7 Nov., 9.30 a.m.
31. Paris, Woodstock, 29 Nov., 10 a.m.
32. London, London, 30 Nov., 10.30 a.m.
34. Sarnia, Sarnia, 4 Dec., 11 a.m.
33. Chatham, Chatham, 1 Dec., 10 a.m.
35. Stratford, Stratford, 5 Dec., 10 a.m.
36. Huron, Goderich, 14 Nov., 1.30 p.m.
37. Maitland, Wingham, 7 Dec., 10.30 a.m.
38. Bruce, Paisley, 8 Dec., 11 a.m.

Synod of Manitoba.

Winnipeg, 2nd Tuesday of Nov., 1911.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Deloraine, 6 Feb., 5 p.m.
42. Glenboro.
43. Portage, Gladstone, 5 Mar., 2 p.m.
44. Dauphin.
45. Minnedosa, Minnedosa, 13 Feb., 1912.
46. Brandon.

Synod of Saskatchewan.

Yorkton, 1st Tuesday Nov., 1911.

47. Yorkton, Yorkton, 13 Feb., 8 p.m.
48. Abernethy, Strassburg, 22 Feb.
49. Qu'Appelle, Broadview, 13 Feb., 1912.
50. Arcola.
51. Alameda, Alameda, 20 Feb., 8.30 p.m.
52. Weyburn.
53. Regina, Regina, 5 Dec., 10.30 a.m.
54. Saskatoon, Saskatoon, 12 Feb., 4 p.m.
55. Prince Albert.
56. Battleford, N. Btlfrd., 27 Feb., 10.30
57. Swift Current, Maple Creek, 14 Feb., 10 a.m.

Synod of Alberta.

Last Monday of April, 1912.

58. Vermillion, Islay, 15 Dec., 2.30 p.m.
59. Edmonton.
60. Lacombe.
61. Red Deer.
62. Calgary, Calgary, 12 Dec., 9.30 a.m.
63. High River, Claresholm, 12 Dec., 2 p.m.
64. Macleod.

Synod of British Columbia.

New Westminster, 1st Wed. May, 1912.

65. Kootenay, Kootenay, Feb.
66. Kamloops, Enderby, Feb.
67. Westminster.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During September	Mar. 1, to Sept. 30.
Home Missions.....	\$3,317.56	\$27,010.59
Augmentation.....	224.23	2,760.08
Foreign Missions...	1,488.77	18,825.07
Widows & Orphans	37.83	702.98
Aged Ministers.....	69.25	1,274.01
Assembly Fund.....	1,243.70	1,687.85
French Evangel.....	138.67	2,028.50
Pte-aux-Trembles...	143.90	1,878.60
Social Service, etc...	666.66	7,569.60
Jewish Mission.....	15.00	1,258.09
Deaconess Home....	722.75	913.50
Knox College.....	22.86	346.29
Queen's College.....	7.00	275.20
Montreal College....	7.00	226.70
Manitoba College....	11.00	268.75
Westminster Hall....	—	72.75
Alberta College.....	1.00	15.50

RECEIVED DURING SEPTEMBER

at the Presbyterian Offices, Toronto.
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the Donors.

Ontario.

Cairo.....\$ 4	Cedarville.....14 50
Tor. Dovercourt.....185	Kirkhill.....50
Unionville.....3 53	Tor. Cowan.....206 25
Durham.....80	S. Sherbrooke.....2 32
Magnetawan.....1 20	The Ridge.....17 26
Clearwater ss.....8	Ormsby, Thanet.....10 70
Stirling, St. And.....12	Coe Hill.....4 04
Allensville.....3	Clinton, Willis.....20 50
Avonton.....54 25	Dundas, Knox.....59 40
Indian Lands, yps.....2 70	Scarboro', St. And.....124 70
Jarvis.....25	Wroxeter.....5
Est. John Malcolm.....25	N. Easthope.....52 54
Dutton, Knox.....40	Merivale.....50
Spragge, Un. ss.....1 70	Est. Miss Mitchell.....3,000
Bryceon.....8	Creighton Mines ss.....2 65
Sonya, St. And.....40	Brantford, St. And.....100
Milliken, St. Jno.....23	Walkerton, Kx.....300
Thornhill.....15 80	Crinan, Argyle.....39
Mimosa.....6 27	Tor. St. Jas' Sq.....2,500
Princeton.....4	Belleville, John.....90 50
Innerkip.....32 20	Warkworth.....113 32
Bethesda yps.....5 90	Wilbur, Lavant & Co.....15
Otta. Bank.....300	Hastings, St. A. ss.....8 90
Owen Sd, Div.....500	Hespeler, St. A. ss.....2 81
Rev. J. M. Nicol.....9 15	Sir M. & Lady Clark.....50
Brucefield, Un.....36 45	Minden.....10 80
French River.....4 50	Twelve Mile Lake.....6
Mr. C. S. McDonald.....250	Haliburton.....3 50
G. McMurrich & Sons.....15 75	Alsaw.....2 40
Victoria Mines.....6 60	Oro, Guthrie.....9
Thedford, Knox.....49	N. Pelham ss.....8
Meaford, Erskine.....100	Castleford.....50
Alex, Main.....5	Desboro' ss.....5
Aurora.....22 27	Lakehurst.....9 75
Zephyr ss.....13 50	Buckhorn.....4 25
Tor. Cooke's ce.....25	Rockcroft.....1
Woodville.....203	S. Ste. Marie.....16 34
Tor. Knox.....400	Princeton.....1
Midhurst.....24	Stratford, Kx.....400
Hespeler, St. And.....5 43	Ham. Erskine.....200
Smithville.....8	Gordonville.....10
Dorchester.....5 75	S.S. No. 4. Grey, ss.....4 08
St. David's.....17	Ballantrae ss.....1 65
Miss Burgess.....5	Mandaamin.....30
Friend of Israel.....1 75	Ham. St. Giles ss.....11
Barrie, St. And.....42	Carleth Pl. St. And.....320
Cedar Hill, Zion.....15	English Sett.....50
	Bolsover, St. A. ss.....5 50

Waterdown, Kx.....27 60	Elmass No. 2 ss.....3 60
Tor. Old St. And.....100	Finch, St. Lu ss.....7
Rv. Geo. W. Thom.....20	Komoka ss.....10 25
Belwood, St. Jno.....26 12	Fitzroy Hrbr, ss.....5 30
Tweed, St. And. ss.....7 45	Indian Lands ss.....7
Sulphide ss.....6 35	Rosemont, Kx ss.....1 65
Pefferlaw ss.....4 41	Lon, New St. Jas' ss.....13 88
Grand Bend.....10	N. Easthope, ss.....7 90
Fen. Falls, St. A. ss.....5 23	Ramsay.....13
Hawkesv, St. A. ss.....5	Kilsyth ss.....7 70
Cebourg, St. A. ss.....10	Hibbert, Roy. Sta. ss.....8
Utica ss.....3 90	Longford, Mem. ss.....7 68
Brighton, St. A. ss.....8 50	Pakenham, St. A. ss.....11
Paris, ss.....11	Inwood ss.....14 35
Petrolia.....170	Mrs. R. M. Boswell.....250
St. Cath. Kx ss.....11 85	Oakdale ss.....5 20
Berkeley, Cook's ss.....2 43	S. Mountain ss.....8
Brucefld, Un.....16 17	Pt Dalhousie ss.....5 16
Mandaamin ss.....7 25	Depot Harbor, ss.....8
Wardville ss.....5 40	Roslin, St. A. ss.....6 57
Wroxeter ss.....8 17	Preston.....74 25
Winchstr, St. Pa. ss.....10 85	Camlachie, Kx.....54 36
Rathc ss.....2	Anonymous.....2
Milvtn, Burn's ss.....1 35	Blackstock ss.....2 85
Thurlow ss.....10	Georgetown & Co.....2
Dundalk, Ersk ss.....7 28	Ferguson Mem. ss.....4 14
Kemble ss.....5 73	Vernon ss.....8 25
Nottawa ss.....2 60	A. Friend.....20
Windham, St. A. ss.....4	Merivale ss.....11 50
Bowmanv, St. Pa. ss.....6 60	Meldrum Bay ss.....7 50
Beechwood, St. A. ss.....10 77	Annan ss.....8 27
E. Nottawaga ss.....3 71	Walkervl, 1st ss.....20 76
Pt. Hope, Mill ss.....3 65	Bar River ss.....3 08
Burford ss.....6	Silver Water, ss.....4 65
Caledon E. Kx ss.....2 22	Gore Bay ss.....3 50
Consecon, etc.....10	Webbwood, St. A.....2 81
Bobcaygeon, ss.....5	Valetta ss.....4 10
Brucefield, Un.....22 60	Brown's Cors ss.....4
Guelph, Kx ss.....22 18	Grassie's ss.....1 10
Caledonia ss.....10 73	King, St. And. ss.....5
Cromarty ss.....7 11	Durham ss.....11
Seaforth, 1st.....51 45	Blind River ss.....3 72
Seaforth, ss.....15	Richard Landg ss.....6 25
Lakeport, ss.....4 30	Adamsville ss.....2
Harrstn, Guth.....25 40	Glenallen, Kx.....46 63
Milton, Un ss.....1 74	Chatsworth ss.....2 50
Verschoyle, ss.....5 50	Rockwood ss.....5 80
Motherwell.....39 60	Airlie ss.....3 80
Holstein ss.....9	Paramount, Un. ss.....7 50
Glamis, ss.....2 45	Ft Wm, St. And, ss.....23 32
Cookstown ss.....11 88	Rev. Jas. Hamilton.....6
Althorpe ss.....2 33	Claude.....35
Kenmore.....7 70	Do. ss.....7
Whitney, ss.....4	Newbury, Kx ss.....4 70
Rockland.....12 54	Stratford, St. A. ss.....7
Smith's Falls, St. A. ss.....10 55	Monkton, Kx ss.....6 40
Englehart.....20	Mt Forest.....62 85
W. Lond. St. P. ss.....2	Edwardsvl, ss.....2 50
Campbellfrd, ss.....30	Lake Vale ss.....9
Warren.....4 06	W. Flamboro' ss.....3 88
Richard Landg ss.....7 26	Atkins' Cors ss.....3 18
Blackheath ss.....6	Strabane.....42
Mansfield ss.....3 75	Port Sydney, ss.....1 25
Bruce Mines ce.....15	Bancroft, ss.....1 85
Ridgetown, ss.....5	St. Ann's ss.....5 63
Arkona ss.....3 60	Nipissing ss.....2
Sturgeon Fall ss.....5	Mar ss.....2 20
Corunna ss.....6	Culloden ss.....11 50
Pt Edward ss.....3 50	Delhi, Chal ss.....1 80
Meaford, Ersk. ss.....5 36	Kilbride, ss.....6 03
Amherstburg.....1 21	S. Luther ss.....3
Dunblane ss.....5 75	Tempo ss.....3 31
Fergus, Mel. ss.....10	Burnstown ss.....5 37
East Seneca ss.....7	Huntsvl, ss.....3
E. Normanby ss.....13	Dryden.....12 35
Pinkerton ss.....4 87	Victoria Mines ss.....5 21
Port Elgin ss.....10 07	North Cobalt ss.....3 05
Armow, Chal ss.....5	Emo ss.....3 25
Winterbourne ss.....5	Coulson ss.....1 50
Little's Corners, ss.....2 60	Mindemoya ss.....1
Doon ss.....1 50	W. J. MacPherson.....5
Mrs. Wm. Wilson.....25	Camlachie ss.....5 33
Mrs. A. R. Gordon.....10	Dorchester ss.....11 52
Cumberland ss.....7	Chatham, 1st.....310 07
Ashburn, ss.....4 50	Brussels, Mel ss.....15 70
Lindsay, St. And.....300	Drayton ss.....7 35
Palmerston, Kx ss.....10 03	Croshill, ss.....2 60
Black Creek ss.....2 90	Powassan ss.....5 60
Ayton, Knox ss.....5	Mt. Albert ss.....9
Innerkip ss.....5 45	Stratford, Kx ss.....16 50
Stayner, ss.....6 05	Do. St. A.....76
Bethel ss.....5	Brougham, St. Jns ss.....6 75
Lonsdale ss.....6 05	W. Bentinck ss.....3 23
Green Bush ss.....2	S'ampton, St. And.....50
Caradoc, Cook's ss.....5	Pt Hope, St. Pa. ss.....8 02

Tilbury, 1st ss.....	9	Pte-aux-Trembles	51	Stonewall ss.....	14 41	North Bend.....	5
Smith Hill.....	72	Valcartier.....	15 25	Angusville ss.....	4	Victoria, 1st. Cong.....	3 75
Allensville, ss.....	2 41	David Ogilvie, Grenvil	200	Avonlea ss.....	3 25	Midway.....	20 50
Baden ss.....	4 71	Chateauguay Basin ss.	7 25	Douglas ss.....	12 25	Rv. P. Henderson.....	5 75
Walton, ss.....	19 35	St. Louis de Gonz. ...	5	West Hall ss.....	21	Nanaimo, St. A. ss ..	25 25
Hampstead ss.....	4 25	Valleyfield ss.....	17 25	Cartwright, Kx ss....	13	Up. Columbia.....	6
Schreiber ss.....	12 07	Dundee Centre ss.....	11 80	Saskatchewan.			
Tor. Deer Park ss....	21	Aylwin, McBans ss....	7	J. D. Ritchie.....	\$ 5	Vanc. Mt. Pleas.....	400
Mattawa ss.....	1 41	Scotstown ss.....	5	Regina, Knox.....	850	N. Lonsdale.....	6 65
Peterboro', Kx ss....	16 35	Dewittville ss.....	4	Moose Jaw, St. Pa....	15 75	Jordan River.....	43
W'msford ss.....	3 75	Paspebiac ss.....	4	Rv. A. C. Reeves.....	14 10	Sooke, Knox.....	25
Otta, Stewartn.....	200	Mont. Fairmt ss.....	12 55	Warman, ss.....	2	Bridgesville.....	10
Motherwell ss.....	2 50	Lachine, St. A. ss....	10	Baildon.....	16 50	Moyie, St. A. 1. aid ..	10
Rev. A. Hendrsn.....	8	Kinnear's Mills ss....	9	Queenston ss.....	3 55	St. Aidan's.....	5
Commanda.....	5	Cabano ss.....	3 85	Crystal Lake.....	2	Lynn Valley.....	5
N. Ekfrid ss.....	3 60	Metapedia ss.....	3 35	Lemberg, etc.....	45	Mission City.....	5
Parry Sd, St. A.....	235 99	Beechridge ss.....	5 40	Denholm.....	12 50	Clayburn.....	5
Callander ss.....	6	Hemmingfrd, St. A. ss.	12 88	Dalesboro'.....	4 40	Port Hammond ss....	9
Elk Lake ss.....	5 65	Huntingdon, St. A....	3	Wolseley, ss.....	14 25	Chase.....	6 50
Bentpath-ss.....	5	Kennebec Rd, St. Geo. 13		Lansdowne ss.....	12 45	Moyie, St. And.....	2
Elizabeth Bay ss....	2 41	Kennebec Rd, Marlo... 12		Invermay ss.....	4 15	Hosmer ss.....	2 30
Thessalon, ss.....	5	La Guerre.....	6 07	Tufnell, etc. ss.....	5	Hosmer.....	29 25
Tor. Chinese.....	2 40	Lake Megantic, Kx ss. 6 38		Foam Lake ss.....	4	Victoria, St. A.....	150
Mrs. W. B. McMurrich	10	New Richmnd, St. A. ss 9 10		Richfarms ss.....	4	Lumby.....	6 50
Maitland, ss.....	2 50	Manitoba.		Waldron ss.....	1	Chilliwack, Cook's... 10	
Shallow Lake ss....	8	Crystal City.....	\$ 11	Hillside.....	3 25	Union Bay.....	5
Thamesville, ss.....	10	Brandon, St. Pa.....	360	Neelby, Union ss....	2 35	Denman Island.....	10
S. Ste. Marie, St. A ..	100	Crystal City, Wmstr... 10		Longlaketon ss....	11 50	Duck Range.....	15
Morewood ss.....	15 64	Pettapiece ss.....	12 20	Fleming ss.....	14	Vancr, St. And.....	1,100
Hilldale ss.....	5 70	Bradwardine.....	14 30	Martin Dist. ss....	4	Van Anda.....	8 55
Avondale ss.....	6 68	Dauphin Plains.....	32 75	Perdue, Leney.....	6	Ewen A. McMillan... 7	
Kirkhill, St. Col. ss.	10 50	Stonewall ss.....	3 24	Summerside ss.....	6 50	Hazelton.....	13 15
Winthrop, Caven ss ..	9 50	Spruce Creek.....	13 20	Brownlee ss.....	5 10	Vict. St. Paul's.....	91
McKillop, Duff's ss... 4 41		Burrows.....	6 5	Rocky Lake ss.....	10 20	Vict. Ist.....	250
Corbetton, St. Ja' ss ..	7 50	Mount View.....	8 45	Winlaw ss.....	5 10	St. Aidan's.....	15
Bellevi, John ss....	8 75	Pilot Mound ss.....	9 35	Wallace ss.....	6 65	Ainsworth.....	15
Guelph, St. And. ss.. 10		Floral ss.....	29 10	Alberta.			
Tor. Emmanuel.....	30 36	Petrel.....	44	Fort Sask. ss, bc....	\$ 7	Chase, ss.....	3
Harrington, Kx ss....	14	Warmley.....	4 25	Glady's.....	49 50	Silverton, ss.....	5
Cedarvle, ss.....	6 75	Maitland.....	1 95	Trained Nurse.....	20	New Brunswick.	
Inwood, St. A.....	4 12	Morris View.....	7 60	Bergen.....	30 50	Rv. Frank Baird.....	\$ 10
Collins' Bay, ss.....	5	Weir Hill.....	65	Lille ss.....	14	Bass, Nic. River.....	14 50
Alexandria ss.....	6	Kisley.....	12 05	Lille.....	3 50	Rv. J. Valentine.....	11 40
Grand Bend ss.....	22 70	Lilyfield.....	8	Medicine Hat, Kx... 20		Greenock, St. A. ss... 8	
Pt Hope, St. Pa.....	101 25	The Dairies.....	4	Ranfurly.....	3 10	Witneyvil.....	3
Sunbury ss.....	5 27	Winnipegosis.....	5	Tofield.....	1 75	Gleason Road, ss....	2
N. Mornington ss....	10 20	Egremont ss.....	8	Strathcona, Kx....	50	Bartibogno ss.....	2 50
Burk's Falls, ss.....	5	Belmont, Kx ss.....	12 25	Namoa.....	5	Millbank, ss.....	2 75
Lake Joseph.....	32 37	Rosedale ss.....	3 65	Ganton.....	2 50	Nova Scotia.	
Grattan.....	4	Eden ss.....	14 35	McIntyre.....	1 35	Pr Agent, Hx.....	\$2,195 13
Sowerby, Kx ss.....	4	Cypress River ss....	7 40	Rockwood.....	2	Truro, St. Pa. ss....	5
Cotton Beaver ss....	10 50	Giroux, Cl Spgs ss... 7 45		Eagle Valley.....	2 50	Hx, Grove ss.....	50
Thamesford.....	65	Carberry, Kx ss.....	5 75	Thigh Hill.....	23	Stellerton, St. Jns ss. 1	
Knollwood Park ss.. 5 27		Emerson ss.....	5 60	Fincher Crk, Kx ss .. 15		W. Bay Road ss.....	1 46
Hymers, St. And. ss.. 1 50		Beresford ss.....	10	Vermilion ss.....	4 70	Maitland, St. Dav. ss. 6 15	
Quebec.				Mannvl, McQueen ss. 2		P. E. Island.	
Pt Fortune, St. Col...\$ 6 60		Elkhorn ss.....	16 25	Delaware, St. And.... 25		Hopedale ss.....	\$ 2
St. Hyacinthe.....	20	Rosebank ss.....	7 25	Olds, St. And. ss.... 4 50		Miscellaneous.	
Henry Birks.....	500	Rosebank, &c.....	11 35	Grassy Lake, ss..... 1 65		"M.M.A.".....	\$ 10
Mr. Mrs. H. Young ..	62 50	Dominion City ss.... 15		Summerview.....	7	Friend.....	10
Quebec, Chal.....	500	Arnaud ss.....	7 25	Nanton, ss.....	1 70	Wm. Rennia, Japan... 20	
Mont. Ersk. Jr. mb... 270		Sekirk, Kx ss.....	8 85	Cochrane, St. A. ss ... 6 50		Dom. Council, M. & S.	
Coteau Junc. ss.....	1 10	Melbourne.....	7	British Columbia.			
Mont. St. Giles.....	200	Arizona.....	7 30	Silverton.....	\$ 6	Reform.....	200
Mont. Taylor.....	25	Kingsley ss.....	6 60	New Denver, Kx..... 6		Dr. C. A. Webster,	
Lachute.....	100	Humesville ss.....	19 30	Trail, Knox.....	25	Syria.....	15
Portland, St. A. ss... 6 78		Camille ss.....	8			Pr Rv. S. B. Rohold... 200	
		Oakner ss.....	4 10				

A HINT ON SAVING MONEY.

"It is mighty hard," said an unfortunate workingman some time ago to the writer, "to save up a thousand dollars by laying aside a dollar or two a week and then to take it out of the savings bank and lose it to a get-rick-quick swindler, as I have just done."

This poor fellow could work and save, but he had not had even a kindergarten education in finance, else his story would have been different. He had never given a thought to interest, and so was absolutely ignorant of growth through compound interest, and, of course, had never heard of that wonderful process of accumulation known as "progressive compound interest."

One dollar deposited in a savings bank that pays 4 per cent. will amount to \$2.19 in twenty years. This is simple compound interest. Now, if you deposit one dollar every year for twenty years, or \$20 in all, the sum to your credit will have grown to \$30.97.

Many a wage-earner can put by \$1 a week. That money deposited in a savings bank for twenty years will have increased to \$1,612. A deposit of \$5 a week will have grown to \$8,000, and this at 4 per cent. will be \$320 a year.

There is no secret, no mystery about this. It is clear as the cloudless sun and the method is just as clean and honest.—The Christian Herald.

The Church Funds, East.

SUMMARY of RECEIPTS

	During September	Mar. 1. to Sept. 30.
Foreign Missions....	\$23,219.93	\$30,528.78
Home Missions....	867.77	4,050.24
Augmentation.....	40.00	1,579.14
College.....	173.60	6,437.03
Aged Ministers.....	6.50	1,795.36
French Evangel....	21.50	478.32
Pte-aux-Trembles..	10.00	97.25
For North West....	469.79	1,198.47
Children's Day Col.	317.95	334.25
Assembly Fund....	7.35	86.96
Bursary Fund.....	....	814.31
Library Fund.....	....	102.26
Manitoba College ..	....	2.00
Widows' & Orphans'	7.25	295.15
Social Service and Evangelism.....	36.15	247.68

Total....\$25,177.79 \$48,047.20

RECEIVED DURING SEPTEMBER

At the Presbyterian Offices, Halifax,
by Rev. E. A. McCurdy, D.D.
and divided among the Funds
as directed by the donors.

Acknowledged ...\$22,869 41	Hopewell, Union..... 62 35
Sydney, St. James ....150	Hampton, Ham. Riv.. 20
O'Leary, &c..... 10	Refund..... 12 76

Black Riv. Napan, &c. 16	Wallace ss..... 3
Harmony, N. Riv..... 23	Port Hood ss..... 4
Bass, Nicolas Riv..... 10	Bass River ss..... 8 50
Kouchibouguac ss. 50	Port Da iel ss..... 2 50
Mundelville, ss..... 4	Watrvl, Lakevl ss..... 3 50
Dundas..... 68	Windsor ss..... 9 47
Cavendish, &c..... 11	Coal Branch ss..... 3 40
W. Riv. St. Mary's.... 3	Shediac..... 17 60
Hopewell, Union..... 30	Refund..... 10
Pictou, St. And..... 10	Cape George..... 13
J. R. Cowans.....137 50	Fredricton ss..... 25
Wallace..... 45	New Glasgo St And, ss 31 44
Hx. Park..... 65	New Maryland..... 12 41
N. Sydney, wfms..... 30	Noel Road ss..... 1 40
Riverside, N.B..... 6	Cabano..... 5 61
Stellarton, Sharon..... 50	Thorburn ss..... 14 75
Board at College.....107 60	Folly Mountain ss 2 11
Brockway..... 4 46	Hopewell, Union ss... 6 21
Welsford, N.B..... 15	Economy ss..... 3
Trenton, Women..... 48	Westvil, St. Phil ss ... 13 78
St. Martins..... 14	French River ss..... 4 04
Princetown..... 15 99	Black Riv, Carmel ss.. 5 70
Harvey, Acton..... 5 20	Lower Napan ss..... 2 75
Indiantown, ss..... 6	Cardigan ss..... 6 25
Salina..... 3	Truro St. Paul's ss.... 8
Mrs. Heneberry..... 5	Purham ss..... 2 50
Springfield..... 10 05	Lornvale ss..... 2 25
W.F.&H.M.S.....13,292 90	Tweedside ss..... 4
Westvil, Carmel.....150	Lit. Bras d'Or, ss..... 2 50
Oldham..... 5 50	W. Br. Riv. John..... 70
Canard..... 25	D. H. Mosher..... 5
Stellartn, Sharon.....200	Kirkland ss..... 2
New Mills..... 40	Portage Road ss..... 6 45
Bay View, ss..... 2	Glassville ss..... 3 35
Pictou Island..... 15	S. Maitland ss..... 4 40
Springhill, ss..... 40	Dartmouth, St. Jas ss 15
Bridgetown..... 26	Bass Riv. N.B. ss..... 4
Three Brooks..... 10	Chatham, St. Jno. ss.. 4
Plaster Rock..... 10	Scotch Settltmt ss.... 2
Refund..... 10	Springville, &c. ss.... 11 60
Riley Brook..... 14 65	Valley ss..... 2 75
Meaghers Grant, ss.... 72	St. Geo. Channel ss... 1 50
Glengarry, ss..... 1 70	Portaupique ss..... 4 15
Ashby, ss..... 6	Tryon ss..... 5 23
Newport, ss..... 3 05	Loch Side ss..... 1 45
New Aberdeen..... 12	Sherbrooke, Jr ce..... 1 25
Avondale, ss..... 1 15	Riv. John, Salem ss... 13 58
Yarmouth ss..... 11	
Hampton, Tryon, &c.. 10	
Cleveland ss..... 1 40	

Total....\$48,047 20

The Presbyterian Record

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Edited by E. Scott, M.A., D.D.

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Vol. XXXVI.

DECEMBER, 1911.

No. 12.

TWENTY YEARS OF THE RECORD. UNDER PRESENT MANAGEMENT.

Twenty years ago, Mr. James Croil, Editor of the RECORD for sixteen years, from the Union in 1875, retired, after seventy, for an evening's rest. With eye dimmed and natural force abating, but with inward vision clear, Mr. Croil carries brightly his more than ninety years.

On Mr. Croil's retirement, the present Editor was appointed by the Assembly, and this issue completes for him a score of years at his allotted task.

The regular monthly issue for the year has been sixty-six thousand copies, containing, each month, over three and a quarter millions of pages, a distribution of one hundred and ten thousand pages of reading per day, for every day of the year.

There has been an output of well on to one hundred thousand pages of reading a day for every day of the past twenty years; some by wayside, rock or thorns, but always some on good ground.

Why it was Established.

The Assembly established the RECORD, as its Monthly Bulletin, in which those in charge of the various departments of its work—Conveners, Secretaries, Committees, etc.—who know the work of their respective departments as no others can know it, and can tell about it, as no others can tell,—might set that work before the membership of the Church, and thus lead to a more intelligent and generous support. Its price was fixed at a very low figure, so that all might be able to take it, and that the information furnished by these Conveners, Secretaries, Committees, etc., might thus reach the whole Church.

Some of these Conveners, Secretaries, Committees, etc., have, during these twenty years, used the Assembly's Bulletin to a greater or less extent, and have profited thereby. Some have scarcely used it at all during these years; and it has by so much

been unable to fulfil its purpose, while the Funds concerned have failed to profit.

The Business Side.

The work of making the "RECORD" and getting it to congregations has three aspects, commercial, mechanical and literary.

The commercial is two-fold, one part of it at the beginning and the other at the end. That at the beginning has to do with the paper makers and printers; with the former for paper, with the latter for printing, binding, mailing, etc. That at the end has to do, not with the producing, but the disposing of it, with correspondence all over the Church from Newfoundland to Nanaimo, and with the accounts of so large a circulation; not to speak of other correspondence which finds its way to a Church office, with inquiry and request on a great variety of subjects.

Its Mechanical Side.

This belongs to the printing office that may have the contract for the time being, and is mentioned here as it may interest some of the young people.

It is printed in three sections, or "forms" of sixteen pages each, which are due to go to press on the first, tenth and twentieth of each month, making nearly a sixteen page form weekly. The centre "form" of sixteen pages, is printed and folded; then a second form is printed and folded to be put over the first form like a cover; while the third form is printed and folded to be put in like manner over the second form; and the colored cover over all.

It takes a printing press, running ten hours a day, at a thousand impressions per hour, more than a week to print one of the three "forms" which go to make up the "RECORD." So soon as one "form" is printed another has to be ready for the press, and the printing of an issue of the "RECORD" keeps a press running practically the whole month.

Whenever one month is printed, the first

"form" of next month's "RECORD" should be ready to begin its more than six days' run. From one year's end to the other, and year after year, it keeps a press running almost constantly, to turn out these hundred thousand pages a day.

When the three "forms" of an issue are printed and folded and gathered and inserted, it is stitched with wire, put in bundles under power pressure, trimmed with machine knives, counted out in parcels of all sizes, as required, wrapped and tied, and the half dozen tons' weight of each issue is packed into two hundred and fifty to three hundred mail bags and carried all over the Dominion, to the more than two thousand volunteer helpers, who kindly distribute it to the readers.

Its Finances.

Twenty-five cents a year imposes narrow limitations,—in size of publication, quality of paper, office expenditure, etc..

In the twenty years, it has been enlarged three times, and the amount of reading matter about trebled. In the earlier years when it was smaller, it had a credit balance, which is being expended in its enlargement, the cost now exceeding the income. When necessary, an occasional issue with fewer pages, as of old, will balance accounts.

"The Assembly Herald."

It is sometimes helpful when discouragement comes to look at the work of other churches. The Presbyterian Church U.S.A. is nearly five times as large as ours, having a membership of 1,354,453 to our 287,944. Their Monthly Bulletin, "The Assembly Herald," has usually a few more pages than the RECORD, has better paper, a good deal of illustration, excellent workmanship, and considerable advertising, and is managed by a strong committee of their Assembly. It is sold at the same price, twenty-five cents, in parcels, and has a circulation of fifty thousand, about three quarters as many as the circulation of the Record. It is not self-supporting, its annual deficit of four thousand to five thousand dollars being allocated for payment among the different Mission Boards of the Church.

Its Contents.

There are narrow limitations in this respect as well as in finance. It usually has to limit itself to recording facts rather than expressing opinions; and in giving facts, it cannot give church news, for everything is old by the time it can appear in a monthly.

In the Assembly Herald, above referred to, the different Boards of the Church assume a measure of responsibility in this respect also; the officials, who are familiar with the work, preparing regular statements of that work for the Church.

The material received by the Presbyterian "RECORD" from Boards and Committees, being limited, the one question in filling its pages has been as to how it could be made most useful to the Church, and helpful morally and spiritually, to the great body of the people, especially to those who might have little other Sabbath reading.

It is divided into eight departments, varying from two or three to eight or ten pages, and usually in the following order:—Notes, or Home Work,—Foreign,—Young People's Societies,—The Family Circle,—The Children's Record,—World Wide Work,—Our Church Register,—Receipts.

When the sixteen additional pages were added, it was with the special idea of having it devoted to general "Sunday reading," half of it for adults, half for children.

In filling these pages, the aim is two-fold, interest and profit. There is much that would interest that would not profit, and *vice versa*. The aim has been to get the two factors combined. With this view, the best has been sought, no matter whence it comes. It may have been printed before, but it is usually new to more than ninety-five per cent. of the readers.

How far the contents of the "RECORD" are read and approved,—how many copies go to kindle the furnace and how many to kindle hope and aspiration for purer living and better work, is a question without answer.

One fact, however, may be stated.—Of the sixty-six thousand copies, nearly eleven thousand, one sixth of the whole, are taken in the Maritime Synod. Of these, almost

fifteen hundred. less than one-sixth, are ordered in bulk by congregations. More than five-sixths of the whole in that Synod, are taken by those who subscribe and pay for them individually.

Fellow Helpers.

They are the hundreds, all over the Church, who have kindly assisted in its circulation. Many of them, for long years, have made their annual canvass of the congregations, and, month by month, have given out the RECORDS. Many of them, during those twenty years, have finished their work and passed on, but others have taken their places. The helpers have changed, but the helpfulness continues.

And not only are they co-workers afield, but their words of kindly appreciation, when sending for their RECORDS, help at this end more than they know.

May their number be multiplied. It may seem a small matter to distribute a few RECORDS in some remote settlement, where good reading for young and old is almost unknown, but it may yield a harvest richer than the sower ever dreamed.

Twenty years are past; the unknown future before. This only is certain that work days are growing steadily fewer. The night cometh when no man can work.

Thank God for the hope which turns the nearing night into a brightening morning.

THE MISSIONARY CONGRESSES.

The great series of Missionary Congresses is over. The Churches of Christ, "from ocean to ocean," have met together with one heart and mind to plan for the extension of His Kingdom in the world.

Never before in Canada has there been so wide, so universal, so representative a series of missionary gatherings. And never before has there been a series in which the presentation of the great world work has been more telling and powerful.

Now they have ended, "The captains and the kings depart." And with that departure comes the danger, "Lest we forget."

The world's best things, even the Gospel itself, may be a "savour of life unto life," or a "savour of death unto death." These

Congresses may be a great good, or they may be an evil.

Those who have tried to grasp their information and are trying to add to it, who have received their inspiration and are setting themselves to work out that inspiration in a more active and earnest life, will make these Congresses a blessing to themselves and to the world.

To those who have "enjoyed" them; the intellectual treat of their well arranged and masterly addresses,—the aesthetic treat of their lofty ideals and their far-reaching visions,—and the emotional treat of their earnest pleadings, and go away to live and work as before,—these Congresses will "rise up in judgment and condemn them." The greater privilege, the wider knowledge, the stronger plea, the clearer vision of need, bring proportionate responsibility. "Ye knew your duty, but ye did it not."

The world is not going to get the Gospel by talking about it, but by giving it. Some can go and give it. The most of us must stay at home and send them, and to most of us it means simply getting down practically to our offering—"on the first day of the week"—of a share of the previous week's work, the faithful use of our Duplex Envelope;—and trying to extend the same in our congregation, or wherever we have influence.

A minister of our church, a few months ago, was going to a neighbouring town to preach on Sunday. He offered to take his little boy with him. The laddie was delighted, but after a moment's thought he said: "Can't go, I've got to duplex to-morrow."

One of our ministers at the Congress in Montreal, said it reminded him of a boy whom he once knew, whose yell, in the hockey match, could be heard clear and shrill above the din: "Folley it up; folley it up."

Where the next footstep shall be set should be settled, not by the softest ground or greenest grass to walk upon, but by the way in which life's true end lies.

The man who has begun to live more seriously within, begins to live more simply without.

Our Church Register

NEXT MEETING OF ASSEMBLY.

The resolution of last General Assembly, as to the place of meeting of next General Assembly, being that the meeting be held in First Church, Edmonton, provided satisfactory travelling arrangements can be made by the Moderator and clerks of Assembly.

Notice is hereby given that such arrangements have been made, and that accordingly the General Assembly will meet in First Church, Edmonton, on the first Wednesday in June, one thousand nine hundred and twelve.

Terms secured and other particulars will be given in due time.

R. P. Mackay, Moderator of Assembly.

Robert Campbell and John Somerville,
Joint Clerks of Assembly.

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from.

St. Matthews Ch., Montreal, to Mr. L. B. Gibson, of St. Stephen, N.B.

Millbank, Ont., to Mr. Walter Moffat, of London, Ont.

Souris, P. E. I., to Mr. A. D. McIntosh, of Kennetcook and Gore.

Sussex & Millstream, N.B., to Mr. Thos. A. Mitchell, of Lachute.

Lancaster, Ont., to Mr. C. H. Sutherland, of Kingsbury.

St. Andrews' Ch., Guelph, Ont., to Mr. H. E. Abraham, of Port Hope.

Oakwood Ch., Toronto, to Mr. Wardlaw Taylor.

Zion Ch., Brantford, Ont., to Mr. G. A. Woodside, of Owen Sound.

Knox Ch., St. Thomas, Ont., to Mr. A. D. Reid, of Sault Ste-Marie.

Blackville, N.B., to Mr. L. Beaton, of Caledonia, P. E. I.

Kincardine, Ont., to Mr. Malcolm McArthur, of Scarboro.

Powell River, B.C., to Mr. J. A. Dow, of Rossland.

Strathcona, Alta., to Mr. E. McGowgan, of Wetaskiwin.

St. David's Ch., St. John, N.B., to Mr. A. D. Reid, of Sault Ste-Marie.

Elmsdale and Nine Mile River, N.S., to Mr. J. A. MacKenzie, of Thorburn. Accepted.

St. Luke's, Dominion No. 6 C. B. to Mr. Geo. S. Gardner, of Mulgrave.

Inductions into.

Swan River and Kenville, Man., 17 Oct. Mr. A. S. Weir.

Lumsden, Sask., 30 Oct., Mr. James Russell.

McConnell, Man., 7 Nov. Mr. J. F. Douglas.

Westfort Ch., Fort William, Ont. in Oct. Mr. Jno. McEwen.

Bala and Port Carling, Ont., 7 Nov. Mr. T. J. Jewitt.

Resignations of.

Castleford and Stewartville, Ont., Mr. H. Young.

Wood Islands, P.E.I., Mr. D. MacKenzie. Chalmers, Lingwick, Que., Mr. E. McQueen.

Lachute, Que., Mr. Thos. A. Mitchell. St. Paul's, Port Arthur, Ont., Rev. Dr. Murray.

Cochrane, Alta., Mr. J. A. Claxton.

Davisburg, Alta., Mr. C. C. Whiting.

Eldon, Ont., Mr. W. G. Young.

Vernon, B.C., Mr. Geo. Pringle.

Deaths in the Ministry.

Rev. William Patrick Walker, died at Montreal, on the 10th Nov. ult., aged seventy-six years.

Rev. J. A. Carmichael, D.D., Superintendent of Missions in Manitoba and Saskatchewan, died at Winnipeg 11th November ult., aged 63 years.

OUR JEWISH MISSION.

BY REV. J. MC. P. SCOTT, B.A., CONVENER.

The mission to the Hebrew people of Canada is an undertaking authorized by the General Assembly, and administered by the Foreign Mission Committee. It is being carried on in two centres:—in Toronto, established in March, 1908; and in Winnipeg, having been started there in April, 1911.

Toronto.

The Mission amongst the 20,000 Jews of this city has had an interesting and encouraging record. It is now a well-organized and thoroughly established mission, and will compare favorably in its organization, in the quality of its work, and in results, with the best of the older missions to this people in Britain or on the Continent. The Church should have real satisfaction at what has been accomplished in its brief history. The Jewish population in this city is increasing rapidly, and opportunities for mission work become increasingly attractive.

Active opposition has not been wanting, but our workers faced it with patience and good temper, and succeeded in holding their ground throughout the summer, and in the end retained the respect, if not the admiration, of thoughtful Jews.

These outbursts of opposition come not so much from loyalty to the Jewish faith as from their inbred dislike to Christianity which roots itself back in their own sufferings, and in the sufferings of their fathers at the hands of nominal and non-Protestant Christianity in Russia and other lands.

The departments of work are various and well sustained:—

The Gospel Services on Saturday and on Sunday evenings are counted as very important. The preaching is in the Yiddish tongue. Christ is Israel's great need, and His gospel is proving the power of God to the salvation of many Jews who believe on His name. The sound and spiritual unfolding of the Word of God through the different agencies of the Mission is one of the fixed features of the work.

At the Night School and Bible Class, an interesting group of learners gathers, five nights of the week, to study the English language; and also at the close of their English study, to learn passages of the Bible.

"Seekers after truth":—this name applies to a company of young men whose numbers are well maintained the year round, which meets every Sunday afternoon to study and discuss questions that relate to the Christian faith.

The Reading Room, well supplied with newspapers and periodicals, in Yiddish, Hebrew, German, and English, is open every night except Monday and Wednesday the year round.

The Jewish women and children have a large place in the Mission's plans. The spiritual condition of poor Jewish women is pitiable. Through our lady missionaries, many of these are brought into touch with ministries of human kindness and the regenerating influences of the gospel, to the enlightenment and blessing of many.

In the children of the Jewish faith, the hope of our work lies. No child is enrolled in the Sunday School or in any children's organization without the consent and approval of the parents. Happily, great encouragement has come from work amongst them, notwithstanding organized opposition to keep them from the Mission.

In visiting in the homes of the Jews, splendid work has been done. Occasion is taken by the missionaries for earnest dealing with men and women. Fine results have followed from this work. In this house-to-house visiting, many are found surprisingly open to examine the claims of Christ.

Last year, 347 Bibles and 384 copies of the New Testament and portions thereof, at a value of \$517, were sold to Jews in Toronto.

In the work of the Free Dispensary, help is given by five different physicians, one of given by five different physicians, one of whom is a specialist in eye and ear work. We owe the Jew much; we owe at least to their sick poor the immediate ministry of a competent physician.

On a faithful review of the work in To-

ronto, the Rev. S. B. Rohold, the Superintendent, and the one male missionary, and the four lady missionaries associated with him, have much reason for encouragement in their work.

Winnipeg.

The general features of the work in Toronto, so far as the attitude of the Jews is concerned and their opposition to the Christian faith, obtain pretty generally in connection with the work in Winnipeg. A fine beginning was made last spring in the opening of a mission at 215 Jarvis Avenue of that city.

Mr. Hugo Spitzer, formerly connected with the Jewish work under the London City Mission, is missionary in charge. He has the help of his wife, a Christian Jewess, and one lady missionary. The

work there is being gradually organized, and there is every hope that it will yet find a creditable place in the Christian activities of that western city.

Knox Students Missionary Society.

"The Knox College Students' Missionary Society wishes to announce that during the college term no week night lantern engagements will be made. Upon request they will be pleased to arrange dates for illustrated lectures between Dec. 18th and Jan. 12th. The slides have been carefully prepared from photographs taken by student missionaries on their various fields, and cover the entire range of Home Mission Work in Canada. Valuable additions are being made to the already excellent collection."

Our Foreign Missions

Our Missionaries in Honan.

The latest from Honan seems to indicate that our missionaries are not in any anxiety as to their safety. Both revolutionists and imperialists favor them. The only danger would be the lawless element in case of prolonged unsettlement.

Our India Mission.

This issue contains a fairly full statement of our India Mission and its needs.

Study the map.

Note the forty or more districts divided by faint lines.

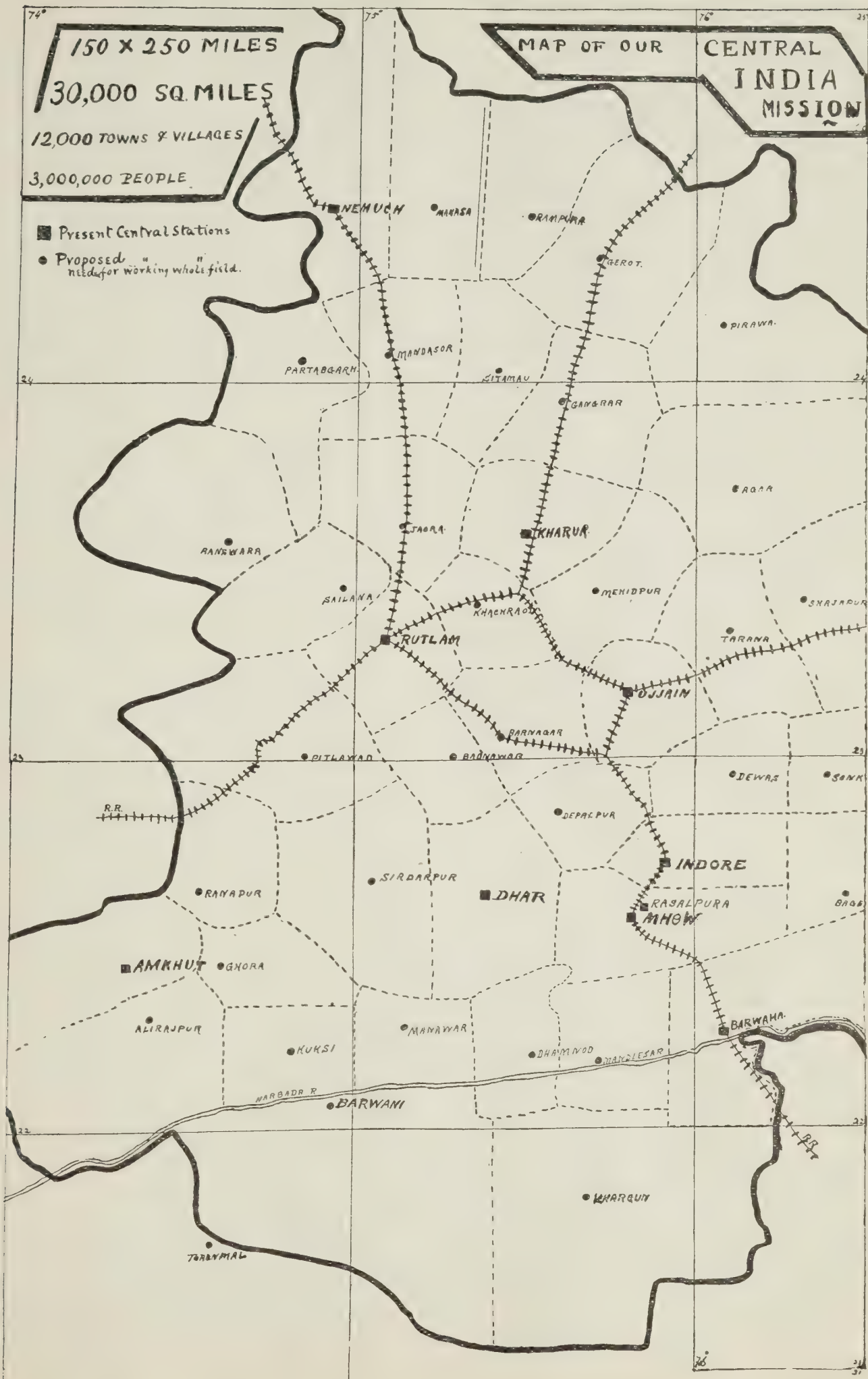
Note that each of these forty or more districts has, on an average, seven hundred square miles of territory, three hundred towns and villages, and about eighty thousand people.

Study the whole carefully, with the map, and the result will be a good knowledge of that field, with three millions of our fourteen millions of the heathen world set apart.

Outside Mission Work

We have been asked to state that our own Mission work in the New Hebrides is the definite support of our own three missionaries, Annand, Mackenzie and Robertson, all of them there for about forty years; far longer than any other, except Mr. Watt, of Tanna, recently retired; and that contributions for any other work in the New Hebrides are for other Societies and cannot be received by our Treasurers, nor credited in our Church Accounts.

Also, that the work of our Church in India, is the three millions of Central India; committed to our care; that other fields have been, by the Comity of Missions, allotted to other churches, and that contributions to any other, should be over and above our regular giving, and cannot be credited to congregations in the Budget Plan, as this Plan has to do with the work for which, as a Church, we are responsible.



OUR CENTRAL INDIAN MISSION.

The Field and its Needs.

This field, as its name implies, is about the centre of The Indian Empire with its nearly three hundred millions of people, the largest part by far of our British Empire, enjoying in measure the freedom and justice and safety of the righteous administration of that Empire, but most of them ignorant of the larger and higher freedom from the bondage of sin, which is shared by the subjects of the Kingdom of God.

Our special work in India, in the part occupied by our Church in Central India, and left wholly to us, is to tell of that larger freedom to about one hundredth part of these three hundred millions.

Landing from the steamer at Bombay, on the West Coast of India, travelling by rail N. N. E. for four hundred miles, we reach our field.

It extends East and West, say one hundred and fifty miles; North and South, say two hundred and fifty miles.

Its area is about thirty thousand square miles, with twelve thousand villages and towns, containing three millions of people.

A considerable part of India is not directly British territory, but consists of Native States, under native princes, but yet acknowledging British sovereignty, and having resident a British Agent. Our mission field is almost wholly such Native States, forty-six of them, besides Minor States and Estates.

It is for the most part a rich agricultural country.

We have at present nine Central Stations, Mhow, Rasalpara, Indore, Ujjain, Rutlam, Kharua, Neemuch, Dhar, Amkhut, with a mission staff of twenty married men, two single men, and twenty-one single women. These nine Central Stations are shown by squares on the map on the preceding page.

General Policy of the Mission.

The General Aim and Policy of the Mission among these three millions of people, more than one-third the population of Canada, to the attainment of which the workers there look forward with longing and hope is;—

One Central Seminary for Theological

Teaching, in the training of native ministers and evangelists;—

One centre for instruction of men in the Preparatory Course for entrance to the Seminary;—

One central College with High School; one central Industrial Institution having in view the training of men in various industries; one central Boys' Boarding School combining literary and industrial training in connection with the Industrial Institution; one central Agricultural Institution having in view the needs of the agricultural Christian community; a Hall in each Central Station to serve the purpose of preaching-place, reading-room, book-depot and place to meet enquirers; Elementary Schools in all Central Stations, with boarding accommodation, having in view the children of Christian parents from the surrounding districts; Primary Schools in all Out-stations; centrally located Hospitals to which patients from other Stations can be sent; Dispensaries at various less important centres under the supervision of the medical men in charge of the central Hospitals.

On account of the climate, the touring work of an evangelistic missionary is limited to about five months. During the remaining months he has pastoral supervision of Christians, evangelistic work in and around his headquarters, oversight of district work, training of workers, oversight of primary schools, etc. We think therefore that, generally, not more than one evangelistic missionary should be appointed to a central Station, as one man can over-see the work of a Station.

But ill-health, necessary furlough, difference in size of districts, language-study, have to be taken into account, and so the proportion of evangelistic men needed will be approximately five men to every four central Stations. In addition to these, medical men should be in the proportion of one to five of the whole staff.

Proposed New Stations.

The whole field has been considered and, in addition to the nine Central Stations mentioned above, as already opened, thirty-five new strategic centres have been selected, covering the entire field. They are as

follows (beginning from the south):—Toran Mall, Khargun, Barwani, Barwaha, Mandleswar, Dhamnod, Manawar, Kuksi, Āli-Rajpur, Ghora, Ranapur, Sirdarpur, Depalpur, Bagli, Sonkach, Dewas, Barnagar, Jaora, Badnawar, Pitlawad, Sailana, Khachraod, Mehidpur, Tarana, Shajapur, Agar, Pirawa, Gangrar, Sitamau, Mandasaur, Manasa, Rampura, Gerot, Partabgarh and Banswara.

The primary schools in the various Central stations and Out-stations, with native teachers, can be overseen by the evangelistic and medical missionaries. For the manning of the total forty-four Central Stations, a Mission force of seventy-six men would be required.

Those Immediately Called For.

Thirteen Stations, out of the above named thirty-five new Stations, we consider should be opened first and within the next five years, namely (beginning again from the south):—Khargun, Barwani, Mandleswar (or Dhamnod), Barwaha, Āli-Rajpur, Sirdarpur, Dewas, Barnagar, Jaora, Agar, Sitamau, Mandasaur, and Gerot.

But special circumstances, *e. g.* providential openings, mass movements, etc., must be reckoned with, and will determine the order of occupation or even necessitate the substitution of other places indicated in the larger list covering the whole field.

In the next five years (1912-1916), we require:—

Evangelistic missionaries.. . . .	17
Medical missionaries (one immediately).. . . .	2
Practical builder.. . . .	1
Total.. . . .	20

The remaining twenty-two central Stations should be opened just as soon as the Church at home can undertake them.

Brief Descriptive Account Of the Thirteen Urgent Central Stations.

KHARGUN.

Khargun, a large town in Holkar State, the headquarters of Nimar District, population 7,600. There is a Boys' School with enrolment of over 300, a Girls' School, and a good dispensary with wards attached. The town is forty-two miles from the rail-

way, but has good metalled roads into the surrounding districts. It is over eighty miles distant from Mhow, the nearest Mission Station.

At least nine Out-stations, with population of over 1,000 each, should be opened in Khargun district, which would include an area of about twelve hundred square miles. This means approximately 90,000 population—much of the land being hilly and sparsely settled.

BARWANI.

Barwani is the capital of a native State of the same name, lying to the South of the Narbada river. The field which would be reached from this centre would include the whole State and part of Holkar State—the total area being sixteen hundred square miles—population approximately 100,000, largely of jungle tribes. Barwani is about eighty miles from Dhar, its present central Station, and has now several Christian families in the neighbourhood.

Centres to be opened for out stations:—Rajpur, a town of about 6,000; Anjer, a town of 2,000; Jalwana, a place of 1,000; Sendhwa, a large village and old fort; Nagalwari, large and important village; Talwara, a village on the metalled road between Barwani and Khal Ghat.

MANDLESWAR.

Mandleswar is not a large place, but it is a good centre for evangelistic work; population about 3,000. It is beautifully situated on the banks of the Narbada river. Holkar State Government carries on a boys' school, a girls' school and a good dispensary with wards for in-patients. Large ferry boats on the river, and metalled roads, make it possible to reach the district on both sides of the river.

At least seven important out-stations should be worked from here; one of these is a town of 7,000, another is already opened and is connected at present with Mhow, though forty miles by road from that centre. The mission has a rest-house and a small piece of land at that out-station. The district covered would approximate four hundred square miles with about 44,000 population.

DHAMNOD.

Dhamnod, population 2,000, situated about thirty-six miles from Mhow, and four miles from the Narbada river, on the Bombay-Agra Road, is the centre of a very fertile district about four hundred square miles in extent; population, 45,000.

Out-stations—Dharmपुरi, Gujar and Tikri.

BARWAHA.

Barwaha is a town of nearly 7,000, situated in Holkar State, thirty-three miles South of Mhow on the railroad. Metalled roads reach into the surrounding district from three sides, and the town is the centre of a heavy traffic in grain and cotton. It is the head of the pergunnah and has a Government Anglo vernacular school, a small dispensary, post and telegraph offices. A large pilgrim traffic is constantly passing through the town to and from a famous shrine, a few miles distant.

A dispensary was carried on for a time by the Women's Council, but is now closed. Touring in this district has been carried on for many years, and there are a few Christian families. Barwaha is an excellent centre, particularly for medical work, and such should be opened without delay, but an evangelistic missionary should also be stationed here. It has an area of over five hundred square miles, a large district to the East being jungle. Approximately 60,000 people would be ministered to by a well equipped central Station with seven out-stations.

ALI-RAJPUR.

Ali-Rajpur is a town of 5,000, the capital of Ali-Rajpur State, which has a population of 72,000. It is the place of residence of the ruling chief, and the State offices are located here.

Dohad, forty-four miles distant, on the B. B. & C. I. Railway, is the nearest railway station. The road connecting Ali-Rajpur and Dohad is metalled for fifteen miles, and the remainder is soon to be metalled. Good fair-weather roads connect Ali-Rajpur with surrounding districts.

Amkhut is twelve miles distant, Sardi ten miles, Kuksi twenty-nine miles, Ghora sixteen miles. The State has an elementary school and a dispensary. There is a

post office, and a telegraph office is about to be installed. It is hoped that within a few years, a railway may be built, passing through this place. We already have land here sufficient for all our immediate needs, and a small bungalow—formerly a native rest-house. There are a few Christians.

SIRDARPUR.

Sirdarpur has been a civil and military station and headquarters of the Political Agent of the Bhopawar Agency, but has now been handed over to Gwalior State, and is likely to be kept up as the head of the district. It is twenty-five miles West of Dhar, with which it is connected by a metalled road.

It has a hospital, school, rest-house, post office and telegraph office and water works which provide good water. It is a good centre for our work, has a population of 8,000 or 10,000 within a radius of four miles, and is in a large Bhil region.

DEWAS.

Dewas, the capital of the twin States of the same name, lies at the foot of a conical hill about three hundred feet high, and is situated about twenty-three miles from the Railway at Ujjain, Indore and Maksi. Metalled roads enter the town from the North, South, East and West.

There are two palaces of the two Rajahs situated here. Two sets of public offices, two sets of waterworks, two jails, are administered by two separate municipalities. There are good schools for boys and girls, a hospital and guesthouse owned jointly by the two States. A British post and telegraph office stand in the town. The surrounding district, which is very fertile and densely populated, is most readily accessible from this centre.

For years we have looked upon Dewas as a most desirable centre for Mission work.

BARNAGAR.

Barnagar (Burnuggur), is a town of nearly 11,000, in a pargana or division of Gwalior State, with an area of nearly four hundred square miles, one hundred and sixty villages, and a population of over 50,000.

The town is on the R.-M. Railway about twenty-nine miles South of Rutlam, and there is a metalled road to Badnawar and

crossing the Mhow and Neemuch Road. It has a post and telegraph office, dispensary, school and rest-house.

It has occasionally been an out-station of Rutlam, when there were suitable helpers.

JAORA.

Jaora—Capital of Jaora State; about 1,600 feet above sea level; population of town 23,854. Government hospital for men and one for women, high school, jail, courts, post office, telegraph office, guest-house, etc.; station on the R.-M. Railway, twenty-two miles North of Rutlam, on metalled road from Mhow to Neemuch.

The nawab and about half the population of the city are Musalmans, but about three quarters of the people of the State are Hindus and only about a fifth are Musalmans.

The State is uncommonly fertile, about half of its area is under cultivation, and the density of population is 148 per square mile, which is much above the average for Central India. The district proposed for this mission field probably has an area of about well on to four hundred square miles, two hundred and fifty villages and a population of about 75,000.

The late Nawab years ago expressed a wish to have a missionary family in his capital, and offered to grant a site and help build a house for them; and a desire has been shown for a medical missionary lady. The lady in charge of the Zenana hospital has always been a Christian; one was a Roman Catholic, the others Protestant.

It has long been an out-station of Rutlam, and there are a few Christians and enquirers in the district.

AGAR.

Agar—a large town and British military station in Gwalior State about forty-one miles by metalled road North-East of Ujjain. Population about 11,000.

The town is picturesquely placed between two large artificial lakes. A school, post office and hospital are carried on by the State, and there is a church for the British troops. The area of this district is about eleven hundred square miles with a population of about 100,000.

Practically no work has yet been done

in this large district, and as another large unopened district lies still further North, it is imperative that this district be opened as speedily as possible.

SITAMAU.

Sitamau—This field is bounded on the North by the Retam river, East and South by the Chambal river and West by the Tumbar river.

It comprises a territory of nearly five hundred square miles, with two hundred and twenty villages, and one town, and has a population of about 66,000. The district includes the whole of Sitamau State with parts of Gwalior and Jaora. Sitamau State alone has an area of three hundred and fifty square miles, and a population of 23,863, including Sitamau city, the capital of the State, with a population of 5,877.

"The town is perched upon a small hill and, approached from the East, is very picturesque. The battlements of the fort stand boldly out above the trees in the gardens below, the old fort, wall, and tower seen from afar having a curious resemblance to the Castle at Windsor on a small scale." The town is surrounded by a wall with seven gates. It is connected with the Mandsaur station on the Rajputana Malwa Railway by a metalled road, eighteen miles in length. It is about the same distance from Gangrar on the Nagda-Muttra Railway.

There are some Christians at Sitamau and in the district, also a number of enquirers. It is at present an out-station of Rutlam with a catechist residing in a mission building with preaching hall. The State keeps up a primary school for boys and a dispensary—both in the city. There is also a British post office and telegraph office.

An evangelistic missionary should be located in Sitamau, and at least three out-stations opened immediately at Nahargarh, Kuchroad and Dipakhera to keep in touch with Christians and enquirers.

MANDSAUR.

Mandsaur town is the headquarters of the district of the same name, in Gwalior State, and connected by the Rajputana Malwa Railway with Jaora, thirty miles to the South, and Neemuch thirty miles to the North. It is connected also by a me-

talled road with Sitamau, eighteen miles to the East, and Partabgarh eighteen miles to the West. The population of the town in 1901 was 20,936.

Besides the district offices, it contains a combined British post and telegraph office, a State post office, a dispensary, a school and an inspection bungalow. It is a place of considerable antiquity and of great historical and archaeological importance.

The district of which Mandsaur is the centre covers an area of six hundred square miles with 266 villages and a population of about 80,000. Several Christian families are scattered through it.

An Evangelistic Missionary should be located in Mandsaur and two out-stations opened as soon as possible.

GEROT.

Gerot:—The district proposed for this field includes a great portion of the Rampura-Bhanpura district which is the most eastern part of the State of Indore. It includes also small parts of the States of Gwalior and Jhalawar on the east side.

The district is densely populated as the soil is very fertile. It includes over three hundred villages besides large towns, and the population is estimated at about 125,000.

Gerot town is four miles distant, over a good metalled road, from the station on the N. M. Railway, and is the headquarters for the Rampura-Bhanpura Zilla; and, with a population of over 5,000, has a good dispensary, vernacular and English school, post and telegraph office, as well as the State offices.

The other large centres in the district are:—

1. Bhanpura, population 6,000. 2. Sonal, population 5,000. 3. Bholia, population 5,000. 4. Chandwasa, population 2,000. 5. Karauda, population 2,000. 6. Pachpahar, population 2,000. 7. Bainsoda, population 2,000.

This is entirely a new field for work. It has scarcely been touched by either the Rajputana Mission or our own and, lying in the heart of a vast district, both East and West, as yet untouched, ought to be opened immediately.

SOME IMPRESSIONS OF CHINA.

Letter from Mrs. Dr. McMurtry.

Weihweifu, China, 2nd Sept., '11.

Dear Friends of Crescent St. Church:—

I have been asked for some of my first impressions of China. When one thinks of the mental—to say nothing of the physical—leap from one side of the world to the other, and from a city in the height of civilization to one at which the dark ages would look askance—so careless, so filthy, so uncomfortable—one's impressions can be but faintly pictured. The mind is like a kaleidoscope, sensations and ideas so joggled up together that to-day the thoughts and feelings of yesterday appear but a dream.

Coming to a foreign land for sight-seeing, and coming to live a lifetime, produce entirely different impressions of the country and its people. In the former, as a rule, the picturesque and historic meets the eye, and the traveller goes away with a delicious sense of things strange, quaint, romantic, quite unlike the life to which he has been accustomed. But on coming to a foreign country to spend one's days, the misery, the dirt, the great want staring one ever in the face are terribly apparent, and it is some time before anything relating to the picturesque focusses upon the vision.

The day we reached Wei Hui fu was typical of Honan Autumn and Winter weather, so sunny and clear, and the walk from the station to the compound was very pleasant.

Arriving at the ferry, we saw on the opposite bank of the little river a welcoming party eagerly awaiting our coming. All the ladies and the children of the compound were there. Miss McLennan had brought the entire girls' school to add to the number, and they were lined up along the water's edge looking like a gay ribbon in bright blues, reds and greens.

An old ferryman, resembling Father Time, white haired, robed in gray, with a stoop that made him look like a candle

melting in the heat, poled us over the river; and as the ferry bumped against the other side, and we stepped off, we felt like a Prince and Princess of Wales and all the Royal Family, so enthusiastic were the welcomes, and so many the bows from the school children. I felt rather odd shaking myself by the hand, as I was told to do, instead of shaking hands with the Chinese children.

My first visit to the city might, with advantage, be obliterated from memory, were it not for its use as a background, and the striking contrast furnished by the bright faced school boys and girls of the mission, after the dreary visages of the people in the city.

A wind was blowing—dust, of course, blowing with it—which gritted against our teeth as we walked, and on the way we came across a dog—(all of which are lean and wolf-like with small savage eyes set close together)—busily engaged in digging up a Chinaman's grave and gnawing the bones found there.

This was not an inspiring sight, and when we reached the city, things looked even more depressing. Narrow streets with ruts and holes; dirt, squalor and disease upon every side; meat vendors with their goods displayed in unembarrassed contact with dust and flies; beggars, ragged children; and everywhere and above all, faces, faces, faces, monotonously and utterly devoid of any appearance of hope, which perhaps tended to depress one more than all the rest put together. After seeing this, it was a joy to visit the school of the mission with the smiling, happy little children and the fine, alert looking school boys.

The schools would be a good example to many schools in western lands—the scholars show such interest in their work. Concentration is depicted on their faces when they are at their studies, no giggling, whispering, or prank playing to be seen during school hours.

They love to sing, but their musical sense, if not lacking, is decidedly dormant. It is very difficult for them to sing the notes F and B on the scale—and even

when the error is pointed out to them their ear does not catch what it should be. Perhaps by a couple of generations of musical training they may develop musical abilities which will startle this funny old world—who knows? Or, as the Chinese have a rather aggravating way of replying when asked a question, "You say."

In March we spent about three weeks at Hwai Ching fu—my husband while there taking Dr. Menzies' place, who was away on some work at another station. The day we reached Ch'ing Hwa—the railway station nearest Hwai Ch'ing—and started on our twelve mile journey in sedan chairs, was perfect in temperature and weather, and we were fortunate in having it so, as sometimes that road is quite dangerous in the passage after rain. Part of the way was through beautiful bamboo-groves, and the rest was very pretty. Every now and then we came to a village, and always in the distance had before our eyes a splendid panorama of grand mysterious mountains.

I was interested when at Hwai Ch'ing in visiting Mrs. Mowatt's workroom, with its seventy odd women, all clean and dainty, busily engaged in plying their needles; and the little office next door with its rows of shelves and drawers full of finished work and raw material ready to be stamped with the pattern. A certain amount of Bible teaching was given these women each day, and since the work was opened about two years ago, fifteen or more have been recorded for baptism.

Mrs. Mowatt has wonderful executive ability, and is well adapted to this kind of work, which not many would have the capacity to cope with, there being so much planning and almost unlimited correspondence connected with it.

After paying the women their earnings and meeting the current expenses she had saved enough money to warrant a bright hope for enlargement of the Industrial School in the near future, and had already in her mind reared an attractive—"castle-in-the air"—which was a comfortable, bright and airy building of two storeys, with accommodation for a larger work

than before; and also a place where the children of these women, who had until now played about in the dirt of the yard while their mother's learned to sew, could have a kindergarten where they would unconsciously imbibe instincts for good.

In the winter afternoons, at our own station at Changte, when visiting the poor sick ones in the dispensary yard, and attempting to talk with them, I was always greeted with cheery smiles of welcome. Their fortitude in suffering is wonderful, they are certainly "patients."

One interesting case was a little Moham-medan lad. His "k'ang," (brick bed) was in the corner of the yard at the dispensary, and his mother, a sweet faced, intelligent woman was always by his side. The poor little lad suffered greatly; he had a bad tuberculous knee, which after a month or so of treatment, the doctors suggested should be amputated to save his life.

But his mother and her friends could not be reconciled to such a course, and after waiting a week or so, trusting that something else could be done, they took the little fellow home to the city, where I fear he will but slowly fade away in the confined airless quarters of their home, which although no worse than many other Chinese homes is not conducive to recovery from tubercular trouble.

It was rather amusing to watch the big boys of the Changte High School playing football. They seemed to hugely enjoy the proceeding and played with all their heart and mind, if not with as much brute force as the Rugby team; and almost every time the ball was kicked high into the air, up into the air also went the shoe of the kicker, Chinese shoes not being yet adaptable for bad weather, football and many other things.

One evening, one of the ladies of the compound and myself were invited into the city by Miss Macdonald to a magic lantern fete she was giving for wives of the officials. It was most interesting. Held in the little school started by Miss I. McIntosh, for the daughters of officials, there was scarcely room to turn around, as the t'ai t'ai (wives of officials) had

turned up in goodly numbers and appeared much interested. Pictures of the Life of Christ were thrown on the screen and explained by one of the Chinese preachers of the station, Mr. Ch'eng Pu Yue.

The t'ai t'ais were all most quietly dressed in black silk and nearly all had a coquettish and very artfully arranged bunch of prettily coloured imitation flowers on either side of the head near the ears, held on by a small black head dress. Their manners were simply perfect, so courteous and deferential.

One old lady in handsome silk, with chinchilla fur about her throat and wrists, resembled, at the very least, a duchess, and as she in a dignified manner leaned forward on her silver-topped cane and bowed graciously to me, I felt very much honoured indeed.

After all the t'ai t'ais had gone away we were entertained with Chinese tea and "tien hsin," or sweets, by Chu t'ai t'ai (Mrs. Chu) who assists in the school work, and a friend of hers. The latter talked a good deal, the gist of which I could not understand, but I could see she was very merry and had quite a naive arch expression.

When I thought of the environment in which most of the women pass their days, in cramped dark little homes with so little to vary the monotony, I could scarcely suppress my surprise to find one of them so full of vivacity and humour.

WHY HE BECAME A CHRISTIAN.

The life tells. The knowledge of an earnest Christian's daily walk is frequently of more effect in winning others to Christ than the pleas of ministers from the pulpit.

"Years ago I was just ready to turn my back on the church as a fraud," a devoted Christian said recently as he stood by the body of his aged mother whom God had taken home.

"Then I thought of my mother. 'She is not a fraud,' I said to myself. 'And neither is the church a fraud; her life proves it.' That reflection saved the day. I owe it to my mother that I am to-day a Christian worker." Are our lives telling as that mother's life told?—Sel.

HONAN EVANGELISTS' CLASS.

By REV. MURDOCK MACKENZIE, D.D.

Dear Dr. Scott.

The Evangelists' Class was established with a view to imparting to our Christian Evangelists more advanced teaching than that given in Station and other classes. It has now been held for seven consecutive Summer seasons. The course of study is prescribed by Presbytery and examinations are held annually.

As we have had in attendance men of varied attainments and experience, it was decided this year to have elementary and advanced classes. The ages of our students ran from twenty to fifty-five. There were forty-three men present in last Summer's class. Some of these men formerly attended the now discontinued Chinese Schools. Several were unable to read until they became Christians.

We have had the soldier, beggar, clerk, shopkeeper, mat weaver, peasant, artist, fortune teller, scholar, and some other classes represented among those in attendance.

The subjects studied this year were Psalms, Systematic Theology, History of Missions, Ephesians, Church History, Luke, Music, Pilgrim's Progress, and a written discourse from each on proportionate giving.

Four hours were given daily to class work. Prayer meetings and services on each Lord's day were conducted by members of the class, and the teachers as well as students reviewed these week by week.

The aim in these review hours was to indicate features open to criticism, elicit candid expression of Chinese convictions as to manner of conducting such services, emphasize the most commendable methods, and aim at keeping a worthy ideal before the minds of all.

All the members of these classes spoke Mandarin, but a very marked difference in pronouncing that language could easily be detected.

We were favored with unusually pleasant Summer weather for Honan and all had a mind to work. Teachers and students were blessed with good health, and the High and Normal School buildings gave us admirable facilities for carrying on the work.

Ten of the students finished the prescribed course of study and their future status will be discussed and decided in Presbytery.

In the advanced class all the men—with one exception—passed their examinations, and a good number took a creditably high stand.

Examiners in Honan, as in other lands, have varied experiences and feelings as they read the answers given to their questions, and it gave them mutual delight and encouragement to note the evidence of progress given by so many of the men. There were surprises and disappointments for teachers as well as students, but these are always looked for by those engaged in such work.

Among the members of this class we have some of the first fruits of north Honan for Jesus Christ. They are not ashamed of the Gospel because it has been the power of God to their salvation. Their lives furnish demonstrative evidence of its renewing and transforming power. God has set the seal of His approval on the labours of not a few of them. His church has been faithfully served by some of them for many years.

While a few have passed the meridian of life the majority are yet in the full vigour of physical, intellectual and spiritual manhood. A great door is set before them in their own Province and there are many adversaries. The number of problems connected with the evangelization of north Honan are very numerous and we look to these men for much valuable aid in considering as well as solving them.

Thus far we have no ordained Chinese pastors. Nor have we many congregations prepared to call them if we had. The Chinese church is getting organized gradually. Elders and deacons have already been appointed in some sections of the wide field. A Presbytery, composed of representative Chinese elders, with whom are also associated ministers and elders from Canada, also exists.

If our Chinese congregations come forward resolved to support their own pastors, and Presbytery regards some or all of the men who have just completed their course of study as worthy of being ordained, we may soon have fully organized churches,

ministered to by ordained Chinese pastors, undertaking to evangelize certain sections of country, and thus setting free for fuller itinerating evangelistic work many whose hearts long for that much needed branch of Christian labour.

Some members of our staff of workers have been connected with the Presbytery of north Honan from its first meeting. They have known the evangelists from the day on which they were recorded as catechumens. Remembering what these men were, the environment in which they lived as heathen, the change God's grace has wrought in their lives, the promise they give for the future, we thank God for them and look forward hopefully.

This is the first generation of Chinese Christians in north Honan. It is yet the day of small things in the Church of Christ here. The future lies hid from view and it is vain to speculate on what it will be. We serve the God of the whole earth. His promises warrant us in believing that we are at the beginning of a mighty Christian movement. We shall see greater things than these. North Honan will yet be evangelized.

To accomplish this work we need many "good men full of faith and of the Holy Ghost, workmen not needing to be ashamed, rightly dividing the word of truth." Canada must still send her quota of these, but the majority of them should be found in this Province.

May we not ask your readers to unite their prayers with ours that God may speedily raise up the needed labourers, provide for their support, call them to the work, and so bless them in it as to usher in at no distant date the time when every village and hamlet, every city and town in north Honan, shall have witnesses for Jesus Christ, rejoicing in Him, living for Him, and constantly making Him known?

Dr. Mackenzie sent a brief private note inclosing the above. It is too good to remain private; so we quote:—

Changeteho, North China, Oct. 4, 1911.
Dear Dr. Scott.

Herewith find enclosed some notes on our Evangelists' class. It has been my privilege to take some part in teaching these men for seven consecutive summer seasons.

The time spent in this work has been to all the teachers fraught with joyful memories and very delightful associations.

Some of the men who studied with us in the earlier years have already finished their course with joy and have entered on higher studies in the world beyond. Some have backslidden and are no longer members of the Church of Christ. A few proved unfit for the work and are now engaged in other callings. A goodly number have been in attendance all these years and as you will see ten have finished their course of study.

We cannot compare these men with those who attend in Montreal and other Canadian Colleges, but we do thank God for them and know that He has used them to do a great and good work already among the Honanese.

The call to work is urgent as ever. The presence of the Master is assured to His servants to-day as it was to those of old. May the promised power descend on the Church in Canada and on all the work in each of our Church's Mission fields.

"A CLEAN PAPER LIKE THAT."

A little boy came to one of our city missionaries, and holding out a dirty and well-worn bit of paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand the missionary unfolded it, and found it was a page containing the beautiful hymn, of which the first stanza is as follows:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!"

The missionary looked down with an interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," he said, "in sister's pocket when she died, and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sunday School probably, this poor little girl had thoughtlessly received it, afterwards to find it, we hope, the Gospel of her salvation.—World Wide Missions.

CLIMATE AND SCENERY IN OUR SOUTH CHINA MISSION FIELD.

BY REV. R. DUNCANSON, KONGMOON.

"It is winter. Since the first of February, we have been having 70 to 80 degrees of heat.

But thermometers do not give a true idea as to heat in this land. I have not seen it higher than 94 to 95. When it gets higher than 80, it punishes one.

We are now having what would be fine June weather for Canada, the kind that makes lots of grass and hay.

You may imagine our Summer! One watches the sun almost with alarm, as he creeps back closer and closer. For two months he is right over our heads or north of us.

For months we wear the lightest clothing of cotton, duck, linen and silk, don pith hats and carry umbrellas when we venture out, and use fans when in the house.

The perspiration stands out in big drops or trickles leisurely down, the atmosphere being too moist much of the time to dry a single drop, I think, in a month. And yet, all told, we seem to enjoy life fairly. The night generally brings some relief.

The winter is delightful, seldom needing a fire; the spring usually brings lots of rain.

All year there is an abundance of the choicest fruits, oranges, bananas, peach, plum, carambolo, pineapple, lai chi, mango, etc. The lai chi and mangoes are surely the most perfect among fruits, but quite too delicate for shipping.

The country has a wonderful charm, with its broad stretches of plain all worked like a garden, the fairly high ranges of hills, and rivers intersecting everywhere.

I have occasional trips to the other stations. These, if not too frequent, are very pleasant. When we go on these trips, we take bed, water and most of our food, and put up where we can.

At present the country is fresh and green. One passes plains dotted with their groves of bamboo, banana, orange, sugarcane, palm, etc., rice fields and mulberry fields, hills with their sides lined with wildflowers, the bottom fringed with trees, and the strange Chinese villages nestling at the foot of almost every hill.

The oranges are hanging yellow in the groves, the peach, lai chi and other fruit-trees are in flower, roses, morning-glory, etc., in full bloom.

In telling of the country, I must mention the sunsets. They are wonderful, wonderful. No brush could paint them, or pen describe. Sometimes the whole heavens seem unable to hold them, those stretches of colour, lilac, mother-of-pearl, amethyst, ruby, gold every imaginable tint.

Sometimes in the east are billows and billows of cloud from the darkest black to the purest white, and over them mountains of fire from which flow rivers across and around to be lost in the sea of colours in the west. And now the black clouds are shot with lightning and the "Thunder god" stalks forth.

There are a few scenes that will always be with me, and that seem to spring to life at every thought of them:—old "Varsity," the fields and woods of Huron County, the rolling hills of Parry Sound, the sweeping prairies, the vast Rockies, the wild ocean; but none can live as these sunsets. Sometimes I have wished the heavens were bigger to see if they could still be filled.

Such a sunset forbodes a typhoon, and the more awe-inspiring the sky, the nearer is the storm. The sails scud before the wind for the shelter of the nearest creek. All night you hear the creak of oars as the boatmen try to get out of harm's way. The next morning the string of the sack that holds the winds are loosed, and they blow from all directions and with all their fury, bringing with them lightning, thunder and torrents of rain.

One might go on to tell of the city life, the village life, the boat life, the home life of the people; their religion and education, or lack of these; the customs of the people, the unrest, the changes that are coming. There are many sore spots too; but the array is too imposing, they must stand for this time.—"East and West."

We are at our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that He sends them to us for the benefit of other men who need them.

Young People's Societies.

TOPIC FOR DECEMBER.

THE WOMAN'S PORTION.

In the Making of Our Nation.

BY MRS. D. T. L. MCKERROLL, TORONTO.

Kipling has said that the trouble with India "is not in the least political, but solely and wholly connected with the position and condition of women." Such is the testimony which one of the greatest writers of our time—from a thoughtful analysis of causes and effects—bears to the importance of the place man's helpmeet fills. Indeed it is almost an axiom that "a nation can rise no higher than its women." To woman has been given the highest force in the world in her very personality and influence, conscious and unconscious, which becomes innate and engrained in the very fibre of the race.

To woman in the home is given the greatest opportunity to influence a nation's destiny. It is still true even in these noisy days of machinery and rush, that "the hand that rocks the cradle, rules the world." Her sweetest songs are the lullaby for tired children and the inspiration for active manhood. Her words, and her life which has greater influence than her words, may teach either godliness or ungodliness to the children of to-day—the men and women of to-morrow. The time of freshest and deepest mental impression, and of moral and spiritual awakening, are alike in her guidance. By teaching of the past of the nation and of its heroic lives, she may enkindle ideals of service for God and country. Thus does she touch a whole people through individual lives.

"A pebble in the streamlet scant
Has turned the course of many a river;
A dewdrop on the infant plant
Has warped a mighty oak for ever."

By training her sons and daughters in virtue and right thinking, and in love and loyalty to Christ, and by cultivating in their hearts a truly patriotic ideal, they are pre-

pared for either East or West, as Canadian citizens, a living force against the tide of materialism, the growing desire for "more land," and the lure of wheat and of gold.

But the General Assembly of our church has called her to further service for our country. As early as 1864, a band of Montreal women assisted in French Evangelization. This organization is continued in the Woman's Missionary Society of to-day. By support of a Bible woman in Montreal, a colporteur in Quebec province, the maintenance of twenty-three pupils at the Pointe-aux-Trembles Schools, and the support of eight Home missionaries in the North West, this "Woman's Missionary Society," which also carries on all the Woman's Work of our South China Mission, has faced the problems of Canada.

In June, 1903, the General Assembly authorized the organization of a Woman's Home Missionary Society to do work auxiliary to the Home Mission Committee, West. All the work done by this Society has been entirely under the direction of the Assembly's H. M. Committee, and is sanctioned by it in every case.

What is its Task?

To begin with: There is a totally changed West. Our young provinces, two of them only formed six years ago, are rapidly filling with a foreign population, appallingly diverse in speech, habits, religion, and ideas of life. For example, the languages spoken are threescore and more.

Where in 1876, there was only one Presbytery West of Lake Superior, and the Indian work was the only problem, now there are twenty-eight Presbyteries and four Synods, and the few thousands of Indians are vastly outnumbered by the hundreds of thousands of foreigners for whom provision must be made.

All honor to those Christian women who faced this situation years ago under the

W. F. M. S. On them and all the women of our Church, the Assembly depends now for help to face the present task.

Over 300,000 immigrants have reached our shores this last year, and the tide of a million and a half of immigration flowing into Australia, South Africa, South America and the United States is only beginning to turn to Canada. Now is our opportunity, ere we are overwhelmed with a probable million a year. We have the room, the land. We cannot close the door, and say we do not want them. Who of us can cast the first stone? Are we not all—save the Indians—immigrants?

Agnes Deans Cameron says that what we call our North West is really our South West. The North West is beyond and outside that, and is nearly equal to the whole of Europe. Truly our task is great.

Even now we have in our West a Hindu temple and worship. Have we already missed a vital chance?

What Has Been Done?

No exhaustive summary can be here given, but the general nature of its diversified interests merely indicated in part.

Medical Work.

One of the first places where woman's work was needed, was in nursing the neglected sick. Men without homes, pioneers, had no place to be cared for when laid up by disease or accident. Therefore hospitals and nurses were provided in the newest or most needy districts. Now there are twenty nurses, two mission houses, and five hospitals, with an additional hospital soon to be built.

The problem too, of the ignorant sick, infected wounds, spreading contagions has been met by this means. The untaught foreigner, knowing no better, lets his cuts, burns and diseases go undressed and uncared for, till they are almost past the endurance of even a long suffering nurse.

This work has been highly productive of results. The hospitals are rapidly assuming more of their own support, Telegraph Creek Hospital sends word that it will now pay its second nurse. Thus money is set free for more needy causes.

Then, too, Dr. Hunter says, there is much less sickness than formerly. The work of nurse and doctor is teaching prevention and cure at the beginning.

All honor to those nurses who on quarter the salary they could command in private nursing practices, give their work on the frontiers of our country, cheerfully and prayerfully, preventing much sickness and suffering, making it easier to bear where it exists, saving many lives by their care and skill, often driving long distances over rough roads to those in need of help.

Deaconess Work.

This is a most important part of "The Women's Portion" and is, as yet, only in its initial stages. One deaconess is working in the Peace River District, and another in Prince Rupert.

The visits of these women with their sisterly sympathy to the settler's home, when they are strangers, lonely, struggling with new conditions, helping them to cope with them, and make the most of their little, impresses them at a crisis of their life, and is often the opening up to them of a new outlook.

In many cases, too, as in heathen lands, the first work among women and children must be done by women, as men cannot have effective access to them. The help they need is also more allied to woman's special interests. Who can do this work better than the deaconess? Many a saddened girl is rescued from evil conditions, but better still is the preventive work done, of which there is not space to speak.

Benevolent Work.

Various forms of this class of work are undertaken. Supplies of all sorts are sent to the hospitals, and are also furnished to those destitute through prairie fires, or other causes, such as the loss of baggage. Frequently, not knowing the language, or our checking system, the foreign settler arrives without his precious "boxes," which may turn up in weeks, or months, or never. What a boon to these people warm garments must be!

Libraries and papers are supplied to needy Sabbath Schools and lumber camps. Those who wish to help in this way, are

given an address to which to forward a magazine. This work seems trifling, but means to the recipient a break in the monotony of a restricted life.

Educational Work.

Many families remain in Winnipeg, for a short time, or even for one or two years, while the husband works on railway or farm or becomes ready for homesteading. Here is an opportunity, which the Institutional Church in North Winnipeg is seeking to grasp. The regular pastor, his teachers and deaconesses, use every available means to instil ideas of both physical and moral right living.

At Winnipeg College, a Gallician class of twenty-five or thirty young men are fitting themselves to be teachers and preachers to their own people, who now number 150,000. Some clothing and a small bursary is provided to help to keep these young men when in training.

A few younger children, to the number of twenty-four are in two homes at Vegreville, and a new home is being built at Teulon for twenty more boys. They are sent to school, given religious training, and taught domestic duties. The fifty dollars that it costs per year is a good investment. Who is ready to undertake more of this work?

Evangelical Work.

There are eleven mission fields which, for special reasons, are under the care of the W. H. M. S. There is, too, the Childerhose Fund, providing temporary loans for special needs in pioneer church building, etc.

These things are but beginnings. The paramount duty is individual; to uphold this work in arousing her own and her neighbour's conscience, interest, and prayers; in allying herself with others for definite helpfulness; in stirring up a sentiment which shall make the insufficient salaries of our missionaries under the Home Mission Committee throughout the entire West a thing of the past; in arousing an insistent demand in our churches:—(1) for workers and work among the lonely in our own neighbourhood; (2) for ministers; (3) for deaconesses; (4) for nurses, in living and teaching "other worldliness," and the careful consideration, in its light, of "life's best investments."

QUIET USEFULNESS.

Obscurity is no bar to usefulness. A man of whom comparatively few in the city knew, died recently in Philadelphia. But his employer—a man of world-wide reputation—said of him: "I do not think he ever did a great thing in his life.

"But he did little things that proclaimed him the sincere man, the loyal friend, the devoted employee, the perfect Christian. He had very little to say, but in the touch of his hand and the smile on his face one could read the beautiful thoughts in his mind."

Another said of him: "He could mend the broken china of other lives better than any man I ever met. I never heard him talk about himself, but no matter what anyone asked him to do, it was done. And somehow, we all turned to him for help or advice. He seldom talked his religion. He lived it. And though the bowl he carried was small, it was always full."

What, then, if he was an obscure man? The world owes more to its obscure men and women who are doing their very best for their fellows than to the comparatively few people of prominence who are most talked about in the papers.—Sel.

"UNDER NEW MANAGEMENT."

Some time ago as I was passing down one of the poorest streets in Leicester, I remarked a notice in the window of a most dilapidated shop, the trade of which had for some time past been ebbing away. The notice was to the following effect: 'This shop will shortly be opened under entirely new management.'

And as I stood for a moment there it seemed as if the whole building put on a kind of hopeful smile, as much as to say, 'I am so glad I am to be put under an entirely fresh arrangement.'

Several days afterwards, as I passed that way again, I found a small army of whitewashers and paper hangers at work; and on the next occasion the change in management was evident to the most casual eye, for the whole place had a clean, sweet look about it which was quite attractive.

Now this is just what you require—You have been trying to manage yourself too long. A change is evidently needed, but it must be complete. There must be nothing left of yourself at all. Everything must be absolutely surrendered to that mighty God of Jacob whom the psalmist made his refuge, and who is able to take bankrupt souls and make them heirs of God and joint heirs with Christ. Why should you not make that surrender now? —Rev. F. B. Meyer.

Church and Home

THE IDEAL OF CHRISTIAN THANKSGIVING.

BY REV. PROF. D. J. FRASER, L.L.D.,
PRESBYTERIAN COLLEGE, MONTREAL.

"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."—Eph. V., 20.

This is the ideal of Christian Thanksgiving. We are not only to give thanks in special seasons and for special events, but to be always thankful for all things. Our gratitude is to be offered to God, even the Father, for He is the Giver of every good and perfect gift, and He makes all things work together for the good of His children. It is only as we cherish the consciousness of the Divine presence and protection and guidance that we can, especially in material adversity, maintain a grateful spirit.

And our thanks are to be offered in the name of our Lord Jesus Christ. He has revealed the love of the Father. He has taught us the spiritual meaning of all the material things—whether of joy or pain—that God sends into our life. It is only through our relationship to Christ that we realize the Father's protection, and are able to give thanks to God for the comforts that enrich our lives and for the sorrows that discipline the soul in patience and fortitude.

True Christian gratitude, then, depends upon the constant realization of the presence of God. If we recognize the Saviour's hand only in special events and experiences, we shall, it is true, have occasions for thanksgiving, but we shall fall far short of the ideal of "always giving thanks for all things"—an ideal that is based on the assurance that life itself is a supreme blessing and that everything that enters into our life is an opportunity for spiritual growth.

It is because the material usurps in our vision the place that belongs to the spiritual that we are thankful only for our apparent prosperities. If we realized that

spiritual things are of infinitely transcendent importance, that God Himself is of far greater value than any of His gifts, and that God is in all our life, overruling all events and experiences for the welfare of His children, then we should find it easy to obey the injunction: "In everything give thanks." Dwelling consciously in God who is love, we should carry a song of gratitude always in our heart.

Special seasons of thanksgiving are, of course, useful. Perhaps for the average Christian they are even necessary. It is well for us to meet and formally ascribe the prosperities of field and shop to the giver of all good. Thus to make public recognition of the loving kindness of God and of our dependence on Him, is not only a proper expression of our religious feeling, but is also an educative service. It helps to train us to associate our blessings with the Infinite Giver.

But as we to-day give thanks to Almighty God for abundant harvests, and spreading commerce, and all special prosperities of the nation, let us put away the idea that God is in some experiences and not in others; that He is with us in prosperity, but withdrawn from us in adversity.

It is right, to be sure, that we should rejoice in what we call our good fortune. We are naturally glad when skies are clear. But let us remember that God is in our sorrows just as truly as in our joys, in our losses just as truly as in our gains, in our storms just as truly as in our peace. When we thus feel ourselves forever in His presence, and know that He is in all things, and that all things come from His hand, we enter into that thought of life which makes it in all its phases a glorious gift of love.

It is a contradiction of the Christian conception of life for us to discriminate between prosperity and adversity, and to associate only our pleasant experiences with the Heavenly Father. When we look back

over our lives can we not remember apparent prosperities that turned out to be real adversities, and apparent losses that proved later to be real gains? Material success has often proved itself an enemy of spiritual progress, while in the school of sorrow many a soul has been trained for noble achievement.

It is not their material quality that makes one event prosperous and another calamitous. The spirit in which we use them, the attitude we take toward them—these determine their value as means of spiritual growth, and spiritual growth is the supreme end of life—the ultimate test of what is really a blessing or a calamity.

This diet of thanksgiving, then, will serve its best purpose if it prompts us to regard everything that enters into our life as the chance for higher spiritual attainment, if it helps us to realize that we are always in the presence of God; that all our times are in His Hand; that if we love and serve Him—all things, in all places, at all times, work together for our good; and that the supreme blessing of the human soul is not what God sends but what God is.

What a joyous world this would be if we could all enter upon this Christian thought of life—this spiritual conception of the universe. We would not then depend on special seasons or special festivals for giving God thanks. We would not be tempted to discriminate between our prosperous and calamitous experiences, and to be thankful for the pleasant part of our life and merely patient of the rest. We would always be giving thanks for all things. The thought of God's goodness and care would constantly be in our heart. Life itself would be so appreciated as a splendid gift that we would carry everywhere with us the song:—"Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun." Not only amid the temporal comforts of our lot but even under the hardships that sting us to heroic effort, we would ever rejoice:—"How good is man's life; the mere living?"

One of rare insight into the spiritual significance of all events and experiences

has thus described the life of Christian thanksgiving:—

"To one who sees the spiritual order of the world and recognizes the sublime chances of spiritual fortune which it offers, there is no need of special causes of gratitude; such a one thanks God daily that he lives. About him is the glory of the world which God's stars light and God's sun warms into fertility; around him are his brother men needing his care, calling for his love, appealing for his service; let him stand where he will, there is a chance to be and to do, to live in the depths of the soul and to pour out the soul like a river for the refreshment of the world; around him are also ways without number of bearing the crosses of love and making its sacrifices; above him are the shining ones, who out of weakness such as his, and in troubles and adversities like his own, have walked the way of life with steadfast fidelity and made that way luminous; before him like a vast half-seen avenue of some great city at night stretches the faith which grows more and more unto the perfect day."

Some of us need to cherish this spiritual conception of the world, if to-day we would approach God with thankful hearts. We have met during the past year with bitter disappointments; we have suffered material losses; we have passed through the deep waters of bereavement and sorrow. If we have been spared personal pain, we have yet suffered by sympathy with others. The sole secret of gratitude in these circumstances is the assurance that we are under the protection of God, even our Father, and that material adversity is not worthy to be compared with the glorious spiritual attainment to which God through these hard experiences is leading us.

Earthly disappointments will prove a lasting blessing, if they succeed in weaning our hearts from the ambitions of this sensuous world, and attaching them to Heaven where our citizenship really is, and where spiritual character stands out as alone of absolute worth. Our material losses will prove to be a just and permanent gain, if they succeed in reminding us of the vanity of all worldly riches and in lead-

ing us to lay up for ourselves in heaven treasures that shall endure forever.

Even bereavement will be turned into joy if we will look away from the grave, and the earthly reminders of our loss, to the "beyond-the-veil" where our loved ones still live and are safe in the care of the All-Father who is there as well as here, and if we thus continue united to them in fellowship of spirit, and realize that we are still "one family, above, beneath, though now divided by the stream, the narrow stream of death." Can we not thus learn to be thankful for the sorrows that are intended to lead us on to eternal joy? The only hope of our cultivating a gratitude that shall survive the shocks of material adversity is thus to take a spiritual view of the world—to behold God everywhere, and to recognize character, likeness to Him, as the chief end of life.

If we regard material things as an end in themselves, amid the hard or adverse conditions of our lot, we shall be full of despair. Only as we find in misfortune the opportunity for heroic service and noble achievement shall we thank God for it and take courage. If God is present in all our life, if He makes every experience—of joy or sorrow, of prosperity or adversity, of life or death—serve the spiritual growth of them that love Him, then surely we may "always give thanks for all things, in the name of our Lord Jesus Christ, to God, even the Father."

In a special sense, however, this is a season of material thanksgiving, and therefore, we must turn from these elements of individual Christian experience to the features of our material life that inspire gratitude. And, speaking generally, I suppose the first cause for gratitude to-day, on the part of Canadians to the God of the nations, should be the splendid opportunity God is giving us of contributing to the integrity and stability of the British Empire and thus of becoming a blessing to the world.

I have been emphasizing the necessity of our taking a spiritual view of the world, if we would understand the meaning of many of our experiences and cherish grati-

tude even in adversity. I would apply the same principle to the nation. We must take a spiritual view of the Empire if we would really appreciate our national opportunity and give God thanks. God has raised up the British Empire for a missionary purpose. We have our Divine election just as truly as had Israel of old, and our vocation is essentially a spiritual one—to march at the head of advancing civilization, to purify that civilization by the inspiration of lofty ideals, and to make it the channel for conveying the blessings of Christianity to the world.

Great material benefits have been conferred on us as a nation—possessions on which the sun never sets, a gracious mother at home, with sturdy and loyal children in five nations beyond the seas, immense wealth, the commercial supremacy of the world, stable educational and religious institutions.

Now these, and other privileges too numerous to mention, have not been given us because we are the special favourites of heaven. They have not been given us for our own glory or selfish use. They have been conferred for a missionary purpose. We can only interpret these things aright, as we take a spiritual view of them. Their possession involves a corresponding responsibility. As a nation we simply hold these gifts of God as a sacred trust, and for our moral and spiritual use of them we shall be held accountable to the God of the nations.

The political discussions that bulk so largely in our newspapers and magazines have a tendency oftentimes to obscure the essentially spiritual character of true Imperialism. Questions of fiscal policy, of protection and free-trade and fair trade, of preferential tariffs by which the different parts of the nation shall be held together on the basis of mutual benefit in trade, are having a decided tendency to materialize our view of the Empire.

Of course, this is not the place or the time to discuss questions of politics or their merits, and even if it were I have not the needed qualifications for the task. These discussions may be very necessary and useful; and we may all be in favour of one or

other fiscal policy. But what I wish to impress upon you is this—do not for one moment imagine that the Divine destiny of our nation—the fulfilment of the world-wide mission which God has called us to—is going to depend primarily on the adoption of one or other fiscal policy.

Our Empire is not built on any foundation of a sordid and sorry commercialism. If it were, the policy that would hasten its disintegration might be the best. Its dismemberment might give a chance to its "membra disjecta" to serve some spiritual purpose in the world. We are not bound to the mother country by the coarse tie of benefit in trade, but by the delicate spiritual tie of sentiment, of mutual affection, of reverence for the traditions of the past and loyalty to the ideals that beckon us into the future.

I have never seen the task set before our nation presented in nobler form than by the late Lord Salisbury, Prime-Minister, shortly before his death.

"The relation between mother country and dependencies has often been set up. . . but the fact has been that such empires have never lasted. We are undertaking the great experiment of trying to sustain an empire entirely in the basis of mutual good-will, sympathy and affection. There is talk of fiscal union; there is talk of military union. Both of them, to a certain extent, may be good things. Perhaps we may not be able to carry them as far as some think, but at any rate they will not be the basis on which the empire will rest. Our empire will rest on the great growth of sympathy, common thought and feeling between those who are in the main children of a common race and who have a common history to look back upon and a common history to look forward to."

For the opportunity, then, which God is giving us to contribute to this Imperialism—to be of service to the Empire in fulfilling its high spiritual calling, we give God thanks. He has given us this goodly land—the imperial highway between the East and the West. He has given us, and is giving us, a sturdy and contented population that stands for the stability and independence of Imperial institutions.

He has already given us a prominent place among the nations of the world, and He is every year opening doors before us into greater and greater usefulness. And while we give thanks for this, let us also humbly pray that we may be prepared for our high calling—that we may be saved from a vulgar materialism—and that we may be loyal to the heavenly vision of progress and freedom and truth.

Let us not put our confidence in any material force whatsoever, whether commercialism or militarism, or any merely political policy. It is not wealth merely, not military power, not free trade or protection, that makes a country permanently great. It is righteousness—the character of the people. And perhaps there is no finer opportunity in the world than right here in this Northern Land to develop a resolute, verile and liberty-loving people. Let this be our supreme contribution to the stability of the Empire.

"O strong hearts of the North,
Let flame your loyalty forth;
And put the craven and base to an open shame,
Till earth shall know the child of nations
by her name."

(Preached at Erskine Church, Montreal,
Oct. 29, 1911.)

THE MORAL MILLIONAIRE.

Worldly honors come to comparatively few, and wealth, under the present order of things (which some think to be characterized in many respects by injustice) is denied to the masses.

But the man who does the will of the Father in heaven is sure of abiding honor and he who, by kindly deeds and pure living, lays up treasure in heaven, in character, in himself, is the richest kind of a Croesus.

The "mere" multi-millionaire (to use Mr. Roosevelt's phrase) who is rich and not righteous, who has much and gives little, is an excrescence on modern society, and essentially unlovely, but the moral millionaire, the man rich in good deeds, is an ornament and strength-giving factor in civilization, however humble his outward look or state may be.—N. Y. Observer.

THE PRICE OF INFLUENCE.

"I'd give the world to have such an influence over my class as Miss A. has over her boys," said a Sunday school teacher; and Miss A., overhearing the remark, said, "That is just what I give."

The first teacher did not understand until she chanced to catch the other in her work of preparation for her class. She saw the thoroughness, the painstaking, the self-sacrifice, involved, and then she said:

"But it takes so much of your time to plan all of these details so successfully. You can't have much time left for reading. I like to read at least two stories a week."

"Yes," said the other, "I have to read so as to know what books to recommend to my boys, and I have to read books that will help me to understand my lessons. And this is only a part; I write birthday letters to all of them; I send souvenir postals; I have them at my house once in three months; I call for the missing ones on my way to school"; and then she paused and looked into the other's eye as she said, "You know you said once you would give the world to have such a hold on your class, and I answered, 'That is just what I give.'"

And that is a little reflection of what this suffering Saviour of mankind gave and did to make brothers and friends of those that were enemies. It is giving that gets, and getting that loses. It is unselfishness that is crowned and self-seeking that is abased.—C. E. World.

HOW TO BECOME A CHRISTIAN.

The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in a humble and trusting way, as the child begins the alphabet at school. Don't look for raptures, but ask expectantly for power to live in a way to please God.

Believe that the Spirit of Christ will come into your heart, and cause you to love God and delight in his will; not because you feel happy, but because you are definitely trusting him to do what he has said he will do.

He says that if you will forsake your sins, he will blot them out, and give you his Holy Spirit. Believe it, and accept salvation as his free gift. He says he will enable you to live as a child of God should. Believe him and undertake it. He says He will help you to bear your troubles. Trust Him and try Him. He says He will give you strength for labor, courage for conflict, power to resist temptation, and grace sufficient for your every-day need. Take him at his word, and you will soon know for yourself how blessed it is to trust and obey.

Commit yourself to the new life you have undertaken to live by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.—Ram's Horn.

"SUNNINESS" OF SOUL.

"No, he wasn't one of the most brilliant or perhaps one of the most efficient of our workers, but we shall miss him sorely. He had such faith, and he was always so cheerful and bright."

Thus the head of a large missionary group paid tender tribute to a fellow server who had "passed on."

"Yes, we miss Sister Jeannette more than you can imagine. She was always so sunny. Every time she came into the community room every one there felt better. Nobody ever saw her without a pleasant look, a smile."

So a member of another religious order spoke of the sweet woman whose higher summons had recently come.

"Always so kind, your father, always so pleasant. Always a kindly word."

This was the sobbing dictum of a lonely soul concerning yet another "transfigured Christian."

Humble tributes, all, and yet—were they humble? "Always so pleasant, always so sunny, he had so much faith!" Just as true and real tests and testimony, these, concerning the spiritual welfare of the souls in question as any that could have been advanced. Because, while it is quite possible to acquire the "happiness habit," it is not always so easy to set aside the personal self, with its cares and trials and sorrows, as to turn always a cheery face to the world.

And yet, seeing that the world, especially that part of it which lacks religious ground for happiness, must always have more than enough of sorrow, is not the maintenance of a happy temperament, a smiling face, at once a "sweet sacrifice" to Him who "went about doing good" and a veritable "cup of cold water" to many of the "little ones," young and old, for whom He died?

Do we not all know, can we not all recall, those whose personal influence, conscious and unconscious, is like a delicate yet bracing perfume, so sweetly compounded is it of love and good cheer? And is it not worth a little thought, a little effort first to fathom and then imitate the secret of their loveliness and gladness?

The "sunniness" of a soul or the lack of it means so much, so very much to that soul and those with whom it comes in contact, steadily or irregularly, casually or of purpose, day by day!—Ex.

IN A LONDON GARRET.

A visitor among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, with folded arms, against the wall.

There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to see him happy, and that the book he had in his hand contained the secret of happiness.

The man shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down the stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors which opened upon the landing, saying:

"Does your book tell of the blood which cleanseth from all sin?"

For a moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in earnest and thrilling tones:

"Tell me, oh tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three legged stool and a bundle of straw in a corner, on which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question;

"Does your book tell of the blood which cleanseth from all sin?"

He sat down upon the stool beside her, and inquired, "My poor friend, what do you want to know of the blood which cleanseth from all sin?"

There was something fearful in the energy of her voice and manner as she replied, "What do I want to know of it? Man, I am dying! I have been a wicked woman all my life. I shall have to answer for everything I have done," and she groaned bitterly as the thought of a lifetime of iniquity seemed to crush her soul. "But once," she continued, "once, years ago, I came to the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard I could never forget. It was something about blood which cleanseth from all sin. Oh, but if I could but hear it now! Tell me, tell me, if there is anything about that blood in your book!"

The visitor answered by reading the first chapter of the First Epistle of John. The poor creature seemed to devour the words, and when he paused, she exclaimed, "Read more, read more."

He read the second chapter—a slight noise made him look round; the savage man had followed him into his mother's room, and though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters, before he could get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day.

He never from that time missed a day reading to her until she died, six weeks afterward; and very blessed was it to see how, almost from the very first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest; and blessing came not alone to the mother, for the remarkable change wrought in the son also testified to the saving power of God's grace.

On the day of her funeral, he beckoned the visitor to one side as they were filling up her grave and said: "Sir, I have been thinking there is nothing I should as much like as to tell others of the blood which cleanseth from all sin."—Ex.

THE PREACHING THAT HITS.

In the preaching of the genuine Gospel some one is sure to be hit. Sam. Jones remarks in his own peculiar style. "If you throw a stone at a lot of dogs the one that yelps is the one that got hit."

Preaching that does not hit anyone is not genuine. The Gospel, we are told by the writer of Hebrews, "is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow, and is a discernor of the thoughts and intents of the heart." If the Gospel were not a piercing instrument some hearts could not be reached.

The Gospel always carries its own credentials. Preaching that does not hit is not genuine. There is a difference between preaching nothing but the Gospel and a gospel of nothing. Where the pure Gospel is preached someone is sure to get angry at it. It was so in the days of Christ. The one who gets angry is generally the one who needs the hit. When the man who stands in the pulpit is less afraid of the man in the pew, the Church will have larger accessions to her ranks. We must give the truth of Christ a square deal.—Sel.

You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal in your life.

THE EXILE AND ITS FRUITS.

BY PROF. G. A. JOHNSTON ROSS.

The story of the Captivity is told more than once in the book of the prophecies of Jeremiah,—and we need not wonder. It was the dread consummation which fulfilled all Jeremiah's messages of warning, justified his lifelong ministry, and broke his sensitive and patriotic heart.

It was doubtless from the Babylonian point of view the merest trifle of an incident of provincial warfare. But how history's perspective changes the magnitude of events! This deportation of a small people has proved a world-education. With two exceptions no other event of the world's history has received an interpretation so laden with spiritual truth. The two exceptions are the Exodus and the Death of Jesus Christ.

So far as the Old Testament is concerned the Exodus and the Exile are the pivots of the history: the foci of prophetic interpretation. A lifelong student of the Bible, a Hebraist of worldwide fame, has said deliberately: "The destruction of the Jewish State was, in its effect, the greatest step toward Christianity taken since the Exodus." Let us see how this could be.

To begin with, the Exile was more than a calamity and the punishment of a sinful people: it was a religious challenge. Militarism, luxury, selfishness, an unethical religiosity, false security, cruelty, moral degeneracy,—these were some of the causes of the ruin of the Jewish state.

But is there not an inner side to all this? Follow in imagination the chained troops of Hebrew prisoners as they trudged the weary miles to Babylon. They had hitherto shut their eyes to awful facts; the facts were plain enough now. They had trusted with cool confidence in Jehovah as the national God, pledged to his people by a covenant to which morals were an irrelevance: where was that God now? Behind there were his sacred city and shrine, in flames; his country was desolate: the national God was no more.

They arrive in Babylon, the metropolis of the ancient world. Around on every side is wealth untold, grandeur unspeakable: and not wealth only, but vast learning libraries, and universities; and mingling, with all, the gorgeous glory of triumphant idolatry. The Babylonians come round and taunt the weary captives: "Where is now thy God?" and they bid them for sport sing "one of the songs of Zion." Was Jehovah then dead? Doubtless some of the captives concluded it was so, and went over into heathenism and were merged in its destiny.

But there were other Hebrews, into

whose soul entered not only the iron of suffering but the sword of the word of God. Yes, the limited and non-moral God whom they had worshiped with their proud and unrepentant worship, daring to call him by Jehovah's name—that national God was dead and done with.

But in his place rose the true God of the prophets, of whose glory the whole earth is full. O fools, and slow to believe all that the prophets had spoken! Here, on the field of heathenism God was re-discovered, and by his prophets re-proclaimed—so that there is no conception of him in all literature more majestic than that given in the great prophetic messages which came alive in Judah's captivity. And with their new thought of God, what new views must have come of the nations of the earth, as his handiwork his servants, with a future in him!

And then, as to approach to this God. The history of Israel had been a history of worship at a tabernacle, or a local shrine, a high place, or a temple. But now all that is gone: neither temple, nor altar, nor holy place is available; religion, if it is to live at all, must be portable, and the true altar is the heart.

Was not this what Jeremiah had said about a new covenant God writing laws upon the heart? But what significance it all had now to these homeless exiles with whom the spirit of their patient God was still at work! Need we wonder that their exile-time was one of much thinking? And need we wonder that so much of that thought should express itself in such literature as the Psalter?

Many of the Psalms are the fruit of this new era of prayerful aspiration; for detached from the state, the individual came now into his own; began to search into his own heart, and feel his personal responsibility and express himself to God.

And the nation, its past and its present, were seen in a new light; and the patience of God was seen to be so marvelous that now in a new way Israel's future was conceived as that of the missionary servant of the Lord who, by suffering consummated in One who should fully represent Israel should spread to the world's end the knowledge of God, and so should come in his everlasting kingdom, and for its inhabitants eternal life.

These are but a few of the great truths,—truths on which now we daily live; truths which first the discipline of exile brought home to God's people. Verily "the people which were left of the sword found grace in the wilderness: even Israel when I went to cause him to rest." Which truth is full of meaning in connection with exile-experiences of men still.—In SS. Times.

WHY WE COME SHORT.

Some Christians have enough grace to be honest, but not enough to be kind; they have enough to keep clean, but not enough to keep cheerful; they have enough to keep in the fight, but not enough to give them victory.

Why is this? Is it not as easy to be strong as to be weak? It is no more burden to the tides to lift a monster battleship, than to lift a floating seagull. It requires no greater effort for Niagara to light a thousand cities, than to cause one tiny incandescent lamp to glow, and there is infinite divine power available for Christians. If we are weak, it is because we are not utilizing the measureless resources at our command.—Ex.

THE SECRET OF FAILURE.

Every failure in the Christian life is simply our failure to partake as fully as we should of Christ who is our life. Just as every vacuum in the physical world is caused by only one thing, lack of air, so every detail of failure in a human life is caused by only one thing, lack of Christ.

It simplifies life to realize this. For it means that the simplest, quickest, most direct way of asking for the meeting of any need of our character or conduct is just to ask for more of Christ. That is easier and surer than the roundabout methods that we so often try. And it works when all the roundabout methods fail.

A man who is troubled by impure thoughts thinks that he must cultivate freedom from this failure by exercising his mind in other directions,—by good reading, by concentrated study, by helpful associations, and the like; and he laboriously tries these methods, gaining a little from them, perhaps, but wondering why it is so little.

One day he is shown that, even though he has been for many years a Christian, he can now open his whole life to Christ as he has not yet done, and let Christ literally become his life in a way all new and all satisfying. In an hour his old trouble is driven from him, as years of plodding self-activities had failed to accomplish; and he enters on a new and lasting experience of liberated life. He has more of Christ, that is all.

And he finds that the same method meets all his needs, whenever they arise. Unlove, a chronic wasting of time, a critical spirit, carelessness in money matters, discontent, worry,—any and every need may be instantly met in answer to the honest, self-surrendered prayer, "Give me more of Christ." Christ is perfect; to put on Christ is to put on perfection. For every life Christ is the short cut to vic-

tory. Why work for years, or months, or days for a deliverance which is awaiting you this hour as your free gift in Christ?—SS. Times.

WORLD ORIGIN.

The sublime statement with which the Holy Scriptures begin is as worthy of belief as ever it was: "In the beginning God created the heaven and the earth."

There never were, and never will be, more than two great theories of the origin of the universe, it is the product either of chance or of purpose. Between these two theories you must take your choice. That it is born of purpose is intelligible, reasonable, probable.

That it grew by chance always was preposterous, but it is ten-fold more preposterous to-day than it was sixty years ago. We are sure that the sublime movements of the planets over our heads, and the crystallizing glories of the earth beneath our feet, and the wonderful and beautiful forms of life about us, are not the outcome of any chance. The unity, the harmony, the progress, that we see, disclose to us the working of an eternal purpose.

It is in that purpose that nature reveals to us the existence of that God who, in the beginning, created the heaven and the earth. It is not a demonstration, but the inference is clear and strong. Purpose means intelligence, purpose means will; one intelligence, one will, one God.—Washington Gladden.

TEMPTATION MADE IMPOTENT.

A man who is surrendered to God cannot lose to the Devil. When God is really allowed to win a man's life, there is no room in that life for losses. Therefore it is that our encounters with Satan are determined by what we have done beforehand in our dealings with God.

As Maltbie D. Babcock said: "Most victories are secured in advance. He who has absolutely decided goes easily through the unsettling voices of earth, and, because of a private covenant with his God, is safeguarded against sinful attractions or distractions.

The crux of the matter is in those words "absolutely decided." Complete surrender is the only key to the absolute decision that secures victories before a blow is struck. But when such surrender has been made, and is sustained, there is an insulation against temptation that brings us in triumph into the joy of sheer miracle,—the miracle of God's giving us in Christ his own untemptable nature. Why should we struggle and fight, when God, wants us to live in his own holy freedom!—SS. Times.

A MOTHER'S PRAYER.

A baby slept,—
The mother kept
Love-watch, in pondering lost;
For at her side,
With arms flung wide,
The wee form marked a cross.

She thought, perchance, with anguish keen.
Might Mary so her Babe have seen—
By fearful intuition, then,
Fore-glimpsed His fate who died for men.

The small arms fall—
From sun-lit wall
The golden beams creep down,
And ring with light
The soft curls bright—
And lo! He wears a crown!

The prayer of all Earth's Motherhood
Was in her heart as rapt she stood:
Dear God, on us look down, look down;
Grant me the cross and him the crown.
—In Putman's Magazine.

MOTHERS, SPEAK LOW.

I know some houses, well-built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life—an incurable disease.

A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tone and delights to screaming and scolding, until she has been sent into the country to improve her habits.

Children catch cross tones quicker than parrots. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other.

Yet the discipline of such a family is always weak and irregular. The children expect just as much scolding before they do anything they are bid; while many a home, where the low firm tone of the mother, or a decided look of her steady eye, is law, never think of disobedience, either in or out of her sight.

Oh, mothers, it is worth a great deal to cultivate that 'excellent thing in a woman,' a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low.

It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but

plenty of evil. You cannot have the excuse for them that they lighten your burdens; they make them only ten times heavier.

For your own sake, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows.—Selected.

TIME ENOUGH TO PRAY.

There is always time enough to pray as we ought. And we ought to pray a great deal,—not as we go, merely, but in time apart, in secret, when we are doing nothing else but praying. There is no life so busy, so crowded, that it does not need such a prayer season as a daily habit; and there is none that cannot arrange this.

The trouble is not that we have not time to do it, but simply that we do not want to do it. Yet prayer is the chief activity in the effective Christian's life. Nothing else that any one can do ever equals real prayer in importance and in results.

The lack of prayer accounts not only for lack of efficiency, but also for actual breakdown in character. The Devil always has time to look after the man who has not time to pray. The increasing encroachment of even Christian activities upon our time of secret and fellowship prayer means only the increasing advance of Satan into our life.

At any cost, we must pray, and pray much. Nothing will cost both the kingdom and ourselves so much, as to take time from prayer for other things. Time taken from other Christian service for prayer is both power and output added to our Christian service.—SS. Times.

FAMILY WORSHIP.**Cheating the Children.**

Family prayer omitted; children cheated. Perhaps fathers have not thought of that feature of the case. Merely for expression of one's own personal religion, men are apt to think that praying aloud is not necessary anywhere. They can be true and kind in the home and clean and upright in the world, and still say all their prayers secretly.

But this does not touch at all the vital point about family prayer. Family prayer is not simply the father's prayer prayed in the hearing of the family; it is really the family's prayer. The family is entitled to it.

The question of family prayer is at bottom a question of children's rights. The father who omits it must face an indictment, not of personal irreligion, but of injustice toward his sons and daughters.—Ex.

The Children's Record.

OUR DECEMBER CATECHISM.

Question.—What special efforts are making this autumn to increase the interest of our Church in Missions?

Answer.—One special effort is the holding of Missionary Conventions during October and November, in eleven centres in Canada, beginning at Vancouver, October 18-20, and ending at Sydney, November 26-28.

Q.—In what centres are those Conventions being held?

A.—In four western centres, Vancouver, Calgary, Regina, Winnipeg;—in four central,—London, Hamilton, Ottawa, Montreal; in three eastern,—St. John, Halifax, Sydney.

Q.—Who are the principal speakers from outside of Canada, at these Conventions?

A.—Sir Andrew Fraser, Robert E. Speer, John R. Mott, J. Campbell White, Silas McBee.

Q.—Who is Sir Andrew Fraser?

A.—He was born in a Scottish manse; went to India when young, in government service; rose step by step, until he became Lieut.-Governor of Bengal. He is now retired. He knows more about India than do most men, and is in fullest sympathy with Missions.

Q.—Who are the others named?

A.—Dr. Robert E. Speer is Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A.; John R. Mott is head of the Student Movement for World Evangelization; J. Campbell White is Secretary of the Laymen's Missionary Movement; Silas McBee is editor of the Churchman, New York.

Q.—How will these Conventions help other parts of Canada, outside the eleven cities in which they meet?

A.—Delegates from the different churches will attend these centres and car-

ry home the knowledge and inspiration gained and impart it to others.

Q.—Is anything more needed besides these Conventions?

A.—Yes, they are good only in so far as they enable every man and woman, boy and girl, to realize that Jesus Christ has a great work to do in saving the world from its sin and misery, and that they can have the honor of being co-workers with Him in that work.

Q.—Is anything more needed?

A.—Yes, all this knowledge, and realizing, and feeling, is of use only in so far as it finds expression in work.

Q.—Where is the real work done, without which all Conventions are useless?

A.—The real work is done in each man and woman, boy and girl, doing what they can, living, giving, working, praying for that work till it is finished.

Q.—What is the conclusion of the whole matter?

A.—That every thing depends upon each one getting to work at once, and doing what they can, little or much, as co-workers with Christ.

Q.—Of what importance is the little that I can do, in my mission box or in my S. S. Class?

A.—It is of as much importance to the work, as the rain drop is to the shower.

Q.—Is it of importance to anything else, but the work?

A.—Yes. It is of more importance to me than it is to the work. The work can do without my work better than I can do without it. The work needs to get my little, but I need still more to do my little.

Q.—Why do I need do this work?

A.—Because if I do not, I am not a co-worker with Christ, am not like Him, and if I do not share with Him in this, I cannot be one with Him.

THE BRAVE, HEROIC LIFE.

BY DANIEL S. CALDERWOOD.

In The Church of Scotland Magazine.

My dear Boys and Girls.—Here are two recent simple incidents.

A French lighthouse-keeper, stationed with his family on a dangerous rock, suddenly died. His wife and children, left in loneliness and sorrow, knew nothing of the mechanism of the great revolving light. Yet for several nights the poor woman, relieved now and again by her little ones, kept it turning by hand. In her own grief she did not forget those in peril on the sea.

A little boy of four was drowned at Tottenham while playing with a piece of cork in the water. His little brother called to a man to "save Frank," but the man said he had his best clothes on and walked away without it being known who he was.

I know you will call this man a coward, just as you would hail that self-forgetting woman as a heroine. But it is always the greatest who are the simplest, and I could well imagine her modest claim to be "I have but done that which it was my duty to do." Mark well, I entreat you, this word, duty, for its place in your life will settle what part you are to play in the struggle between the Good and the Bad.

Does it ever strike you how, from the moment we are born, we stand in constant need of assistance from all around us? It may be the care of parents, the comfort of friends, the instruction of teachers, the protection of laws made by men perhaps long since dead and gone; we cannot exist a single day without our fellow-men, and from the cradle to the grave we are debtors to them. In what way can we pay this debt? In one way only—by doing our duty, by taking as our aim in life the perfecting of ourselves and the happiness of others.

Nothing is more delightful to one working, as I am, amongst young people than to observe how bravely most of them strive to do their duty; to note their ready obedience, their earnest efforts to overcome what is difficult, and their cheerful grappling with tasks that are irksome. Such conduct is laying the surest foundations of true success in life, and you cannot learn the lesson too soon.

Think of the early age at which Jesus was about His Father's business, and remember that David was but a lad when he faced the lion rather than desert the sheep that were committed to his care. And so it has been with all the men and women who have left their mark for good on the sands of time.

Whenever, then, your conscience prompts you to do a certain thing, do not be con-

tent to feel that it is right to do it, but do it. And when the task is heavy, keep before you what the Bible tells of Joshua on the day that saw the crossing of the Jordan—he rose early in the morning. Thus, and thus only, will you become what to-day the world is calling for—trust-worthy men and women.

The course of life to which I point you is, I know, not easy. To-day we are strong for duty: to-morrow we are weak and prefer what is pleasant to what is right. Elisha complained of Joash that "he smote thrice and stayed." How often do we not only stay, but slip back!

If you would know the ceaseless struggle of life, read that strange mixture of right and wrong, the story of Jacob. And yet, in spite of all his mistakes, Jacob fought a good fight, and I pray that every one of you may carry into life his words as he blessed the sons of Joseph and spoke to them of God, of Rachel, of Righteousness, and of God's Home-Call. Treasure them; they will inspire in fighting for the Right.

One warning I give to you. Too many young people complain that, somehow, they are in their wrong place in life, and that their work is so insignificant that it matters not how carelessly they perform it. They wait so long for the great chance of renown to come along that they end by doing nothing useful to themselves or their neighbours.

Murillo, the Spanish artist, painted a picture representing a number of angels at work in an ordinary house kitchen. One is putting a kettle on the fire another is getting down the dishes, and yet another is setting the table—all are engaged in humble toil. Think of this scene; it teaches than even your meanest service to others is a privilege to yourselves.

As you grow older you will find your duties so rapidly increasing with your years that you may well ask whether any one rule can guide you surely to them all. But Jesus will be sufficient for you here, for His rule is so clear and simple as to leave you in no doubt whatever as to what you should do under all circumstances: "Whatsoever ye would that men should do unto you, do ye even so to them."

Lastly, will you keep in mind that all life is God's, and that if difficulties come He is ever willing to grant you strength to overcome them? You regard Gethsemane as the scene of Christ's direst agony, but do not forget that He found there the courage to do that which saved the world.

Have, then, your own Gethsemane: take there your difficulties and your doubts: you, too, will receive from your Heavenly Father abiding strength which will suffice you till you hear His word of victory won: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

FOREIGN DOLL IN INDIA.

A lady missionary in India tells of a recent trip with the Bible women as they went from one village to another, visiting the women and children in their homes. They traveled in a two-wheeled cart drawn by bullocks, sometimes leaving the cart in one village while they tramped over rough roads to the next.

"One day, little girl Miriam, who always goes with me," she writes, "took her dolly, and the village people gathered around and all began talking at once about it. 'Look at its eyes, and hair,' they exclaimed—the men being more interested in it than the women, and in their eagerness and excitement, they grabbed it from one another and gazed at it in wonder.

"If it only had life, I am sure it would talk at once, it is made so perfect," said one. "O, if life only would come into it!"

Then they gave it back to Miriam, who hugged it close, but with every newcomer into the group one would unceremoniously take the doll and show it off.

Then we ordered them to sit quietly while we read a lesson to them, and sang a song. They listened a few minutes, when, some new person coming, had to be told the doll's wonders.

We begged them to put all thoughts of the dolly out of their minds, but they could not. So we rose to go, and they extracted a promise of us to bring them a dolly next time we came.

"But what will you do with it?" we asked.

"Give it to my little girl," the chief man of the village answered.

"What will she do with it?"

"Play with it and look at it."

"Are you sure you won't worship it as you do your idols?"

"Sure, very sure."

"Before going to the next home, we took the dolly down to the cart at the river's bank, and left it there. Then, we went on, and got the people to attend more to the reading of the Scriptures. Seeing a dolly for the first time had quite upset the minds of the men and women, and had brought such a deluge of excitement to the children that they were quite lost in it."

When the Bible women enter a home, they receive a cordial welcome; mats are spread on the floor for the visitors to sit on, and the neighbors are called in to listen to the reading and singing. In some homes they are learning to read the Bible and to sing the hymns.—Christian Advocate.

The self-sacrifice of the Christian is always an echo of the self-sacrifice of Christ, whether near and full or far off and faint.

THE CHILDREN OF OUR KING, GEORGE V.

Among the most studious and best brought up boys and girls in all England are the six children of the royal family. Even in the summer, when the family goes to the royal castle in Scotland, there is a corner of one of the gardens set aside for nature study. Each child has a piece of land, where he digs and plants and sows. They are earnest, hard-working little farmers.

When the royal family is at home in London, at Buckingham Palace, the King often goes with the children to a large lake in the park, where they have a fleet of little ships which they learn to manage. King George also frequently accompanies the children on long walks, and takes them to see football games. The King loves his family devotedly, and they are all very affectionate and happy.

Prince John, the baby of the family, is a sturdy little fellow, now almost six years old. Next comes Prince George, nine years, and Prince Henry, eleven. The only daughter is Princess Mary, who is fourteen, and is said to rule her brothers with a rod of iron. She is described as a fearless little lady, with a strong will of her own, and she is very fond of study. Prince Albert is fifteen, and Prince Edward was seventeen on June 23.

As heir-apparent, Prince Edward is studying very hard to prepare himself for his future duties. For two years he has been one of the best pupils at the naval school at Dartmouth. He fares as do the rest of the students, eating, playing, working just as they do. He is fond of all sports, swims like a fish, boxes and plays football.

The prince is a manly young fellow, and said to have "a heart of gold." His kindness to the animals was shown one day, when he said, "When I am King, nobody shall cut puppies'tails." Edward, who was a great favorite with his grandfather, Edward VII, is altogether a charming young prince, handsome, full of high spirits and good humor. He is extremely popular, for his kindness, his perfect courtesy and his unaffected way makes him loved by everybody."—Sel.

Stand at thy real height against some higher nature, such as Jesus Christ, that shall show thee what the real smallness of thy greatest greatness is.

For him who is ready to hear, the "still small voice" is always ready to speak; and when it speaks it always says what is needed then and there. This element imparts to some lives a quality that makes the very music of heaven.

CHILD'S MORNING PRAYER.

I thank Thee, Lord, for sleep and rest,
 For all the things that I love best,
 Now guide me through another day
 And bless my work and bless my play,
 Lord make me strong for noble ends,
 Protect and bless my loving friends,
 Of all mankind good Christians make,
 All this I ask for Jesus' sake. Amen.

CHILD'S EVENING PRAYER.

Lord send me sleep that I may live
 The wrongs I've done this day forgive,
 Bless every deed and thought and word
 I've rightly done, or said, or heard,
 Bless relatives and friends away,
 Teach all the world to watch and pray,
 My thanks for all my blessings take,
 And hear my prayer for Jesus' sake. Amen.
 —By Rev. Anson R. Graves.

KIM'S CONVERSION.

During one of our classes I asked each member to tell how he found Christ. Kim stood up and said:

"My story is a common one, but I'll tell it. My wife and I made it a rule to worship every spirit we knew. So we had our home and yard full of shrines to the Spirit of the Mountain, the Spirit of the Back-yard, the Spirit of the Kitchen, the Spirit of the House-site, and all the others. Our rooms were so full of shrines that I feared to enter at night to sleep lest I should bump my head against a shrine, offend the spirit, and bring catastrophe on our family.

"Then I noticed that the Christians had no such fear of the spirits, and paid them no such attention and still prospered, and I wished that some one would give me the secret of this liberty.

Some of the You Fot Kol men invited me to the church. I attended for several weeks. Finally I said to one of the deacons:

"My wife and I are afraid to touch the spirit shrines in our house, but you have no fear of them, and we have concluded that if you will come and clear them all out, we will let you do it, for we want to trust and serve Christ now.' They came and gathered all the shrines together, put them in the fireplace and burnt them up.

"That night I dreamt that I saw Satan go over the back wall of our yard, and since then we have had no more fear. When we had sickness, and our mother wanted to call in the sorcerers, we said: 'No, Christ has more power than the demons; we shall trust him. Whatever he gives is good.' "

As I sat in Kim's clean house in a hea-

then village, and saw how carefully his children are being brought up, how pure his home life is, I wondered at the power that could plant such a lighthouse in that sea of dense darkness.—Rev. F. S. Miller in *The Missionary*.

A GOOD FORGETTERY.

I remember an occasion when I gave utterance to a narrow-minded, unworthy opinion while talking with a man that I then knew only slightly. The words were hardly out of my mouth before I regretted them. He said nothing—just looked at me. His silence was impenetrable. It disarmed and rebuked me.

For days and weeks I thought about it, and then one day when I had a chance I said to this man that I hoped he would excuse my folly. He declared—bless his heart—that if I had said anything of the sort he had forgotten it. I believed him.

When I knew him better I learned that while he had his full share of patience and temper-trying things, disappointments, and so on, he had the happy faculty of keeping his mind off them—of forgetting them and going on—when it no longer did any good to think about the unpleasant things. He saved the powers of his mind for the things that were worth while.

But you know, and I know, folks very close at home who for years will keep fresh in their memories little differences of opinion, discourtesies, injustices, losses, misfortunes, and so on—people who allow their minds to fill up with these morbid weeds when they need all of their concentrative powers for the things that are at hand and that are to come, rather than for the mistakes, ills, and wrongs of the past.

"What do you think?" said a department head of a big concern some time ago, as he rushed into the office of a fellow worker, "So-and-so said to me just now—" and on he went, relating how a prominent man in the company had just given expression to a rather harsh criticism that had hurt the feelings of Mr. Sensitive Man. And Mr. Sensitive Man wound up his recital with, "What would you do about it?"

"Aw, forget it," said the other, "Smile at him to-morrow as if he hadn't said it. You are not going to let a little thing like that 'ball you all up,' are you?"

Forget it—that's it. A sure way to have a hard time in life is to keep thinking about the unpleasant things.

Time is a great healer. We hear much about the blessedness of a good memory; but, valuable as a good memory is, often it is more blessed to have a good "forgettery."—In *SS. Times*.

A HERO.

BY REV. CYRUS HAMLIN, D.D., LL.D.,
Of Robert College, Constantinople.

He was a shepherd boy in the Balkan Mountains. He had learned reading and writing from a teacher educated at Robert College, the Missionary College at Constantinople. He imbibed from that school a strong desire and a firm resolve to follow his teacher's example, and be like him a teacher of his people.

The poor shepherd, his father, was astonished at his determination, and assured him that he could not help him in the least.

"I know it," said the boy, "but I am going." And with a "Good-by, father," and a "Good-by mother," he started, on foot, one hundred and forty miles to find Robert College.

He was sure of meeting with a ready hospitality in all the Bulgarian villages through which he would pass. Arrived at the college in shepherd's trim, a sheepskin jacket and cap, wool-side out, he applied to the president for work, and was assured that there was no place for him.

But he didn't want wages, only his food in the kitchen. He was told that if there was work for him he would be paid for it. There was none, and hence he must go elsewhere.

Two hours after, he was still lingering around, and a student was sent to tell him he must go away. He coolly replied that he didn't come there to go away.

The student, finding him so determined, took him to Professor Long, who had lived in Bulgaria and knew the people well. The boy confessed his determination to work for his bread, and pick up an education from the Bulgarian boys. He would be satisfied with the crumbs that fell from the master's table.

It was an impracticable idea, but the easiest way to dispose of him seemed to be to give him a hard service on the supposition that, after a few days' experience, he would change his mind and disappear. But he did the work faithfully and cheerfully, and the Bulgarian students resolved to help him to the utmost of their ability. An arrangement was made by which he had one of their number every evening to help him in his studies.

The weather became cold, wet, and stormy. He was told his room was too damp and cold for winter; and as there was no place for him, he must leave. But he serenely replied that it was a better room than he had ever occupied before, and he desired nothing different.

After some weeks he came to the president and wished to be examined for ad-

mission into the freshman class of the preparatory department.

The president replied: "You came after that class entered; you have been working all the time, and you cannot have overtaken them."

"Well, perhaps not, but please examine me."

So one of the professors examined him, and reported: "He can get into that class, but that class can't get into him. He is ahead of them." So again the shepherd boy triumphed.

But the president said, "If you should go into that class in that dress, they would cry out, 'Ba-a! a sheep has come to school!'"

"O yes!" the boy said, "I have thought of that, but my compatriots have promised to make me decent, one giving a coat, another pants, and so on, in case I pass the examination."

So he captured Robert College. Friends became interested and paid half of his expenses, and the other half he earned as assistant in the laboratory, where his neatness, carefulness, and skill were highly valued. He is now head master of a department in a national school. He has reached the object for which he left the sheepfold in the Balkans.

It is this fine spirit of cool perseverance, regardless of obstacles, that sustains that little people in steadily facing the Northern Bear.—C. E. World.

FOR HIS HORSE AND DOG.

Being especially interested in express horses, for they seem to be the most faithful and least loved of all animals, I was quite rejoiced to see, a few days ago, an expressman who really loved his horse and dog.

He did not know that anyone was watching him as he stopped to give the horse a drink in Fort Hill square, Boston. The care he took to make everything comfortable for the horse to drink, petting him when he finished drinking, made me notice him particularly.

I supposed that was the end of it and expected to see him hop in and drive off but to my surprise he took a little tin dish, filled it with water, and let a brown dog of no great beauty have his drink of water too. After quenching his thirst the dog thanked his master by wagging his tail.

The dish was put back under the seat, the driver then mounted to his place and took up the reins, and the horse started off most willingly, the dog trotting along beside the horse still wagging his tail happily. How many drivers would think about the little dish for water for the dog? —In "Our Dumb Animals."

A LETTER TO THE CHILDREN.

Dear Men and Women of To-Morrow.

All things must end, and this page is the end of the last issue of the Children's Record for the year, so "Good-bye" for this year.

People who should know, say that "Good-bye" is short for "God be with you," so will you please take this "Good-bye" in its full length and meaning.

It has been very pleasant meeting with you from month to month; I hope the meeting has sometimes brought a little pleasure to you also.

Two things the RECORD has sought for you:—something that you would like to read, and at the same time something that you would be the better for reading; something that would help you as boys and girls to be more faithful, more unselfish, more helpful, more joyful; and that would help you to grow up better, purer, truer, happier men and women.

But an end has come to something far more important than a year of the Children's Record, something more important for you than anything else in the world. Can you tell what it is? It is this: One of the most important years of your life has come to an end.

But how can a year now be so important? When we are men and women, and doing things, then will the years be important; but these years that we now have are, for the most of us, merely for school and play and growing.

Listen! Do not forget this. A year in life from five to fifteen is far more important than any year from thirty to seventy.

It is in this way. We are immortal. We live on for ever. And our happiness or unhappiness for ever depends upon what we are.

Listen yet again, and do not forget this, that we are forever what we make ourselves in this life. Our character is shaped here for the life beyond.

Once more listen, and whatever else you forget, do not forget this, that we are, all through this life, as a rule, what we choose at the beginning of life.

Did you ever hear this—"The boy is the father of the man?" It means that the man will be what the boy is. The children who are unselfish, kind, pure, true, good, grow more and more into that shape day by day, and by the time they reach middle life they have grown so completely into that shape that there is not likely to be much change except in the same direction. The opposite is also sadly true.

Now you see that boys and girls have on hand a greater work, more important, more lasting, than the running of farms and factories, the building of houses or shops or railways or ships or any other thing in the world. They are shaping characters that must live forever, into a shape that will mean either happiness or misery for ever.

This is the greatest work in the world which you boys and girls are now doing. You need help in doing it. You cannot mould yourself into the right shape, no matter how good your pattern may be. Even when you have the perfect Pattern, Jesus Christ, you need His power to fashion you into the likeness of that Pattern.

Would you like to know what you should do? Give yourselves now, in childhood, into His hand. Say to Him—"Take me, Saviour, just as I am and make me what I ought to be. Fashion me daily more like Thyself." Then will coming years of grown-up life be happy, leading on to endless happiness in the great forever.

Then when you have found what He can do for you, remember the world's millions that do not know anything about this Saviour, and do what you can to tell them of Him.

I said at the beginning that all things must end. I should qualify that. The best things do not end. Love, the best brand of it; happiness, the highest grade of it; never end. The best of best things go on for ever. They belong to the soul, and so long as the soul lives, they last.

May the young readers of these words seek the best, the lasting things.

World Wide Work

THE REFORMED CHURCHES OF BOHEMIA AND HUNGARY.

BY REV. ROBERT CAMPBELL, D.D.

Editor RECORD.—

There being a considerable immigration to Canada from Austria-Hungary, and our Church being specially committed to providing for the spiritual interests of these strangers, it may be of interest and value to your readers to be made acquainted with the church home-life from which these immigrants come.

The Eastern Section of the Presbyterian Alliance of Reformed Churches paid an official visit to the Reformed Churches of Bohemia and Hungary in September last by special request. A delegation from the Alliance held a conference with the Bohemian and Moravian brethren, in 1907; and so delighted and profited were these brethren with the intercourse then had with their western visitors, that they desired a repetition of the visit.

The Calvinistic Church of Hungary, learning from their neighbours to the north how great an impulse for good they had received from the Conference with members of the Alliance, communicated their earnest desire to be also honoured with a visit from them. It was accordingly arranged that one conference should be held at Prague on September 7th, and another at Budapest on September 20th and 21st.

Learning that I expected to be on the continent about that time, Dr. Mathews, the general secretary of the Alliance, suggested that it would be fitting if I, as representing the Presbyterian Church in Canada, should join the delegation from the Eastern Section. It fell in easily with my plans to do so, and I was furnished with a commission from the Secretary of the Western Section of the Alliance as well as with one from our own Moderator.

There were two sittings of the Conference at Prague, an afternoon and an evening one. The forenoon was taken up with a reception of the delegation by the civic authorities of Prague who, as four years ago, exhibited a most friendly disposition towards the visitors. Though Protestants are comparatively few in number, they enjoy the respect of the Roman Catholic majority; and it was quite evident that the names of Huss and Jerome are held in general veneration, as of men who had shed lustre on their country.

The Mayor of the city, though himself a Roman Catholic, was most cordial in his reception of the delegates and presented each of them with a handsome Souvenir volume, describing the city. The Reformed Church has its representation among the public authorities, and, since 1848, has had a recognised place and guaranteed rights in the State.

There is much yet to be desired, however, before it reaches the position of the British and American Churches. Freedom of Assembly, as well as of debate, is one of the rights it has not yet achieved, nor are its findings independent of the authority of the State.

It is clear, indeed, that the leaders of the Reformed Church take full advantage of the opportunities they have to speak out their minds most vigorously in criticism of the disabilities under which they lie. Some of the papers they submitted to the Conference were of a most trenchant character. This was notably the case in one dealing with popular education. It embodied a loud complaint that the Roman Catholic authorities squeezed the life out of the schools of the Protestant minority, but all within the limits of the Constitution, which they strained to the utmost in carrying out their policy. The situation, in that respect, is not un-

like that of the Protestant minority in the Province of Quebec, and awakened at least my warm sympathy.

The programme of the Conferences, both at Prague and Budapest, aimed at evoking a true exhibit of both the external and internal condition of the Reformed Churches of Bohemia and Hungary, on the one hand, and at setting forth the experience, the methods and the thought of the British Churches, on the other, with a view specially to encouraging and helping the Continental brethren in the situation in which they are placed.

The plan was to have a paper alternately from the two parties to the Conferences,—those in Prague being in the Czech and English languages, while in Budapest, the Magyar language took the place of the Czech. Competent interpreters, composed of men who had studied for a longer or shorter period in Great Britain, translated the papers so that every one attending the Conferences got the benefit of them.

At Prague, the place of meeting was crowded by persons of both sexes and all ages, who eagerly listened to the several addresses delivered, remaining to the very close of the long evening session. They joined, too, most heartily in the stirring song services which were part of the programme, all singing in unison, which was the case everywhere in the worship of the Hungarian Churches as well.

The next day the children visited Tabor, a place of deep interest by reason of its close association with the Hussite reformation movement; and the same night the delegation reached Vienna, en route to Hungary, the confines of which they crossed next morning and became the guests of the Calvinistic Church of Hungary.

Never were visitors to any country treated with more lavish hospitality than was heaped upon the delegates by their Magyar brethren. A well appointed railway car was placed at their disposal by the Hungarian government during the eleven days they went touring through the country.

To fill up the interval between the date of the Conference at Prague and that at Budapest, the Hungarian brethren planned that the five colleges of their church should be successively visited; and as these are situated at considerable distances apart, so that all the people of the Kingdom may be accommodated, the journeyings of the delegation compassed almost the entire country. An exchange of views took place between the visitors and the several professional staffs, and an opportunity was also afforded members of the Alliance of addressing the students.

These institutions are healthy and strong, well endowed, and fully equipped with competent instructors; and, what was of special interest to the delegation, there is no lack of candidates for the ministry from among the young men attending them. Indeed, the church in Hungary has nothing to learn from their Western brethren, so far as the making of provision for superior education, for both youths and maidens, is concerned.

But besides the seats of the church colleges, in this memorable tour, visits were paid to the Tatra Mountain region, the highest peaks of the Carpathians, which is now a fashionable health resort for rich Hungarians, as also to Komarum, the home of the Venerable Bishop Antal, and to Szatmar, a town in Eastern Hungary, in which the Calvinistic Church is strong, and where Dr. Kovats, one of the interpreters, occupies the pastorate.

At the latter place, the most enthusiastic reception of all was given the delegates, the entire population, headed by the Mayor, turning out to welcome them at the railway station. Great Britain stands in high favour with the Austrians, but is specially looked up to by the Hungarians as the model of a free State; and as love of freedom is a passion with them, as it seems to be with all Calvinists, the representatives of the British Churches were everywhere welcomed. The advent of such visitors, for the first time, was deemed an event to be celebrated by receptions and banquets at every place of stay.

Most particularly were the delegates from the U. F. Church enthusiastically received, since that branch of the Presbyterian family has been honoured to do more for the Continental Churches than any one else. The Mission to the Jews in Budapest, founded after the "Mission of Inquiry," instituted by the Church of Scotland, in 1839, of which "Mission" McCheyne was the most notable member, has been carried on, since 1843, by that section of the church, and has been a recognized centre of widespread spiritual influence throughout Hungary. On this occasion, that church sent its Moderator, Dr. Wells, and its Ex-Moderator, Dr. Young, and such prominent Elders as Mr. R. R. Simpson, W. S., Clerk-Depute of the Assembly, and Sir David Paulin, together with seven other strong representatives.

But as the Church of Scotland had a hand in founding the Mission at Budapest, and may again soon unite in promoting it, Dr. McClymont, of Aberdeen, and Messieurs Christie and Pagan, of Edinburgh, along with the Honorable, the Master of Polwarth, were assigned important duties.

Other branches of Presbyterianism in Scotland sent two delegates. The Presbyterian Church of Ireland was also represented by a strong contingent of seven ministers, among them the Moderator, Dr. McMillan, and an Ex-Moderator, Dr. Murphy, who contributed valuable papers to the Conferences.

The English Presbyterian Church had two representatives, including the venerable General Secretary, Dr. Matthews, who was better known to the churches visited than any other member of the Section, and on him, of necessity, a heavy share of the responsibility for the success of the Conferences fell.

There was one delegate from the Calvinistic Methodist Church of Wales, and there were two from the Swiss Church. Eight ladies from Great Britain and Ireland accompanied the delegation and had a conference on women's Missionary Work with the ladies of Buda Pest.

The strength of the Hungarian Church, in numbers and efficiency, was a revela-

tion to most of the members of the Alliance. It has upwards of 2,000 pastorates.

A meeting of the "General Association" of the church was held in Buda Pest, immediately before the Conference of the Alliance; and members of the Alliance were invited to attend it. We all felt at home there, it was so like our own General Assemblies for the earnestness and vigour of the proceedings.

The credal symbol of both the Bohemian and Hungarian Church is the "Helvetic," and the "Heidelberg Catechism" is authorized for the religious instruction of the people. The church is divided into five superintendencies; but while the superintendents, as bishops, have the oversight of the churches in their respective districts and preside over their synods, no prelatie idea inheres in their office.

Thoroughness characterizes the Protestantism of Hungary. Its historic situation accounts for that. The Churches of Bohemia and Hungary have, of necessity, been militant churches, having had to endure stern conflicts with Jesuitism as well as Moslemism; and this fact imparts decisiveness and robustness to the people's ecclesiastical ideas.

Ritualism has no place with them. The utmost simplicity characterizes their church services. They have no statues or stained glass windows in their edifices. They sit to sing as the Presbyterians in France also do, and as our fathers used to do; but they not only stand to pray, they also stand to hear God's Word read, a practice which seems singularly reverential.

Their church music is remarkably effective, and has in it a weirdness,—such a strain of melancholy as is found in the tunes which are popular in the Highlands of Scotland, as if it embodied the history of a people who have come through much tribulation into their present estate.

Their licentiates have to undergo a two years' probation before receiving ordination, a principle which formerly found favour in the Presbyterian Churches of the

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

**The General Assembly meets in
Edmonton, 1st Wed., June, 1912.**

**Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.**

1. Sydney.
2. Inverness, Port Hastings, 12 Dec., 11.30
3. Pictou, New Glasgow, 9 Jan., 1.30 p.m.
4. Wallace, River John, 21 Nov., 7 p.m.
5. Truro, Truro, 19 Dec., 10 a.m.
6. Halifax, Halifax, 19 Dec., 10 a.m.
7. Lunenburg.
8. St. John, St. John, 12 Dec., 10 a.m.
9. Miramichi, Newcastle, 12 Dec., 11 a.m.
10. P.E.I., Charlottetown, 5 Mar., 10 a.m.

**Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues. May, 1912.**

11. Quebec, Sherbrooke, 5 Dec., 2 p.m.
12. Montreal, Montreal, 2nd Tues. Jan.
13. Glengarry, Alexandria, 5 Mar., 10.30
14. Ottawa, Ottawa, 9 Jan., 10 a.m.
15. Lanark, Arnprior, 28 Nov., 10.30 a.m.
16. Brockville, Winchester, 5 Dec.

**Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.**

17. Kingston, Kingston, 12 Dec., 11 a.m.
18. Peterboro.
19. Lindsay, Lindsay, 12 Dec., 10 a.m.
20. Whitby.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 9 Jan., 10.30.
23. Barrie, Barrie, 12 Dec., 10 a.m.
24. North Bay, Powassan.
25. Temiskaming, Cobalt, Mar.
26. Algoma, Blind River, 5 Mar., 8 p.m.
27. Owen Sound, Owen Sd., 5 Dec., 10 a.m.
28. Saugeen, Harriston, 12 Dec., 10 a.m.
29. Guelph, Berlin, Jan. 16, 10.30 a.m.

**Synod of Hamilton and London.
London, Last Monday of April, 1912.**

30. Hamilton, Hamilton, 3 Jan., 9.30 a.m.
31. Paris, Woodstock, 29 Nov., 10 a.m.
32. London, London, 30 Nov., 10.30 a.m.
34. Sarnia, Sarnia, 4 Dec., 11 a.m.
33. Chatham, Chatham, 1 Dec., 10 a.m.

35. Stratford, Stratford, 5 Dec., 10 a.m.
36. Huron, Brucefield, 16 Jan., 10.30.
37. Maitland, Wingham, 7 Dec., 10.30 a.m.
38. Bruce, Paisley, 8 Dec., 11 a.m.

**Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1911.**

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Deloraine, 6 Feb., 5 p.m.
42. Glenboro.
43. Portage, Gladstone, 5 Mar., 2 p.m.
44. Dauphin.
45. Minnedosa, Minnedosa, 13 Feb., 1912.
46. Brandon.

Synod of Saskatchewan.

Yorkton, 1st Tuesday Nov., 1911.

47. Yorkton, Yorkton, 13 Feb., 8 p.m.
48. Abernethy, Strassburg, 22 Feb.
49. Qu'Appelle, Broadview, 13 Feb., 1912.
50. Arcola.
51. Alameda, Alameda, 20 Feb., 8.30 p.m.
52. Weyburn.
53. Regina, Regina, 5 Dec., 10.30 a.m.
54. Saskatoon, Saskatoon, 12 Feb., 4 p.m.
55. Prince Albert.
56. Battleford, N. Btlfrd., 27 Feb., 10.30
57. Swift Current, Maple Crk. 14 Feb., 10

Synod of Alberta.

Last Monday of April, 1912.

58. Vermillion, Islay, 15 Dec., 2.30 p.m.
59. Edmonton.
60. Lacombe.
61. Red Deer.
62. Calgary, Calgary, 12 Dec., 9.30 a.m.
63. High River, Claresholm, 12 Dec., 2 p.m.
64. Macleod.

Synod of British Columbia.

New Westminster, 1st Wed. May, 1912.

65. Kootenay, Kootenay, Feb.
66. Kamloops, Enderby, Feb.
67. Westminster.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During October	Mar. 1, to Oct. 31.
Home Missions.....	\$3,878.14	\$30,888.73
Augmentation.....	278.13	3,038.21
Foreign Missions...	8,448.93	27,274.00
Widows & Orphans	191.47	894.45
Aged Ministers.....	258.65	1,532.66
Assembly Fund.....	444.34	2,132.19
French Evangeliztn.	203.96	2,232.46
Pte-aux-Trembles. .	253.00	2,131.60
Social Service and Evangelism.....	374.71	7,944.31
Jewish Mission.....	78.10	1,336.19
Deaconess Training Home.....	4.25	917.75
Knox College	83.57	429.86
Queen's College.....	35.53	310.73
Montreal College....	30.00	256.70
Manitoba College....	26.00	294.75
Westminster Hall....	6.00	78.75
Alberta College.....	2.00	17.50

DETAILED RECEIPTS DURING OCTOBER

at the Presbyterian Offices, Toronto.
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the Donors.

Ontario.		Ingersoll, St. Pa. ss..	13 50
Kearney, Kx., ss.....	6 15	Carleton Pl. Zi.....	200
Alvinston ss.....	6 39	Fergus, St. A. ss.....	4 87
Parry S. St. A., ss. . .	5	Markdale ss.....	8
Paisley, Kx.	46 47	2 W. Gwilmby ss. . .	9
Niag. Falls, St. A.	170	Creemore, St. A. ss..	6 83
Caledon, Mel., ss.....	19	Colborne, St. A. s.s..	16 70
Simcoe, St. Pa., ss. . .	9 40	Chalk River ss.....	6
Farran's Pt., ss.....	4	Est. Peter McDonald.	200
Raymond ss.....	2 85	Belleuil, St. A.....	25
Elmira, Gale ss.	4	Tor. St. Jno. ss.....	10
Wildman ss.....	85	Sundridge, Kx. ss....	2 32
Poland ss.....	8 50	S. Thos., Alma.....	55
Mississippi ss.....	1 06	Caledon, St. A. ss....	3 60
Rainy Riv. ss.....	5 54	Alvinston, ss.....	4 63
Steele St. Pa. ss.....	6 50	Cedar Hill, ss.....	3 65
Mr. Brydges, St. A....	7 17	Pt. Stanley ss.....	3 11
Curry Hill, St. A. ss..	7	Stittsvil, ss.....	5
Loring ss.....	4 75	Bell's Cora. ss.....	5
Braeside ss.....	7 53	Greenbank ss.....	5
Aspdin ss.....	2 10	Jasper ss.....	3
Brampton ss.....	7	Seymour W. St. A. ss.	6 25
Melrose ss.....	4	Rylstone ss.....	6 05
Alton, 1st ss.....	4	Oakville ss.....	25
Onondago ss.....	4 50	Hanover, St. A. ss..	8
Otta, Stewarton ss. . .	13 56	Wyoming ss.....	6
Brantford, St. A. ss....	3	Tor. St. Giles' ss.....	10 05
Levendale ss.....	4 67	Palmerston ss.....	25
Conwall, St. Jno. ss..	10 80	Mildmay ss.....	6
Eramosa, 1st.....	40	Listowel, Kx.....	250
Gibraltar ss.....	3 60	Morningside ss.....	8
Banks, Kx. ss.....	5 40	Aylmer, Kx. ss.....	5 90
E. Adelaide ss.	4 23	Fort W. St. And.	5 52
Tor. St. Enoch's ss....	10 33	Centre Road Kx. ss..	5 83
Little Rapids ss.....	3	Ravenswood ss.....	8
Sand Hill ss.....	1 85	Janetville ss.....	2 50
Tor. St. Jas.' Sq.....	200	Lancast. 2 Con. ss....	13 89
Clifford, Un. ss.....	2 70	Tor. Doverct.....	270
Warwick, Kx. ss.....	6 75	Camden E. ss.....	5
Pictou, St. A. ss.....	8	Camden V. ss.....	2 50

Petrolea ss.....	8 59	Seaforth, 1st bc.....	25
Ely ss.....	2	Kilsyth.....	29
S. Sta. Marie, St. A....	411 41	Ripley, Knox ss.	15
Dorset ss.....	1 40	Branchton ss.....	7 60
Spanish Riv. ss.....	1 25	Niagara, St. A. ss.....	4 13
Barrie.....	52	Normanby, Kx.....	30
Crosshill, Zi. ss.....	4	Vyner ss.....	1 50
Ailsa Craig ss.....	11	Crumlin ss.....	6 31
Newburg, St. A. ss....	7 02	Cranbrook, Kx. ss....	6 05
Preston ss.....	8 17	Wilton ss.....	3 25
Woodbridge.....	51 10	Smithville ss.....	1 65
Mt. Pleasant ss.....	3 75	Roebuck, ss.....	4
Pleasant Val. ss.....	7	E. Zorra, Burn's. . . .	35 70
Richmond Hill ss.....	5	Victoria, St. Pa. ss....	9 50
Yarmouth, St. J. ss....	3 09	Melbourne, Guth. ss..	4 50
Teeswater, Kx. ss.....	15	Ham. St. And. ss.....	25 38
Pt. Dover, Kx. ss. . .	2 77	Nottawa, W. ss.....	3 70
N. Derby ss.	5 30	C. Jeffrey Ind. sel....	4 25
Fairbairn ss.....	5	Gordon Lake ss.....	28
Merritton, St. A. ss....	6 25	Harristn, Kx. ss.....	7
Berlin St. And.....	6	Rv. Jas. Taylor.....	18
Campbells., St. Dav..	18	Rv. A. J. Mann.	51
Drummond Hill ss....	9 50	Minister's widow.	10
North Smith ss.....	1 12	Farbert ss.....	4 25
Woodstock, 10 line ss.	5	Stewartvl, ss.....	27
St. Mary's 1st.....	108 54	Vaughan, St. A. ss....	7 15
Douglas, Zion ss.....	5	Ethel ss.	7 48
Deseronto, C. of Red. ss.	10	Gorrie ss.....	3 34
Fairfield, E. ss.....	1 75	Alliston ss.....	7
Ballyduff ss.....	2	Tor., Cooke's ss.....	17 55
S. Bentinck ss.....	1 45	St. Cath., Haynes ss..	8
Beaverton, Kx. ss....	10	Miss K. S. Scott.....	25
Aberarder ss.....	7	Stirling, St. And.....	25
Weston, Wmster. ss....	5 80	Metcalf ss.....	4 25
Billings Bdge ss.....	7 86	Bromley, Barr's ss..	6
Beckston, St. A. ss....	9	Goshen & c ss.....	9 60
Lancast., Kx.....	155 78	Kenmore, St. Pa. ss..	1 10
Sand Hill.....	20 85	Waubuno, Guth ss....	3
Sand Lake ss.....	90	W. Flamboro'.....	30
Bentpath, Kx.....	1 60	Galt, 1st ss.....	4 15
Cockburn Island ss..	2	Dover Centre ss.....	6
Spanish Mills.....	102	Molesworth, St. A. ss.	6 66
Lakeport ss.....	2 60	Otta., Erskine ss.....	10
Galston etc. ss.....	2 6	Elphin ss.....	2 50
Eau Claire ss.....	2 90	Blake.....	20 75
Lefroy ss.....	2	Elmelie, St. A. ss....	2 80
Bruce Mines ss.....	2 48	" Bethel ss.....	5 60
Rydal Bank, ss.....	5 07	Blenheim, Ersk. ss....	4
Magnetawan ss.....	2 80	Clifford, Kx.....	71 10
Warsaw, ss.....	12	Crawford ss.....	7 65
Muskoka Falls, ss....	3	London, St. A. ss....	25
Lefroy, Kx.....	15 50	Russell ss.....	7
S. Glostr. ss.....	2 60	Drumbo ss.....	2
Bloomfield, & c. ss....	2 07	Monck ss.	4 11
Pevensey, & c. ss.....	2 60	Matheson ss.....	2 66
Carp.....	32 70	Thedford, Kx. ss.....	12 21
E. M. Ballantyne.....	6	Scotia s.....	6 72
Hullett, Burn's ss....	10	Pembroke, Cal.....	227 48
Londsboro', Kx. ss....	3 60	Exeter, Caven ss.....	23
St. Thos., Alma ss....	5 61	Sleeman, ss.....	1 90
Duntroon, St. Pa. ss..	1 95	Wellandport ss.....	2 13
Mrs. A. Binnie.....	5	Vankleek Hill, Kx. ss.	19
Glenleas ss.....	2 25	Eldorado.....	1 75
Sparrow Lake ss.....	3 35	Underwood ss.....	6 50
Durham.....	40	Baie-de-dore ss.....	1 84
Brookdale, St. A.....	35	Stokes Bay ss.....	2 26
Newington ss.....	6 50	Mr. D. Bruce Harman	1 75
Felton ss.....	2 86	Smith Hill.....	11
Clinton ss.....	2	Georgetown ss.....	11 60
Cheltenham ss.....	8 30	Limehouse ss.....	8
St. Mary's 1st ss....	15	Mrs. Hamer.....	5
Ham, St. Jas'. ss.....	10	Almo ss.....	7 05
Bayfield, St. A. ss....	9 41	North Erin ss.....	2 40
Lindsay, S. A. ss....	13 16	Atwood.....	125
Rodney ss.....	9 48	Marmora, St. A. ss....	2 75
Galt, Central ss.....	17 35	Tor. Kx.....	300
Glamis ss.....	40	Essex, St. And.....	30
Bellevil, St. A. ss....	9 41	Craigleith ss.....	65
Lansdown, Chal. ss....	8 50	Owen Sd. St. Pa. ss....	5 10
Kelloe, Zion ss.....	3 66	Embros, Kx. ss.....	191 59
Tramore ss.....	1 85	Queensboro' ss.....	1
Lion's Head ss.....	3 15	Niag. Falls, St. A. ss..	10 20
Brethour ss.....	1 60	Beattie's ss.....	2 17
Ft. Frances, Kx. ss....	9 43	Rodney.....	27
Peterboro' St. P.....	1,200	Rothsay, Cal. ss.	4 07
Dracon, Kx. ss.....	2 60	Appleton, St. A. ss....	4
Perth, Kx. bc.....	13 50	S. River Chal. ss.....	1 70
Miss Armour.....	4 50	Crysler ss.....	6 60
Mrs. J. Waddell.....	4 50	A Friend.....	10
Framosa ss.....	5 45	Proffine, Beth. ss....	3
Plum Creek ss.....	2 40	Conn ss.....	5 25
Pickering, St. A. ss..	6 55	Strathroy, St. And....	72 60
Bethel ss.....	3	N. Mornington.....	41 68

Acton, Knox ss.	5 74	Esquesing, Un.	54 05	Goldsmith ss.	1 50	Drumbo, Willis.	7 75
St. Mary's, Kx. ss.	7 82	Micksburg ss.	1 65	West Lorne ss.	4	Lodi ss.	3
Lobo, M.L.	8	Osceola.	2 93	Streetsville St. A.	55	Moose Creek ss.	5
Mr Mrs. J. W. Ridgeway	50	Knox Ch. 16 ss.	5 35	Fuller ss.	3	Delaware St. An. ss.	1 56
Westboro', wfms.	5	Moonstone Kx. ss.	3 25	Bervie, Knox ss.	2 05	Tor. Cowan Av. mb.	36
Northcote ss.	6 25	Mayfield, Kx. ss.	7 50	Tor., Bloor.	4,000	London, Kx. ss.	11 42
Bracebridge, Kx. ss.	9 20	Lt. Current, Kx.	4 95	M.M.A.	20	Burn's ss.	11
Rockland, ss.	1 96	Dorchester.	17 80	Rv. M. N. Bethune.	10 20	Clinton, Willis.	70 45
London Jet., St. Geo. ss.	8 50	Rocklake, &c.	3 10	Lynden ss.	7 70	Uxbridge, Chal.	90
Desbarats ss.	3 05	Holstein.	73	Nassagaweya, ss.	94	Pittsburg, St. Jno. ss.	6
Cannington, Kx. ss.	6 50	Dunn Valley ss.	1 50	Dalhousie, St. J. ss.	3 30	Chatham, St. And.	25
Dunbarton.	5	Beachburg St. A. ss.	8 90	Carholme ss.	5	Milton, Knox ss.	12
Leeburn.	5	Leaskdale ss.	4 40	Vaughan, Kx. ss.	6 50	Hornby ss.	4
Pine River ss.	8 70	Orono ss.	1 75	Blyth, St. And.	57	Omagh ss.	3
Woodbridge ss.	7	Singhampton ss.	2 71	Beachburg, St. A.	53 36	Bradford, St. Jno.	3 60
Harwood ss.	4 13	Malta ss.	4 50	Myrtle.	3 10	Cornwall, Sch. Br. ss.	14
Hollin, Chal. ss.	4	Snow Road ss.	3 80	S. Plympton.	21 50	Rev. R. MacNabb.	8
Nelson, St. Pa. ss.	3	Monkton, Kx.	43	" ss.	7 45	Aberdeen ss.	2 50
Cresswell, St. Jno. ss.	2 80	Mrs. H. Waddell.	100	M. Forest, Wmstr. ss.	18 60	Friend of H. Miss.	3
Fenelon Fal s ss.	10	Norwich ss.	3 27	Victoria Harbour, ss.	13	Alice, Petawa ss.	5
Tilbury E. Fletcher.	70	N. Nissouri ss.	3	Caledon, Mel. ss.	7 42	Courtwt., Stewart ss.	2 58
Wmstown. ss.	5 48	Ventnor ss.	4	Newmarket, St. A. ss.	5 95	Margaret Craig.	65
Edenvale ss.	8 30	Stone School ss.	3 90	Uptergrove, Kx ss.	2 50	Rv. S. B. Rohold.	3
Iake Charles ss.	2	Elora, Chal. ss.	4 05	Bishop's Mills, ss.	3 15	Grimsby, St. John's.	10 25
Atwood ss.	7	S. Ste. Marie, St. A. bc.	250	E. Oxford, St. Matt. ss.	3	Centre Bruce.	26 53
Fraser ss.	5	Barto.	23 90	Beaverton, St. A. ss.	8	Strabane ss.	7 50
Hallville, St. A.	300	" ss.	6 50	Gamebridge, Kx. ss.	1 10	Sou hampton, St. A. ss.	10 50
Marvelvil ss.	3	Westport, Kx, ss.	5 53	Oro, Esson ss.	11 25	Carlton Pl. St. A. ss.	9
Camilla, St. A. ss.	3 80	Orillia.	11	Smith's Hill ss.	10	Flesherton, Chal.	12
Bethel ss.	7 75	Strathroy, St. A.	10 30	Campbell Bay, St. A.	4	Campbellville, St. Dav.	119
Unionville ss.	3 65	L'Amable.	6	" ss.	9	Tait's Cors. ss.	7 25
Galt, St. A. Miss. ss.	4 50	Brantford, Alex. yps.	5	Peterboro', St. P. ss.	25	Nashville ss.	3 68
McDonald's Cors. ss.	4 40	Claremont, Erskine ss.	7	Lefroy ss.	5	Centreville ss.	7
Keldon, Gandier.	7	Fallowfield.	2 65	Hirkwall ss.	2	Wick ss.	9 08
Shelbourne Kx. ss.	6 20	Amherstbg, St. A. ss.	1 77	Paisley, Kx. ss.	7 25	Rv. W. M. Kay.	15 45
Pleasant Val. ss.	5 25	Greenbank ss.	7 52	Tor., Drufferin ss.	5	Rv. A. H. Drumm,	20 68
Blake ss.	7	Stewart Mem.	28 50	Moore Line ss.	6 50	Lamon ss.	5 15
Middlevl. St Pa. ss.	7 09	Billings ss.	1 40	Skipness ss.	43 85	Primrose ss.	6
French Riv. ss.	1 50	Melrose.	25	St. Cath., 1st.	200	Gravenhurst, Kx. ss.	10 10
Dwight ss.	1 50	Kintyre.	23	Drumbo, Willis.	50	Menie, Women Inst.	15
Chatham, St. A.	500	Gananogue, St. A. ss.	10	Valens ss.	2 15	E. Oxford St. A.	4
Cache Bay, St. A. ss.	11 11	Rv. A. H. Mcfarlane.	8	Listowel, Kx.	25	Chatham, St. Pa.	19 35
Argyle ss.	4 60	W. Adelaide ss.	6 93	Pontypool ss.	2	Waterloo, ss.	9 07
Swinton Park.	63 30	Glenburnie ss.	5 08	S. Ste. Marie St. A. ss.	11 58	Temple Hill ss.	3
Rv. Thos. Paton.	12	Baxter ss.	12	Perth, Kx. ss.	5 44	M. J. Douglas.	9 50
Keady, Chal. ss.	3 20	St. Vincent, Kx. ss.	5 66	Ospringle.	12	Port Albert, ss.	3
Athens.	10 30	Leamington, Kx.	156 83	Caintown, St. P. ss.	7	Watford ss.	3 50
Toledo.	16 08	N. Bruce & St. And.	2 0	Sarawak, ss.	5 25	Lunenburg ss.	7 70
Centre Road, Kx.	108	Essa, Burn's ss.	5	Spanish Mills Co.	200	Chesterville ss.	4 75
Novar, St. A. ss.	3 87	Ivy ss.	7	Pr. J. Wilson Gray.	35	Oro Tp.	3 50
Egypt ss.	5 25	Springfield, Chal. ss.	4	Crowland ss.	3 30	Garafraxa, St. Jno.	4 86
Granton ss.	4 50	Tavistock, Kx. ss.	5 50	West Williams.	22 31	Princeton, Young.	4 46
Westwood ss.	5	Woodstock, Chal.	294	Lynch Lake, Un. ss.	1 30	Peterboro' Friend.	25
Kendal ss.	2	Wyeval ss.	4 25	Clydesdale ss.	2 50	Rv. R. T. Cockburn.	8
Omeme ss.	5 65	Smith Falls, St. P. ss.	5	Tor. Deer Park.	200	Rv. Donald Stewart.	10
Manotick ss.	6 18	Mrs. J. R. Scott Paisley	5	Dixie ss.	5 35	Rv. P. Taylor.	10 82
Rosedale ss.	4 15	Angus, Zion ss.	4 44	Stratford, Kx.	400	Mt. Pleasant.	10
Brooklin ss.	11 60	Cottesloe ss.	3	Markham Tp. Mel. ss.	2 16	Walkers ss.	1
Woodlands, St. Matt. ss	6 80	Hensall ss.	12	Guelph, Chal.	1,000	Dunwich, Chal. ss.	5 25
Pt. Alexandria ss.	1 40	Country Friend.	100	Wallaceburg, Kx. ss.	9	Waters ss.	2 85
Oxford Mills ss.	6	R. C. Hamilton.	2 50	Almonte St. Jno. ss.	5	Scarboro', Mel. ss.	10
Jasper St. Geo.	7	Riverview, ss.	1 15	Louth ss.	6 35	Raleigh ss.	3 75
N. Osgoode, Kx. ss.	2	Richmond Hill.	22	Black Bank ss.	3 65	Rv. Dr. Duncan.	8
Rocky Saugeen, ss.	3 35	Forest ss.	6	Hirkfield ss.	7	Fairbairn.	15
Daywood ss.	1 99	Hyde Park, ss.	5	Windsor, St. A. ss.	10	Rv. L. Macdonnell.	8
John Rodger.	5	Muncey Road ss.	7 07	Kingston St. A. ss.	8	Lancaster, Kx. ss.	11
Vasey ss.	15	Bear Creek ss.	4	Rv. J. Ure Stewart.	11 13	Dunvegan ss.	9 12
Victoria Mines.	6	Strangfield ss.	3 30	Ayr, Knox.	25 95	Baltics Cors. ss.	6 80
Parkinson &c. ss.	1 50	Knox Ch. 16.	49 85	Watson's Cors. ss.	6	Stewart's Glen ss.	6 65
Norman ss.	3	Beeton ss.	24 08	Rv. Jas. Black.	8	Glangarry ss.	5 05
Florence ss.	1 60	Latona ss.	7 13	Tor. Old St. And.	1 0	Skye ss.	8 10
Byng Inlet ss.	8 50	Lynedoch ss.	5	Tor. Emmanuel.	43 35	Alexr. Duncan.	4
Tarbutt ss.	2	Woodstock, Kx.	153	Stokes' Bay ss.	2	Ailsa Craig.	175
Flos, Kx. ss.	5 10	Colquhoun ss.	2 38	Cumberland.	5 50	Carisle.	75
Mrs. David Turner.	15	Dundas, Kx.	73 80	Bury's Green, St. Jno. ss.	5 21	Leaskdale, St. Paul's.	56 70
Pr. Rv. R. Eadie.	20	Winchester Springs ss	2 2	Nassagaweya ss.	9	Moore Line, Burn's ss.	9 75
Craighurst.	4 25	Tor. Old St. A. ss.	3 71	Brooksdale, St. A. ss.	12 09	Arthur, bc.	40
Crowland.	10 7	Vernonville ss.	6 19	Wyoming.	59 64	Rv. F. Ballantyne.	8
E. Settlement ss.	7 41	Ferguson, Mel.	100	Sonya, St. A. ss.	12 69	Rv. M. B. Davidson.	10 50
Glenarm ss.	4 25	Maple Valley ss.	9	Normanby, Kx ss.	12 59	Rv. J. G. Greig.	8
Fleshrtm., Chal. ss.	4 55	Chippewa yps.	5	Belwood St. Jno. ss.	5 63	Rv. Jas. Hastie.	8
First Essa, ss.	5 59	Belgrave, Kx.	4	Braemar, No. 10 ss.	2 50	Rv. Dr. McMullen.	8
Hills Green.	22 95	Laurel ss.	5	Westminster, 1st.	95	Rv. J. Radford.	8
Miss A. B. Morrison.	7	Otta, St. Paul's.	300	Ross ss.	5	Rv. J. Richardson.	11 81
Moncrieff, Kx. ss.	18 11	Killaloe.	9 25	Aspdin.	11	Rv. Dr. A. Stewart.	8
Guelph, Chal. ss.	11 06	Mary Kirk ss.	3 05	Priceville.	30 29	Rv. Dr. Torrance.	14
Milberta ss.	2 50	Aultsville ss.	3 06	Mayfield ss.	7 45	Rv. J. J. Brown.	12
Shannonville.	5 50	Hampden ss.	6 50	Golspie ss.	10	Rylstone.	8 1
Apple Hill Zi. ss.	7 50	Norwood ss.	5 40	Burgoyne ss.	7	Spence ss.	2 60
Lowry ss.	4	Admaston, ss.	7	Rv. R. Knowles.	16	Southwold, McBride's	60
Dalkeith ss.	7	Cornwall, French.	1	Rv. R. E. Knowles.	16 41	Rv. Dr. Fletcher.	8
Esquesing Bos. ss.	11 54	Dunbarton ss.	6 75	Tor., Dovercourt ss.	17 83	Rv. W. G. Hanna.	8
Eldon Sta. ss.	7 65	Blytheswood ss.	5 75	Shakespeare.	14 46	Adjala ss.	3

<p> Ontario Mills ss...... 3 Leeburn ss...... 3 Rv. W. A. MacKay...... 13 60 Lake Shore ss. 2 ts...... 1 Rv. J. D. Byrnes...... 14 73 Oro, Central ss...... 3 Per Rev. Dr. Ramsay...... 10 Bellevil Friend...... 5 Uxbridge Chal. ss...... 11 25 Rv. J. S. Duncan...... 12 16 Rv. Archd. Lee...... 8 Maxville...... 1 50 Rv. J. B. MacLeod...... 8 Rv. G. Milne...... 8 Rv. G. F. Atkinson...... 12 88 Rv. A. T. Barnard...... 13 97 Warton, St. Pa. ss...... 7 11 Glen Allan, Kx. ss...... 2 33 Cold Springs...... 8 Oro, Guthrie ss...... 3 50 Tor. College ss...... 10 Madoc, St. Col. ss...... 5 86 Lieury, ss...... 8 15 Niag. on Lake, St. A...... 13 65 Bookton ss...... 2 4 Corunna...... 5 Binbrooke, ss. Kx. ss...... 9 30 Pembroke, Cal. whms...... 85 Barrie...... 76 Rv. Dr. Armstrong...... 15 45 Rv. T. A. Bell...... 8 Rv. J. W. Cameron...... 8 Rv. D. N. Coburn...... 14 10 Rev. T. Davidson...... 8 Rv. J. H. Graham...... 9 25 Rv. W. H. Johnston...... 8 Rv. A. H. Kippan...... 8 Rv. R. G. McKay...... 8 Rv. D. A. McLean...... 8 Rv. T. H. Rogers...... 8 Rv. N. R. Sinclair...... 8 Rv. John Smith...... 8 Rv. C. Taite...... 15 97 Rv. J. H. Turnbull...... 15 55 Rv. A. B. Winchester...... 8 Rv. S. A. Woods...... 8 Rv. J. H. Woodside...... 8 Rv. George Yuile...... 13 24 Sunderland...... 10 Rev. W. S. Wright...... 8 Brantford, Balf. ss...... 7 </p>	<p> New Carlisle s.s...... 4 St. Lambert s.s...... 14 51 Dessert s.s...... 3 40 Mont. St. Mark's s.s...... 2 50 Barbara A. Marlin...... 100 St. Valier...... 11 Elgin s.s...... 5 77 Russltn. Cov. Hill...... 10 Shawville s.s...... 2 65 Upper Lachute...... 2 10 Kingsbury, St. A...... 6 48 Hampden, w.m.s...... 58 " s.s...... 7 10 Mont. Calvin...... 50 Mont. St. Matt. s.s...... 24 62 Hillhurst s.s...... 1 50 Escuminac Flats s.s...... 1 25 Escuminac Riv. s.s...... 55 P. Fortune, St. Col...... 2 50 Alymer E. St. A. s.s...... 6 25 Lost River...... 6 Harrington Hrbr...... 1 85 Bristol Cors. s.s...... 2 30 Harrington Hrbr...... 6 50 Rv. W. J. Clarm...... 14 65 Rv. G. W. Mingie...... 8 Avoca s.s...... 4 35 Rv. Dr. Patterson...... 20 Rv. T. A. Mitchell...... 33 Rv. W. P. Walker...... 8 Georgetown...... 125 Norton Creek s.s...... 6 Winslow...... 2 50 Stark's Core. s.s...... 9 Rv. H. Carmichael...... 8 Rev. W. J. Hewitt...... 12 Rv. J. E. Menancon...... 8 Rv. W. T. Morison...... 8 Dr. A. Paterson...... 8 </p>	<p> Wpg., Wmstr...... 821 45 Ranchvale s.s...... 3 05 Routledge s.s...... 7 Gilbert Plains s.s...... 8 40 Arrow River s.s...... 7 50 Oak Lake...... 42 Ninette ss...... 4 30 Hargrave Kx. ss...... 10 Rapid City ss...... 7 30 Wpg. St. And...... 20 36 Dauphin Plains ss...... 20 55 Dr. J. K. McLennan...... 300 Simon McKinnon...... 65 Whitefield ss...... 1 20 Per Dr. Farquharson...... 93 60 Cadurets ss...... 15 75 Ruvine ss...... 5 50 Beulah...... 8 45 Poplar Pt...... 11 Orville...... 2 35 McLaughlin...... 65 Sunnydale...... 1 90 Pierson ss...... 2 25 Shoal Lake ss...... 13 40 Whitewater, ss...... 6 55 Oak Lake ss...... 12 50 Roblin ss...... 7 60 Rev. S. McL. Fee...... 8 Myrtle, King ss...... 4 50 Winnipegosis ss...... 3 35 Elva, St. Paul's ss...... 9 45 Dunara ss...... 4 Kinville ss...... 2 75 Belmore Kx. ss...... 2 25 Minnaska ss...... 6 15 Elm Creek St. A. ss...... 4 H. zeldean ss...... 9 Petrel, &c. ss...... 9 Wpg. Augustine...... 25 Viola Dale, ss...... 6 60 Holland ss...... 9 Kirkella ss...... 4 60 Bleth ss...... 10 25 Parkview ss...... 2 Oak Lake...... 173 35 Rv. J. F. Sutherland...... 5 Binscarth, Kx. ss...... 11 30 Portage la P., Kx. ss...... 30 Gretna ss...... 2 60 La Riviere, gld...... 20 Miami...... 63 Killarney, Ersk. ss...... 13 Gladstone ss...... 17 60 Belsis ss...... 3 50 Bradwardine ss...... 8 50 "..... 25 40 Scotch Bay ss...... 1 Lily Bay ss...... 1 Claudeboye ss...... 4 Foxwarren, ss...... 4 80 Plumas, Kx. ss...... 6 40 Alma ss...... 12 25 Roland, Kx. ss...... 11 70 Elmwood ss...... 10 Birtle ss...... 8 Minnedosa, Kx. ss...... 5 30 Elgin Kx. ss...... 4 30 Swan Lake, Kx. ss...... 4 Rv. D. D. Millar...... 8 Rv. W. W. McLaren...... 8 </p>	<p> Keeler ss...... 8 Grand Coulee ss...... 8 Oxbow, St. Pa. ss...... 9 85 Wapella, St. A. ss...... 16 Maple Green Un. ss...... 4 50 Gorefield...... 8 Kingsland, Un. ss...... 2 70 Percy ss...... 7 25 Manor ss...... 8 15 S. Almeda ss...... 2 50 Hubbard ss...... 4 70 Hazelcliffe ss...... 6 Tantallon...... 5 90 Balcarres, St. And...... 10 " ss...... 4 Glen Ewen ss...... 3 25 Carnduff St. A. ss...... 15 85 Drinkwater ss...... 7 50 Mcosomin, St. A...... 17 55 Rv. J. Leishman...... 8 Colgate...... 15 Birch Hills, ss...... 1 Watson ss...... 2 40 File Hills Bordng. scl. ss...... 7 35 Fielding...... 11 35 Vonda ss...... 5 Cottonwood ss...... 9 20 Manor...... 24 93 Moore Jaw St. Pa. ss...... 9 63 Avondale ss...... 4 25 Fleming...... 5 Melfort, St. Jas. ss...... 4 Perth ss...... 5 50 Hope ss...... 2 35 Eyebrow ss...... 8 80 Carievale ss...... 9 05 Glen Valley ss...... 6 Milestone, ss...... 3 40 Oranville ss...... 11 Welwyn ss...... 18 75 New Haslings, ss...... 6 25 Bog End, ss...... 4 14 Waverly...... 3 05 Prairie View...... 1 30 McTaggart...... 1 30 Edinkillie...... 1 N. Battleford, Kx. ss...... 10 Littleville ss...... 3 70 Ellisboro' s.s...... 11 Rosewood s.s...... 5 Bradwell, Kx s.s...... 2 65 Warmley...... 4 50 Hillsdale s.s...... 3 55 Wapella, St. Jns. s.s...... 1 50 Carlyle ss...... 6 25 Welwyn ss...... 1 Southcote ss...... 3 45 Bulyea, ss...... 4 Mervin, ss...... 2 Avonhurst ss...... 1 65 Hyde & Weldon...... 20 55 Watrous...... 2 Pleasant View ss...... 10 Sintaluta &c...... 8 85 Allen, ss...... 1 00</p>
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Morinville, ss.....	1 15	Milton s.s.	3 35	Agassiz, ss.....	6 20	Nova Scotia.	
Sinclair ss	1 50	Med. Hat, Kx.....	3	Du can St. And.....	23 75	Boularderie S. Sides \$	3 75
W. Edmonton ss.....	1 20	Lille.....	5 25	Nanc. Wmstr. ss	14	Forks Baddeck ss.....	8
Roselad, &c. ss.....	3 40	Purple Springs s.s.....	1 25	Nanaimo, St. A ss.....	9 50	Louisburg ss	13 86
Pine Ridge ss.....	5 70	Med. Hat. Kx. s.s.....	14	Cariboo Mines ss.....	8 55	The Points ss.....	1 35
Purple Springs ss.....	1 25	Edmntn E. Side s.s.....	5	Ashcroft ss.....	2 75	Per Agent	380 05
Beaver Lake ss.....	3 30	Partridge Hills.....	5	Benvoulin ss	7 70	Gertrude R. Smith	6
Ryley ss	4	Acme, s.s.	1	Grand Forks, ss.....	11 15	Amberst, St. Ste. ss.....	13 45
Vegrevil ss.....	6 70	Sarcee s.s.....	4 30	Port Haney, ss.....	5 35	Caledonia, ss.....	8 77
St. Albert ss.....	2 20	Red Deer Lake.....	13	Midway	1 65	Mid Musqdbt., S. 4s.....	3 55
Surprise ss	2 65	Wetaskiwin, Kx. s.s.....	21 25	Kelowna Kx	36	Lockport, St. A. ss.....	4
Claresholm ss.....	5	Lethbridge, Kx. s.s.....	9 25	" ss.....	26	Skye Mountain.....	2 60
Gillingham ss	2 30	Delaware St. A. s.s.....	2 30	Cranbrook. Kx. ss	7 25	Mid. & Up. Ohio ss.....	1 75
Cumberland ss	2	Leduc West s.s.....	2 45	Aldergrove.....	20	Cross Kofids ss.....	2 30
Hill View, Union ss....	1 60	Rv. Wm. Millar.....	50	New Wmstr. s. t. Ste. ss	11 65	W. H. Chase.....	1,000
Jumbo Valley ss.....	7	Hammer s.s.;.....	2	W. Summerland ss....	4 75	Sbotsburd.....	7
Granum ss	6 25	Imperial s.s.....	4 15	Enderby ss	11 25	Whitney Pier St. M. ss	3 88
Mountain Mill ss.....	11 58	Cars'airs.....	2	Render Is. ss.....	11 15	Knnetcook Cor. ss.....	3
N. Edmonton ss.....	5 12	High River, Chal. s.s.....	6	Hullcar ss.....	3 10	Belfry ss	1 50
Dinton, ss.....	3 50	Lacombe St. A. s.s.....	10	Glenemma.....	2	Sherbrooke ss.....	6 50
Malrose	4 35	Beddington s.s.....	5	Buton.....	10	Parrsboro, St. J. ss.....	5
Davisburg.....	4	Claresholm.....	11 60	Gutelius ss.....	9 80	Escuminac Flats ss	30
Pine Creek.....	18 35	Med. Hat, St. Jns. s.s.....	10	New Denver, Kx. ss.....	10	Escuminac Riv. ss....	36
Manly s.s.....	2 50	Gilt Edge.....	1 50	New Denver, ss.....	18	Dartmouth.....	8
Homewood.....	5 35	Slizo.....	2 10	Hollyburn.....	5 50	New Brunswick.	
Fort Sask.....	10 60	Saddle Hill.....	6 85	Union Bay ss.....	5 65	Bocabec ss	\$ 1 25
Bassano s.s.....	3	Bow Ireland s.s.....	5	Port Moody St. A. ss.....	5 50	Scotch Ridge ss.....	5 45
Mt. Olive s.s.....	2 90	Imperial & Lavoy	3 75	Ferne, Kx. ss.....	5	Ben Accord ss.....	2
High Riv. Chal.....	41 85	Ardrossan s.s.....	3 70	Prince Rupert, 1st ss.....	18 75	Riley Brook ss	2
Passburg s.s.....	3 75	Agricola, St. Pa. s.s.....	4 15	Mission City St. A. ss.....	3	Moneton, St. Jno. ss.....	27 45
Templeton s.s.....	2 08	Grassy Plains.....	5 60	Langley	10 75	Burnt Ch. ss	1 50
Miller s.s.....	1 30	Shepard s.s.....	2 35	Langley Prairie.....	4 45	Campbellton ss.....	23 50
Strathcona, Kx. s.s.....	3 50	Leduc, St. Dav. s.s.....	10	" ss.....	7 55	Lit. Ridgetown as	2 50
Arrawanna s.s.....	1 75	Wabash s.s.....	1 50	Albarni, Ind. scl	11	Centre Napan, ss.....	3
Parrs s	35	W. L. Hamilton.....	1,000	Douglas Symington....	5	St. John. St. Ste.....	11 08
Lundy s.s.....	5	British Columbia.		Merritt ss	4 05	P E Island.	
Whitla s.s.....	2 65	Sapperton, Kx. ss.....	9 55	Vanc, Mt. Pleasant ss.....	21 45	Junction Road ss	\$ 4 78
Edmonton, Wmstr.....	50	Corbin &c. ss.....	2 70	Vanc. Robertson ss....	13	Montagu St. And	3
Calgary St. pas. s.s.....	26	Vanc. Chal. ss	12 20	Tynehead ss.....	6	St. Peter Bay, Marie ss ..	4
Castor, Kx. s.s.....	4	Louis Creek.....	25	South Hill ss	5	Hartsville ss.....	2 10
Coronation s.s.....	7 60	Slocan, Kx. ss.....	5	Revelstoke, St. J. ss.....	17 90	Alberton	7 13
Poplar Lake s.s.....	7	Vanc. Dundas, ss.....	2 60	Ksslo. St. And.....	6 40	Summerfield ss.....	8
Mewassin s.s.....	3	Victoria, 1st ss.....	23	Vanc. St. And.....	26	Murray Harbour.....	4 15
Mrs. P. Bartley.....	25	Glenemma	3 10	Trail, Kx. ss	12 75	Annie MacLean.....	20
Canmore s.s.....	6 40	Vernon, St. A. ss.....	7 50	Steveston.....	10	Miscellaneous.	
Hillhurst s.s.....	24 50	Clayburn ss	8 85	Telegraph Crk. ss.....	20	Rv. J. Anderson.....	2
Carbon	2	Wardner, St. A. ss	1 95	St. Aidan's ss.....	4 45	Rv. John Eadie	8
Edmonton 1st s.s.....	19 50	Eholt ss	2 85	Glenemma	8	Pr. Rv. S. B. Rohold	37 60
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Coleman s.s.....	5 25	Princeton	10	Vanc. St. Jno, ss.....	37		
Pine Creek.....	1 25						

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SUMMARY of RECEIPTS

	During October.	Mar. 1. to Oct. 31
Foreign Missions..	\$1,602.51	\$32,131.29
Home Missions	445.79	4,496.03
Augmentation.....	386.80	1,965.94
College	548.70	6,985.73
Aged Ministers	69.03	1,864.39
French Evangel.....	86.75	565.07
Pt-aux-Trembles	25.65	122.90
For North West	25.00	1,223.47
Children's Day Col..	852.76	1,187.01
Assembly Fund.....	6.60	93.56
Bursary Fund	43.19	857.50
Library Fund.....	23.38	125.64
Manitoba College...	.....	2.00
Widows' & Orphans	295.15
Social Service and Evangelism.....	145.65	393.33
Total.....	\$4,261.81	\$52,309.01

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as directed by the Donors.

Acknowledged	\$48,047.20	Whyecoma.....	52
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Dalhousie, s.s.....	10.0	Hx. Grove.....	110
Mt. William, s.s.....	2	mithfield, s.s.....	1.60
Hunter Riv.....	5.78	New Glasgo, 1st.....	30
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